

When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divide

them. But when the rising ocean begins to lip over the margin of the lurking-place, one pool joins another; their various tenants meet, and by and by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in.

When the tide is out—when religion is low—the faithful are to be found insulated; here a few and there are a few, in the little standing pools, that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight. They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer—a mightier communion—which is to engulf all minor considerations, and to enable the fishes of all pools—the Christians, the Christ-lovers of all denominations—to come together.

When, like a flood, the spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven, as well as the saints on earth, have no room to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion.

Happy church! farthest down the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—*Rev. James Hamilton D. D.*

Astronomical Inquiries in the Book of Job.

A few weeks since Prof. Mitchell delivered a lecture, in the Academy of Music, on the "Astronomical Inquiries in the Book of Job." The proceeds of the lecture were devoted to the Five Points Mission. A numerous audience was present.

Prof. Mitchell began by alluding to the great antiquity of the Bible, and the fact that its pages were written when there was no knowledge comparatively in astronomy, geology, or any other of the kindred sciences. He then spoke particularly of the Book of Job, which he said was probably the oldest of the books of the Bible. A person might ask questions about a science with which he had no acquaintance, which would imply a knowledge of that science; but he could not ask a connected series of inquiries without betraying an ignorance of the subject if he were entirely unacquainted with it. Prof. M. then took up some of the inquiries relating to astronomy which are contained in the 38th chapter of Job.

There is one for instance, with reference to the stability of the ocean. Even now this problem is acknowledged to be one of the most intricate with which men of science have to do. Why is it boundaries are fixed beyond which it cannot pass? If the water on this globe should be cast into the empty cavern of Saturn there could be no equilibrium. How is it there is stability here? It depends upon the quantity of matter, and the specific gravity of the earth, and the specific gravity and quantity of the atmosphere. Prof. M. said he had seen wind come upon the ocean with such force that its waters were raised in waves almost mountains high, but there is a limit beyond which they cannot pass. Again there is an inquiry: "Hast thou commanded the morning since thy day, and caused the day-spring to know its place?" This alludes to the uniform

revolution of the earth upon its axis. The amount of time it requires to make a revolution is absolutely unchanged. Prof. M. said he had verified this again and again, but for it we would not have any fixed element of time by which we might determine the revolutions of any of the planets.

If the earth should quicken its revolution, the water of the ocean, and various bodies, would accumulate near the Equator. Finally, the centrifugal force would be so great that everything would fly off from the earth. But long before this point were reached our globe would cease to be habitable.

Prof. M. then proceeded to speak of the influence of the atmosphere in keeping the rising sun from bursting upon us in all its brilliancy. Then there comes another question, which has never been answered: "Where is the way where light dwelleth?" We know there is a medium through which light comes, but what the cause is which produces the undulation, who can tell? If you do not give to this medium a specific number of undulations—with an inch of space, for instance—you do not have light at all. On the right hand or on the left, it will be utter darkness. After reading the 21st verse, the lecturer alluded to the immense periods of time which it took for light to come from the fixed stars to the earth and explained how the space-penetrating powers of the telescope were determined. He said that he had seen stars so distant that it must have required hundreds of thousands of years for light to have come from them to this earth.

Were those stars themselves blotted from existence, it would take hundreds of thousands of years for us to become aware of the fact, for the stream of light pouring from them would not be exhausted until long after its fountain had been destroyed. "Canst thou bind the sweet influence of the Pleiades?" To the ancients this beautiful cluster announced the coming of Spring, and the question propounded is, can you hold back the coming of this season? God has bound their sweet influence, for they no longer tell of the coming of spring; and the same hand has loosed the bands of Orion. The place of the vernal Equinox is not fixed. By calculating back, it is found that the Pleiades occupied nearly the same place with the Equinox about the time when the Book of Job was written.

The last inquiry alluded to was contained in the 33d verse, "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" It is not pretended that any of these questions reveal any new facts in science, but it would have been supposed at one time that they could never have been answered. Suppose that it had been asked, Canst thou weigh the Sun as in a balance and tell precisely its magnitude? This has been done. If God had said of the Polar Star, "When yonder point of light which has guided your fathers for generations across the desert shall change its place, then my Commandments shall fail," it would have been supposed from the similitude, that the decrees were eternal; but the point toward which the earth's axis is directed is very different from what it was two thousand years ago. No such comparisons as these were made in the Bible. In conclusion, Prof. M. said he had been amazed as he studied God's Word, to see how accurately its language accorded in every particular with the later revelations of science.

Pray Without Ceasing.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked, how the command to pray without ceasing could be complied with. Various suppositions were started, and at length one of the number was appointed to write upon it, and read at the next meeting; which being overheard by a plain, sensible servant girl, she exclaimed, "What! a month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it: can you pray all the time?"

"O yes, sir, the more I have to do, the more I can pray."

"Indeed! well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when first I open my eyes in the morning, I pray, Lord, open the eyes of my understanding: and while I am dressing, I pray that I may be clothed with a robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word: and as I am busy with the little children, I look up to God as my father, and pray for the spirit of adoption, that I may be his child—and so on, all day, every thing I do furnishes me with a thought for prayer."

"Enough, enough!" cried the old divine, "these things are revealed to babes, and hid from the wise and prudent. Go on Mary," said he, "pray without ceasing, and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, the meek will he in guide in judgment."

The essay, as a matter of course, was not considered necessary after this little event occurred.—*N. Y. Baptist Repository.*

Funeral Hymn.

BY PRUDENTIUS, A CHRISTIAN FATHER OF THE 4TH CENTURY

Jam mesta quiesce querela.

Ah! hush now your mournful complainings,
Nor, mothers, your sweet babes deplore,
This death we so shrink from, but cometh
The ruin of life to restore.

Who now would the sculptor's rich marble,
Or beautiful sepulchres crave?
We lay them but here in their slumber,
This earth is a couch, not a grave.

This body, a desolate casket,
Deprived of its jewel, we see,
But soon her old colleague rejoining,
The soul reunited shall be.

For quickly the day is approaching,
When life through these cold limbs shall flow
And the dwelling restored to its inmate,
With the old animation shall glow.

The body which lay in dishonor,
In the mouldering tomb to decay,
Rejoined to the spirit which dwelt there,
Shall soar like a swift bird away.

The seed which we sow in its weakness,
In the spring shall rise green from the earth
And the dead we thus mournfully bury,
In God's spring-time again shall shine forth

Mother Earth, in thy soft bosom cherish
Whom we lay to repose in thy dust;
For precious these relics we yield thee,
Be faithful, O Earth, to thy trust.

This once was the home of a spirit,
Created, and breathed from its God;
The wisdom and love Christ imparteth,
Once held in this frame their abode.

Then shelter the sacred deposit;
The Maker will claim it of thee;
The Sculptor will never forget it,
Once formed in his image to be.

The happy and just times are coming,
When God every hope shall fulfill;
And visibly then thou must render
What now in thy keeping lies still.

For though through the slow lapse of ages,
These mouldering bones should grow old,
Reduced to a handful of ashes,
A child in its hands might unfold:

Though flames should consume it, and breezes
Invisibly float it away,
Yet the body of man cannot perish,
Indestructible through its decay.

Yet whilst, O our God, o'er the body,
Thou watchest, to mould it again,
What region of rest hast thou ordered
Where the spirit unclothed may remain?

In the bosom of saints is her dwelling,
Where the father and Lazarus are,
Whom the rich man, athirst, in his anguish
Beholds in their bliss from afar.

We follow thy words, O Redeemer,
When trampling on Death in his pride,
Thou sentest to tread in Thy footsteps
The thief on the cross at Thy side.

The bright way of Paradise open'd,
For every believer has space,
And that garden again we may enter,
Which the serpent once closed to our race.

Thus violets sweet, and green branches,
Oft over these relics we strew:
The name on these cold stones engraven,
With perfumes we'll fondly bedew.

Two Fears.

"The fear of God," is often explained as the fear of offending him. So far explanation is correct, but it needs explanation in order that a very distressing error may be avoided. To be afraid of offending, so as to be in constant and distressing anxiety lest you offend, is one state of mind; and to shrink with fear from everything that bears the character of an offense against God, are two very different states of mind. In some cases the former is understood by the fear of offending God, and in other cases the latter.

Now, dear reader, if you so regard everything that is really offensive to God, that you would flee from it as you would from death, your state of mind is right, but it is not such as to cause you the slightest distress. On the contrary it is such as must save you from the worst of all distresses. But if you are afraid of offending God when nothing definite is at all before your mind that would offend him; and if this fear distresses your spirit, and makes his service exceedingly trying, you are under the influence of the error to which we have referred.

Then, in reality, sin is not the object of your fear, so much as the frailty of that to which you are trusting the keeping of your soul in this life of trial. You are either believing that your God, instead of holding up your goings, is leaving you to yourself; or if you believe that his Spirit is to lead you on in life, you are regarding him as unable to lead you safely. It is, consequently, not the fear of offences, or in reality of offending, as the fear of the guidance and power that leads you failing to do so effectually; or it is forgetfulness of that power altogether, giving rise to those feelings that might possess you if there was no one to lead you or to hold up your goings at all.

It is of great importance to understand this clearly. If you were in the place of your Saviour, and he in yours, you could never for a moment wish to see him distressed with such a fear of offending you, and so finding it to be indeed anything but a happy thing to be in your service. Far less could you wish to see him placing so little confidence on your guidance and aid, as to be laboring under so enslaving a fear. You would like to see any one loving and serving you afraid of that which might be offensive to you, but you could not help feeling sorry if he brought himself into distress, such as I have indicated.

While, then, we would say above all things of which you can be afraid, be even more afraid of doing really wrong; but instead of being distressingly afraid of the failure of divine guidance and aid, or of the life you commit to your God, to order for you, have full confidence and happy trust in his constant care.

Protestantism in Europe.

The following sad picture of Protestantism is from a devoted minister of Christ in Torquay, England.

"It has at last become evident, even to the most thoughtless, that some great catastrophe is at hand, and that some heavy judgment is hanging over Christendom. . . . How is the gold become dim! Every thing in confusion—every thing threatening! All nations preparing for war!—and not only war, but revolution! . . . The world is rushing headlong into a tremendous revolution, and falling directly under the judgments of God! Such is our state; and the true cause is—the extinction of Christianity. 'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' (Rev. 3d.) Apostacy is the cause, and destruction is the end. . . . Wherever we look, nothing is to be seen but the ruins of Christian truth. Christianity, like some ruined temple, lies scattered here and there. Its sheltering walls are overthrown—its symmetry destroyed. No man flies to it for defence from the cruelty of the world—no man finds an asylum within its gates—no man looks any more on its beautiful proportions, as a

model for the construction of his life. The broken columns,—the cornices,—the hewn stones,—lie here and there, and each man may find a fragment useful for his purpose, and precious in itself; but you will search in vain for any shelter for the multitude—for any spot where nations may meet together, or dwell together in unity."

In speaking of the English nation, he says:—"We have blown christianity to pieces, as we did the wretched people of India, after we had first driven them to insurrection by ages of cruelty; and we believe that, at this moment, christianity has become absolutely extinct."

If you will not take this upon trust, you may find it proved by undeniable facts. . . . The world looked on and sneered at the hypocrisy which sent out missionaries and Bibles, cut a road for them with the sword, and built it up with mangled limbs, torn to pieces with artillery. By these unholy deeds,—by the abject silence of our clergy, we have taught the rest of mankind that christianity is a jest—a loose garment to be put on for ornament in time of peace, and to be thrown aside the moment we can gain any thing by war. Such a christianity has long enveloped the nation at large; and the clergy, by their abject silence, have adopted it for their own. . . .

We believe that Protestantism has been put on its trial before God and man. It has long been corrupt, and worldly to the heart's core. It had worshipped money, and rank, and worldly prosperity. It had fallen away from all the simplicity of Christ. And yet it had dared to pour its abuse upon the church of Rome, which was certainly as bad; but could hardly have been worse. Both are equally apostates—one being an apostate church worshipping saints,—the other being an apostate church worshipping money. . . . The conduct of our clergy has been, more especially, discreditable. Zealous in trifles; indifferent in great things. Zealous where zeal was popular; tame and silent where zeal was disreputable. . . .

What shall we say to these things? That Protestantism has fallen into the idolatries of Paganism, and is become a worshipper of demons. . . .

Were fifty Luthers to arise at once, they could not revive it. Wretched, miserable, poor, blind, and naked; it thinks itself rich and in need of nothing; and self-conceit is an incurable disease. You can act upon vice, and rage, and revenge, but you can never act upon self-conceit. We believe that Christendom is enervated beyond recovery."

Loss of Three Thousand Lives.

Near Taganrog, on the sea of Azoff, a catastrophe occurred, about the beginning of February, which involved a loss of life unparalleled except by memorable earthquakes or volcanic eruptions. It appears that some three thousand inhabitants of Taganrog, relying upon the promise of fair weather made by the genial atmosphere and the cloudless sky, proceeded to the Azoff Sea to indulge in the sport of fishing beneath the ice—a favorite pastime of that region. The atmosphere continuing serene, the party were lulled into a feeling of security, and ventured further than usual upon the ice, in the hope of obtaining a good haul. Suddenly a breeze sprang up from the east, which, growing boisterous by degrees, whirled the loose snow and fine particles of ice in all directions, and before long, succeeded in detaching the ice from the shore. The large ice-field then broke into numerous pieces, which, with their terrified and helpless human freight, drifted toward the open sea. No assistance could be rendered to the unhappy beings by their frantic relatives and friends on shore, and within two hours not a sign of life was visible on the surface of the sea.

On the following Sunday a cake of ice drifted in shore upon which were five of the unfortunate—three of them dead, and the other two numb and insensible. The two latter—a girl and an old man, were restored by means of the usual appliances, the girl, however, survived but a few hours; the man recovered, but lost the use of his tongue—a consequence probably, of the fright caused by the scene he had passed through. He prepared a written narrative of the occurrences of that fearful night on the Azoff. By this catastrophe

at least three thousand persons found a watery grave.

The War Barometer.

When we last wrote the clouds which for some time past had been gathering over the plains of Lombardy, seemed for the moment to be breaking. The chances of peace were in the ascendant.

During the last week this momentary gleam of hope has gradually become more dim, and we are driven to the conclusion that a conflict now appears to be imminent. We cast about for the elements upon which to base a sound calculation, for the professions of the parties to the dispute count but for little indeed. We find, then, that the Emperor of the French is without intermission hurrying on his warlike preparations.

Even admitting that we are ourselves very imperfectly informed on the matter, at least the opinion of the French nation is very significantly declared by the fact that the Funds have again fallen. The commercial classes of France—and surely they are the persons who are most directly and closely interested in this event—leave us to infer that they at least place but slender reliance upon the pacific professions of the Moniteur.

Look again to the satellite of France, and our own late ally—Sardinia. She is calling in all her available recruits—even to the last man—and were she apprehending an invasion to-morrow, her conduct could not be different from what it actually is.

If we turn from these united powers to their great rival Austria, we find that the Austrian troops are being passed with hot haste into Lombardy. All the garrisons which Austria has, or has not, a right to reinforce, have been reinforced. Military stores, materiel of every description, and munitions of war are forwarded every day through the Brenner Pass to Italy; and, in point of fact, the Lombardo-Venetian Kingdom has become one huge camp. Germany is bristling with military enthusiasm, although it is probable enough that this is not likely to ripen into any very effective form of action.

Even from distant and dispirited Russia, we hear of the formation of a corps d'armee, which is to be so stationed as to hang on the skirts of the Austrian monarchy.—*London Beacon*, Mar. 16.

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's rejoinder.]

NO. XIV.

Mr. Editor—Dear Sir:—In the 11th No., you commence your argument in defense of the negative of the question under discussion.

"The millennium brought to view in the 20th of Rev. (You say) is, as the word implies, a period of 1000 years; which is six times referred to in the compass of a few short texts."

This admission, that the millennium is a period of a 1000 years, completely annihilates all your reasoning upon Rev. 11:11-15, the 72 Psa. Isaiah 60, and 65th, Daniel 2:44 and 7:27, from which you argue the eternity of this period in the use of the strongest terms of our language. If the millennium period be but a thousand years, as here admitted and proved, it cannot be eternal, an unending period, as you have argued from the foregoing texts of scripture. You seem to have two different and opposite views of the millennium brought to view in the 20th of Rev. Why this is deemed necessary; and how these different and opposite views in reference to this period, can be made to harmonize, we earnestly desire, and sincerely hope that you will be good enough to explain. For really, there is a mystery somewhere that I do not understand.

You next remark and say; "In symbolic vision, an angel is seen to descend from heaven,

bearing the key of the bottomless pit, and a great chain in his hand. He lays hold of Satan, binds him for a thousand years, casts him into the abyss, shuts him in, and sets a seal upon him. During that incarceration, he will deceive the nations no more, till the thousand years shall be fulfilled: and after that he must be loosed a little season."

What nations, we wish to know, will Satan deceive no more till the thousand years shall be fulfilled? It must be a people that are existing as nations somewhere during Satan's captivity that will be free from his deceptive influence for a thousand years. It must be those nations where Satan is exercising his deceptions when the angel descends for his arrest. Satan will be exercising his deceptions over the nations living in this world when the angel descends for his arrest. Therefore it must be the nations living in this world when the angel descends from heaven for Satan's arrest, that shall be free from his deceptions for a thousand years. And the nations that shall be free from the deceptions of Satan for a thousand years are the people of the Lord that shall enjoy the glorious millennium period of righteousness brought to view in the 20th of Rev. And the people that shall enjoy this period of blessedness must be the nations of the earth during this period. And the nations of the earth during this period, must be the nations in the four quarters of the earth at its close. And the nations living in the four quarters of the earth at the close of this period, must be the nations that Satan shall go out to deceive again, when he shall be loosed out of his prison. The expression—"He will deceive the nations no more, till the thousand years should be fulfilled," implies, (1) That Satan has deceived these nations previous to his arrest.

2dly. That these nations will be free from his deceptions for the period of a thousand years.

3dly. That they will at the close of this period be visited, and deceived again by him. Consequently, these nations cannot be the "resurrected wicked," as contended for by the negative. But must be a people living in the mortal state and probationers for eternity. And if in the mortal and probationary state, then, the millennium must be in the mortal state also, preceding the personal and visible advent of the Lord Jesus Christ. This conclusion is unavoidable.

"The demonstrations of (your) inspired synchronisms" next meets us. "The undisputed axiom in mathematics, 'that things which are equal to the same thing are equal to each other,' can be a no more self-evident truism, than that in chronology, that events which synchronize with the same event, must synchronize with each other," is laid down as a rule by the negative to shape his argument by. It is claimed by the negative that many events will be synchronous with Christ's coming, and that all such events must be synchronous with each other. The descent of the angel commissioned to seize and bind the devil—the placing of thrones—the living again of the non-worshippers of the beast and image, and their reign with Christ. Of these events we say, that they do not synchronize with the personal and visible coming of Christ as held by the negative. There is no evidence that Christ comes personally and visibly when the commissioned angel descends from heaven to arrest and bind the devil. If there is let it be produced. Neither will he come when the holy martyrs shall rise and live again and sit upon their judgment thrones brought to view in Rev. 20:4.

These events may be synchronous with each other, but not of the advent of Christ. Christ's advent and the passing away of the heavens and earth, and the general resurrection of the dead will be synchronous. 2 Peter 3:10-12; Rev. 20:11-12-13; which is to be a thousand years subsequent to the present events. Your symbolic exposition of the first part of Rev. 20th is a failure—you symbolize the devil, and Satan most wonderfully. "Satan, here can only symbolize himself" (say you). A symbol you have in this connection defined to be "an object or act made to represent an analogous one." Therefore Satan is only a symbol, a representative of an object or act.

You again define a symbol and give its laws;

and then violate them. A symbol cannot be symbolical of itself. After defining a symbol to be "an object or act made to represent an analogous one," you make Satan one of the prophetic symbols, and then in the very next sentence you say—"Satan, here, can only symbolize himself." Now if Satan be a prophetic symbol, and a symbol be "an object or act made to represent an analogous one," and if Satan can only symbolize himself, then you can have only a symbolic Satan, violating your own law of symbols, by making Satan a symbol only of himself. It is impossible to give a symbolical exposition of the 20th of Rev. without meeting with many such difficulties. Therefore I must reject your symbolical exposition of these verses.

You next attempt to synchronize Matt. 13:40-42, and Matt. 24:30, 31, with Matt. 25:32, in order to sustain your views of the negative of our question. If these three predicted events in Matthew's gospel should synchronize, you seem to think that the negative must be sustained thereby. If not, the negative falls, and the affirmative stands. Upon this ground you put the question. We will join this issue, and rest the decision of the question upon these texts if you please.

Matt. 15:40-43, is an epoch when the Son of man sends forth his angels to gather out of his kingdom in this world all things that offend and which do wickedly, leaving the righteous to shine forth as the sun in this kingdom of their Father. Matt. 24:30, 31, is an epoch altogether different from the one referred to in Matt. 13:43. It is an epoch when the Son of man "shall send his angels with a great sound of a trumpet, and they shall gather together (not the wicked) his elect—from the four winds, from one end of heaven to the other,"—leaving the wicked to remain and perish in that dreadful storm of vengeance falling upon the Jewish nation. Matt. 25:21, is an epoch when the Son of man shall come in his glory and all the holy angels with him, gathering all nations before him, both the righteous and the wicked. To synchronize these events predicted in Matt. 13:40-43; 24:30, and 25:21, is an impossibility, which must be seen by every unprejudiced mind.

The two first, cannot synchronize with each other. Because an epoch in which all the wicked are gathered out, leaving the righteous to remain and shine forth in the glory of their Father, cannot synchronize with an epoch in which, all the elect of God are gathered together, and the wicked left to remain and perish in the same world. Matt. 13:40-43, is a gathering out of the wicked, and leaving the righteous to inherit the earth, but Matt. 24:30, 31, is a gathering together of God's elect to save them from the dreadful judgments of the Lord, leaving the wicked to remain and perish. Therefore these two events cannot be synchronous with each other.

Neither can either of these two periods, synchronize with Matt. 25:31, 32. In the coming of Christ all nations are to be gathered before him, both the righteous and the wicked. Matt. 14:40-45, when the wicked only are gathered, cannot be synchronous with a period when both the righteous and the wicked are gathered. Neither can Matt. 24:30, 31, when the elect only, are collected together for their safety, be synchronous with this period brought to view, Matt. 25:30, 31, when all nations shall be gathered before the Son of man for judgment.

We have now shown, (1.) That Matt. 13:40-43, and Matt. 24:30, 31 cannot synchronize with each other; 2. That neither Matt. 13:40-43, nor Matt. 24:30-31, can be explained to synchronize with Matt. 25:31, 32. Therefore the "divine synchronisms" of the negative, founded upon these texts of scripture falls, and with them falls the views of the negative upon the millennium, and advent of our Saviour.

But there is a more marked synchronism (say you) in the specific event here synchronized, viz. in the incarceration of Satan; for when the "Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," when "the earth also shall disclose her blood and no more cover her slain" (Isa. 26:11) in that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan the crooked serpent." (Isa. 27:1). If the incarceration of Satan, and the punishment of

Leviathan, the piercing and crooked serpent is to synchronize, with the time when, "the earth shall disclose her blood, and no more cover her slain" it must also synchronize with the last resurrection, and the judgment brought to view Rev. 20:12-13, when the sea, death and hell shall deliver up their dead, and both small and great shall stand before God and be judged every man according to their works; for until then "the earth shall cover her slain." Hence you will see that your chosen, and "more marked synchronism," proves too much for the negative of the question, and therefore, will be readily abandoned and given up.

These several synchronisms of the negative in the foregoing, upon which he has put the decisions of our question, being disproved by showing that the events, do not synchronize with the personal advent of Christ, demonstratively determines that the millennium will precede the "personal and visible coming of Christ."

Yours truly, EBENEZER PEASLEE.
Newton, N. H., March 22, 1859.



ADVENT HERALD.

BOSTON, APRIL 9, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Swedenborgianism.

Continued from our last.

Of the Epistles, Swedenborg says:

"The writings of Paul, and the other apostles, are dogmatic writings merely, and not written in the style of the Word, as are those of David, of the prophets, of the evangelists, and of the Revelation of John. The style of the Word consists, throughout, in correspondences, and thence has a direct and immediate communication with heaven; but the style of these dogmatic writings of Paul and the other apostles, being different, their communication is only mediate or indirect. . . . Nevertheless the writings of the apostles are to be regarded as excellent books; and to be held in very high esteem." *Doctrine of Sacred Scrip.* 113.

Thus a part of our Scriptures are denied by him to be a part of the Word, and other portions occupy a subordinate place in his estimation.

Even that which he regards as the word, is not to be understood, if his teachings are authoritative, according to its obvious import. He says,

"It is owing to the spiritual sense that the Word is divinely inspired and holy in every syllable."—This "spiritual sense," he says, which, was heretofore unknown, and revealed to him, "is in all and every part of the word." Inquiring what this is, he answers

"The spiritual sense of the Word is not that which breaks forth as light out of the literal sense, while a person is studying and explaining the Word with intent to establish some particular tenet of the church: this may be called the literal sense of the Word: but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect."

This he denominates, the interior sense of the Word; but he recognizes still another sense, "its inmost sense," which he calls "its celestial."

We reply to this, that if these interior senses demand our assent, then the literal meaning of the Scriptures is denied, or contradicted.

To this charge, Swedenborgians will at once respond that they do not deny the literal sense of the Word. They will claim that they admit this with the spiritual and celestial; and will quote from the writings of Swedenborg, that, "The doctrine of the church ought to be drawn from the Literal sense of the Word and to be confirmed thereby."

As this appears not to deny the literal sense, it is necessary to enquire what he means by that sense. He says:

"The Word, without doctrine, cannot be understood. The reason is, because the Word, in its literal sense, consists of mere correspondences, to the end that spiritual and celestial things may be simul-

taneously in it, and that every single expression may afford them a continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed; in which state they are called the appearances of truth, and are more accommodated to the apprehension of the simple who are not used to any elevation of their thoughts above visible objects."

Again he says:

"It is very clear that they who read the Word without doctrine, or who do not form to themselves doctrine from the Word, are in the dark concerning every truth, and that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies; which they will ever embrace with eagerness, in case they are supported by the authority and favorable opinion of mankind; and that they may do it with a safe reputation; for the Word is to them as a candlestick without a light in it, and they fancy they see many things in the dark, though they scarcely discern a single object: for doctrine is the only light which can guide them in their enquiries."

Now by "doctrine," Swedenborg means those dogmas, and those only, which he affirms to have been unfolded to him by special revelation. Anything differing from them, is, in his view, no doctrine, but heresy. Hence the plain English of the above is, that the Word is not understood except when those doctrines are found therein, and that all supposed contradictions of them by the Word are misinterpretations of it. As, therefore, the doctrines of Swedenborg are required to be found in and sustained by the word, it is virtually required that the Word shall be so interpreted as to sustain them; but this is to make them the standard by which to try the Word, makes the significance of the Word bow to them, and thus gives them the pre-eminence over it—rejecting it when it may differ from them.

In thus making Swedenborg's "doctrine" the standard by which to interpret the word, it is understood by his adherents in a sense only analogous to that which is literally expressed. He says, "The spiritual sense of the Word cannot possibly be known but from the science of correspondences." What he means by this, he thus explains:

"In the Word we find frequent mention made sometimes of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, of the children of Ammon of Tyre and Sidon, and of Gog: they now, who do not know that by those names things relating to heaven and the church are signified, may easily be led into the erroneous notion, that the Word treats much of people and nations, and but little of heaven and the church—thus much about earthly things, and but little about heavenly things; whereas, were such persons acquainted with what is signified by those people and nations, or by their names, this might be a means to lead them out of error into truth. In like manner, when it is observed, that in the Word frequent mention is made of gardens, groves, and woods; and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves oxen; and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like: he who knows nothing of the spiritual sense of the Word must of necessity be led to suppose that nothing further is meant by these things than what is expressed in the letter; for he little thinks that by a garden, a grove, and a wood, are meant intelligence and science; that by the olive, the vine, and the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, and an ox, innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things relating to the church. The case is in like manner altered, when the reader is aware that by Egypt is signified what is scientific, by Assyria what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by Tyre and Sidon the knowledge of goodness and truth, and by Gog external worship without internal."

When the mind is open to this knowledge, it may be able to conceive that the word treats solely of heavenly things; and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are contained."

Of certain passages, Swedenborg says:

"What these words signify cannot possibly be known, but from the spiritual sense of the Word; and the spiritual sense of the Word cannot possibly be known but from the science of correspondences." This, which he denominates "the key to the spiritual sense of the Word," he affirms to have been unknown, and revealed to him. He says, The reason "it was not discovered to later ages, was because the Christians of the primitive church were men of such great simplicity, that it was impossible to dis-

cover it to them; for had it been discovered, they would have found no use for it, nor would they have understood it."

To be continued.

Book Notices.

THE NEW CONGREGATIONAL HYMN AND TUNE BOOK, for Public, Sacred, and Private Worship. Boston, published by John P. Jewett and Co. Cleveland, O. Henry P. B. Jewett. 1859.

This is a very neatly executed volume of about 220 octavo pages, and containing over 700 selected Hymns, and 200 choice tunes.

The mechanical execution of this book is apparently faultless, the size is well adapted to the use to which it is appropriated; and the hymns are apparently well selected;—except there is an occasional one which places the saints' eternal home

"Above the starry sky,"

while the Scriptures give them the eternal occupancy of "the kingdom and dominion and the greatness of the kingdom under the whole heaven."—Aside from this, and with an occasional glorification of the saints at death, which the Scriptures place at the resurrection, the sentiment of the hymns may be approved.

This arrangement of hymns and tunes on the same page, so large and well adapted for congregational use, is just what is needed for congregational singing—which is the only appropriate mode of offering praise to Jehovah.

The hymns are drawn mostly from original sources, are generally given just as their author wrote them, and are preceded by some passage of Scripture expressive of the sentiment of the hymn. We have never seen anything designed for church service that was more pleasing to the eye, or that was better adapted to that use than the copy before us. We think it worthy of an extensive patronage—there being enough in the hymns that are unexceptional, to overbalance the exceptionable sentiments noticed.

"THE RIGHTS OF WRONG; or is evil eternal? By C. F. Hudson: Boston, J. P. Jewett and Co."

This is a tract of 16 pages, and is numbered "4," in a series of "tracts for thinking men and women"; but it is the first of the series that has been forwarded to our editorial table for notice.

The writer of this tract towers far above any other writer on his side of the question, in America, in literary standing, and he would not fail in his argument, if he only had the right side of the question, and the authority of the scriptures to sustain him.

The main position here assumed, appears to be expressed in the following question, which we make from p. 4 of the tract:

"Now we assert, against all theories of immortal woe," [meaning, doubtless, eternal woe; for "immortal woe" is as incongruous as would be a happy woe, or a glorified woe], "that wickedness has no rights. In has none because it is essentially and eternally wrong. It is just the thing in all the universe which ought not to be. It has, therefore at the outset, no right to exist. And of course, where it starts into existence, it has no shadow of right but to come to an end; if not by reformation, then by execution and extirpation."

It occurred to us, on reading the above, that there would be no need of a resort to logic, for disproof of the eternity of woe, if such disproof could be found in the revealed word; for it is only in the absence of revelation, that deductions of reason are required to substantiate positions, respecting which man of himself can know nothing. The reasoning, however, with which we are here favored, is not sound, but very illogical.

If "wickedness has no rights," there cannot be claimed for it the right "to come to an end"; which is an exception to its "no rights." If that which has no rights whatever, presumes without right to start into existence, it has no claim to any immunity—not even to the boon of retiring from existence at will, when it finds existence so irksome as to be undesirable. As a lawless interloper, it is solely at the will of Him into whose domain it has presumed to trespass unbidden; and it can claim no right to dictate terms of any kind. The right of retiring from existence at will, cannot, therefore, be predicated of that which has "no rights"!

Equally illogical is the claim that the absence of right on the part of wickedness to exist, is evidence that it will ever cease to exist. For, if its existence was dependent on such right, it could not exist for a moment. And on those premises, it would be equally logical to argue that wickedness does not exist, that it cannot exist, and that it never has existed. Its existence, however, is seen and universally acknowledged. That great fact stands out patent before the eyes of all men, and can neither be blinked, nor ignored. Evil exists, and has so existed for long ages; which it could no more have done if its existence was dependent on any inherent right, than it could exist forever by virtue of such. The future

cessation of its existence, therefore, cannot be logically predicated on any such premise, in the absence of revelation: for the future duration of that which has existed six thousand years, cannot be determined by the deductions of fallible reason.

The question, however, at issue, has no respect to the rights of wickedness in the abstract, but to the existence of wicked beings. What is affirmed of wickedness personified, may, with more pertinency of significance, be affirmed of wicked intelligences. They are destitute of all rights. They can no more claim the right to cease to be, than they can the right to exist. And whether they shall continue to exist, or shall be hurled back into nonexistence, can be dependent on no right of theirs to choose either condition. He who willfully presumes to sin, and so perverts the great end of his existence—who stretches forth his puny hand to mar the handy work of his Creator—shall he, when he finds irksome the existence that his own sin has made wretched, demand the right to retire from the consequences into which his wickedness has ensnared him? If the sinner had this reserved right—the right of demanding a limitation to the existence he has perverted, it might be vastly convenient for him. But his forfeiture of all rights, leaves him as destitute of the right of this, as of any other. He is not at his own disposal, but subjected to the disposal of Him who has said that his place will be with the devil and his angels.

Nor because the sinner does not exist of his own inherent right, does it follow that he will not exist at all.

The thief has no right to enter any man's domain to pilfer and steal; but when he has entered, and is caught, his right quietly to retire again at will, and his ability to do so, no longer exist. If the culprit had this right, where would be the vindication of law, and of justice? And if the sinner might retire from existence at will, self destruction might be commendable on his part. No, no, the existence of the sinner is dependent on the will of God. And all argument respecting what is right, or wise, or just for God to do, is simply irreverent, and beyond the pale of human reason; and particularly is it so when man's deductions contravene God's declarations.

It is argued that,

"If the argument from a specimen moment avails to show that evil for ever will exist, it equally proves that sin for ever has existed," p. 7.

This, also, is a chase after a phantom, for 1. The issue is not based on a "specimen moment," but on the known existence of sin for long ages. And 2. The issue is not whether its existence proves that it will ever exist; but whether the fact of its long known existence does not render nugatory the argument that it can not thus exist. Things may now exist, that will exist for ever, without its being necessary that they should always have existed. The earth exists, and always will exist, but it has not always existed. That which is, therefore, may always be, without having always been; and hence for sinners always to exist, it is not necessary to suppose that they always have existed. Our writer has simply reversed the question at issue; which is, not whether the existence of sin proves that it will ever exist—its present existence being no proof of that—but whether, such existence is not incompatible with the claim of its impossibility thus to exist. That is the point that needs to be met. Whether it will exist eternally, or not, may not be determined by its present existence, but by revelation; and all who predicate what will be in the future on any present, or on any past, irrespective of God's word, are trespassing on His prerogative who has said, "The secret things belong unto the Lord our God." We may reason about what may be; but no such reasoning makes any progress in determining what will be;—for a knowledge of that, we are solely dependent on "the things which are revealed."

Our writer argues the non existence of the wicked, from the absence of immortality's being predicated of them in the scriptures!—a term that is contrasted with "indignation and wrath, tribulation and anguish;" which is never, as scripturally used, disconnected from purity, incorruptibility, sincerity, holiness, and glory, and which cannot be scripturally predicated of sinners! Its present popular use is not scriptural; and it might be just as logically argued that the lost cannot eternally exist, because it is not said they will be redeemed and saved, as it may be because they are not to be glorified with immortality!

It would be equally manifestly improper to express the punishment of the wicked by any of the terms which express the reward of the righteous; and hence the argument for the absence of these respecting the lost, is no more valid than is that based on the fact that the glory, purity, and honor of immortality is not predicated of them.

Equally illogical is it to base the termination of the existence of the wicked on the use of a class of terms respecting them, which are also applied to the first death and to that of the righteous,

—and which must suppose the wicked to be annihilated twice;—as if after their having been once punished with loss of existence, they would be brought back into existence to be deprived of it again!

Our friend argues as if, when words are not understood in an extreme sense,—a sense in which those terms are seldom if ever used, that they are necessarily figurative! Were he to attempt to show what figures are thus employed, he might perceive that he denominates that figurative, which has no figure connected with it.

Our writer approaches the passage found in Rev. 20:10; to which it is objected, 1, that it is placed at the end, and not at the beginning of the sacred volume—as if the *finale* of the race may not be as appropriate there as elsewhere, or as if it is of any less significance in one place than in another? And, 2, he argues, that “the only plain and unequivocal announcement of ‘endless woe’—we not conceding that it is the only one—‘should be found in a book of unquestionably canonical character!’” But as he does not question its canonical authority how is this plea of any weight in his case? How does one who does not question it, find any argument in the fact that the book is questioned? And his 3d. reason is, that “the highly dramatic character of the book forbids exegetical rigor”—and this of a book that closes, as no other book does, with a fearful imprecation against any one who shall add to, or take from its words—as if it was foreseen that its teaching would be dissented from. And in departing from “exegetical rigor,” it is supposed, 1, that “the torment is not literal but figurative,” as if there could be any figurative torment; 2, that the lake of fire and brimstone may be a symbol of earthly calamities,—when it is subsequent to all earthly ones, and is to be for ever and ever; and, 3, that “for ever and ever,” may have the sense of “during the existence of the thing,” which he claims “is a sense in which it doubtless occurs in the scriptures!” In that sense, everything continues for ever and ever; for everything exists during its existence—a wonderful affirmation of duration! The word “for ever” may be limited in its meaning; but where will we find the *Greek words*, here rendered “for ever and ever,” *tou aionos ton aionon*,—thus repeated and intensified—any where in the scriptures with a limitation of meaning? We gave a few weeks since all the places of their use in the New Testament, and there is an article in another column from Bro. Robinson, who has gone into an examination of their use in the Greek version of the Old Testament. We find no instance any where in the Syriac Greek of their limited use; and is not that a great desperation of exegesis which is necessitated to venture dissent from a plain declaration, on so unwarranted a supposition?

The following argument is on the last page of the tract:

“The Bible is peculiarly apt to call things by their right names; for eternal conscious existence is the right name for eternal conscious existence. But the Scriptures never asserted even that of the wicked, and those who use the phrase, as some carefully do, are inconsistent by their own showing; they travel out of the record, and are wise above that which is written.”

The entire invalidity of this mode of reasoning is apparent from the following considerations: 1. Eternal unconscious non-existence, is just as properly the right name for eternal unconscious non-existence, as that given above is for its opposite; but the scriptures never assert even that of the wicked, any more than the other. 2. “Eternal conscious existence” would be as appropriately expressive of that of the righteous as of the wicked, but it is never asserted in the scriptures of the one, more than of the other; nor is it there ever used of angels, or even of God. 3. It would be as easily intimated of this, that it is not found in the right part of the Bible, or in the right book, or that it should not be interpreted with exegetical rigor, that conscious existence might be figurative, or that eternal may mean only while such existence continues; as it is of the unequivocal announcements of the eternity of suffering which are scripturally used. And 4. As the affirmation of the mere existence of either, would express neither the glory and joy of the one, nor the woe of the other, the phrases “everlasting punishment,” “torment day and night for ever and ever,” &c. &c., which are used in the scriptures, are much more expressive and significant than would be that given as the one which the scriptures *should* have used. Therefore, what is said of inconsistency, traveling out of the record, and being wise above what is written, couches at the door of the objector.

Dear Bro.—When you get to the end of low-ground questions—have nothing else to do, and no where else to put it than the Herald, please to answer this question: Supposing that each time you have ascended the office stairs you had started from the top of

the previous flight, how far off and at what particular point should we be likely to find you?

Again: How long a time would be required to get there? i. e. How far have you travelled, and how much time have you spent in getting up stairs?

An!

We found the above on our table, one morning—its chirography indicating the hand of one whose initials are expressive of a sigh. We have mounted these stairs so as to average, say twice daily for the last four and a half years, or 2800 times. The inclined plane of the stairway is 46 feet, with an altitude of 30 feet. If every time those stairs had been mounted, the distance had been continuous from the place before reached, the space travelled over would have exceeded 24 miles, the height reached would have been about 16 miles and the base of this hypotenuse and perpendicular would be about 20 miles. Any one having made that journey, might therefore be looked for up about 16 miles in the air, over some point in the neighborhood of, or beyond Topsfield, in Essex Co. that being the direction in which our stairs point. At the speed of three miles an hour, and travelling six hours a day, it would require twelve days, or two weeks, to ascend such an inclined plain.

DECEASED.—The papers announce the sudden death of Rev. JOHN RICHARDS, D. D., of Hanover, N. H., of apoplexy, resulting from general debility.

Dr. Richards was a sound and able divine, and was a decided Millenarian. The last time he was in our office he made us a long visit, and his conversation on the general subject of prophecy we enjoyed much. He was a reader of, and an occasional contributor to the columns of the Advent Herald—his articles appearing over the signature, of “A. A.” which our attentive readers will remember.

ITEMS AND NEWS.

Just before the train at Milwaukee started for Chicago, on the 21st ult., a young and not very bad looking man, was observed at the depot to be intoxicated, and for a few minutes was the cause of considerable merriment among the boys there. When the train was put in motion, but before any speed was up, the poor fellow reeled towards the platform of the rear car, and fell under the wheels, which cut his body in two—entirely severing the parts.

The public schools of Cleveland seem to be in a bad way. On the one hand teachers have been obliged to leave their schools, from insufficiency in sustaining an orderly government over their pupils. Others have been censured for a rigid enforcement of their rules. Lately a teacher named Ford was waylaid and beaten in that city, even to the peril of his life, for having chastized a rebellious pupil.

The sophistry and false reasoning by which we may delude our own souls, will not blind the eyes which “are as a flame of fire.”

By a Catholic almanac, recently published, it appears that in 1774 there were but nineteen priests in the colonies which declared their independence in 1776, and in 1790 there were but one bishop and twenty priests in the United States. In 1808 there were two bishops, 68 priests and 80 churches. There are now 45 bishops, 2108 priests and 2334 churches.

Mr. J. C. Baker writes from Danby to the Rutland (Vt) Herald that quite an excitement has been started in that place by the discovery of gold on the banks of Whitebrook, just west of the village. In one locality, he says, which the prospectors have visited, the precious metal has been found “in every painful washed”—how much does not appear.

The old Gov. Wylls mansion on Charter Oak place, Hartford, is being demolished, and Nathaniel Shipman, having purchased the lot, will erect a new house upon it. The old mansion was built 222 years ago, for the royal governor of the colony, and the frame of solid English oak, was sent out from Great Britain.

Henry J. Hutchinson of Philadelphia effected a heavy insurance upon the little property contained in the dwelling house and grocery occupied by him, after which he secretly removed all his effects and prepared a train of combustibles and set fire to them, expecting to burn the building and get the insurance; but the “train” was a slow one, smoke was discovered, and the neighbors broke into the house and found the evidence of his guilt. He was arrested, and confessed the crime.

As Mrs. Charles White of Charlton was shaking a bottle of vitriol in which indigo had been put to dissolve, the cork flew out and the contents were discharged in her face, burning her eyes so badly that she is now blind, and the recovery of her sight is doubtful.

Uriah Hyde, a farmer, who disappeared in the autumn of 1851, and was supposed to be murdered, a body being found which it was thought was his, has recently been discovered living in Jefferson

county, New York. No reason is made public for this singular flight and concealment.

A tubular bridge has just been completed over Twelve Mile Creek, near St. Catherine's C. W., on the Great Western Railway. The span from abutment to abutment is 184 feet, and the weight of the tubular portion, which is of the heaviest wrought iron, is about 230 tons. The cost of the structure is \$60,000, and it was passed over by trains last Monday.

An accident occurred on Tuesday morning the 29th ult., to the Cochituate viaduct, which conveys water into Boston, which it took several days to repair, besides making a scarcity of water for Boston. A portion of the works, one hundred and sixty feet in length, was carried away, including fifty feet of masonry and a granite gate house. The accident occurred at Newton Lower Falls, and caused quite a flood in the vicinity.

The Washington States is informed that several copies of a religious tract were recently picked up at the Capitol, entitled “Are you honest?” They were distributed for the benefit of members just before the adjournment of Congress.

The yield of maple sugar in Michigan has been so extraordinary this season, that farmers are selling it from six to eight cents per pound. More sugar has been made in the western counties of Pennsylvania this season than for many years past.

The liberalism of our age aspires to break down the barriers between the world and the church, and unite the two in harmonious bands. Dr. Bellows advises Christians to take the theatre under their patronage, and purify it from all moral blemishes.—Mr. Barnard, of the Warren Street chapel, following in the same line, gave a brilliant ball last week in the Boston Theatre, for the benefit of his chapel. The papers speak of it as a most successful affair.—It doesn't speak well for the benevolence of our city, to say nothing of piety, when funds for chapels must be raised by the profits on ball tickets, and funds for Dispensaries are dependent on the sale of lottery tickets, politely called raffling.

A most extraordinary instance of wholesale poisoning, in a boarding-house, last week, in N. York, has excited more than usual attention. The landlady, Mrs. Betham has died, and also a gentleman, Mr. Fayette Robinson, from the South, a boarder. The remaining ten or twelve are convalescent. One of the servant girls, who had threatened revenge on the lady who kept the house, has been arrested, the suspicious being very strong against her as the guilty one. Rev. Mr. Lamson, a Presbyterian clergyman, who had but recently gone there to board, suffered severely; he says the shock upon his system was terrible, and nothing but the excessive power of the dose caused nature to act and throw off the poison. At one time there were seven in one room, and three in another, suffering the most agonising torture. It is hoped no more deaths will follow.

Foreign News.

Again the prospects of peace in Europe are undergoing an eclipse. It is true that just before the Persia sailed, dispatches from London announced a better state of feeling, especially in the money market.

This was said to be owing to rumors of some important developments, including the results of Lord Cowley's mission. But this “silver lining” of the cloud is too thin, and probably too evanescent, to relieve the dark aspect of the mass of continental advices.

Still, nothing of a definite nature has transpired, excepting, perhaps, the statement that the Pope has never requested the evacuation of his dominion by the French and Austrian armies. This shows his distrust of his subjects, and in a measure, confirms the accounts of the generally disturbed state of Italy. Elsewhere the pressure of warlike preparation continues. France has her military workshops open night and day, no matter what may be the varying tone of the Monitor.

Austria is showing a warlike promptitude, as well as resources, which must surprise the world. If all statements are true, she will in a short time have poured over 200,000 soldiers into Italy. Sardinia is vigorously marshaling her small but effective forces; and it is reported that 6000 volunteers have recently rushed to her ranks from Lombardy and the adjacent country. There is nothing new from Prussia; but Russia is manifesting sentiments decidedly anti-Austrian. England seems to grow more indifferent to the crisis, although her offices are undoubtedly devoted to peace.

The great difficulty seems to be, to get at the precise causes of disturbance now operative. Perhaps the trouble lies in the contradictory feelings and dispositions of the several powers, brought out by natural current of events, and to be allayed or stirred into conflict by the turn which affairs may yet providentially take.

SCRIPTURE TROPES.

HEAD, n. Lit., the crowning part of the body: “Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,” Job 1:20.

—A Metonymy for the mind, of which it is the seat: “Thy dream, and the visions of thy head upon thy bed, are these,” Dan. 2:28.

—A Synecdoche for the whole person: “His mischief shall return on his own head,” Ps. 7:16—i. e. on himself. “Blessings are upon the head of the just,” Prov. 10:6. “Blessings shall be upon the head of him that selleth corn,” Ib. 11:26.

—A Metaphor, expressive of pre-eminence, relative excellence, or importance: “I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God,” 1 Cor. 11:3.

—A Substitution, when any act of, or that is done to the head, is put for the thing thus signified: “If your soul were in my soul's stead, I could heap up words against you, and shake my head at you,” i. e. scorn you, Job 16:4. “They shoot out the lip, they shake the head,” Ps. 22:7. “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush?”—i. e. to be sorrowful, Isa. 58:5. “Thou shalt go forth from him, and thine hands on thy head”—i. e. dejectedly, Jer. 2:37. “Pharaoh shall lift up thy head”—i. e. restore thee to thy place, Gen. 40:13. “It shall bruise thy head,”—i. e. discomfit thee, Gen. 3:15. “The whole head is sick and the whole heart faint”—i. e. Israel has been thoroughly chastised, Isa. 1:5.

HEAL, v. Lit., to cure of disease: Christ gave his disciples power “to heal all manner of sickness and all manner of disease,” Matt. 10:1.

—A Metaphor, expressive of restoration to favor, or to a normal condition, “Return, ye backsliding children, and I will heal your backslidings,” Jer. 3:22. “Then will I hear from heaven, and will forgive their sin, and will heal their land,” 2 Ch. 7:14. “The waters shall be healed,” Eze. 47:8.

—A Substitution for the same: “Let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up,” Hos. 6:1.

HEAP, v. Lit., to gather into a pile: “Heap on wood, kindle the fire,” Ezek. 24:10.

—A Metaphor, expressive of any accumulation: “I could heap up words against you,” Job 16:4. They “heap up wrath,” Job 36:13. “After their own lusts shall they heap to themselves teachers,” 2 Tim. 4:3.

—A Substitution for amassing: “He heapeth up riches, and knoweth not who shall gather them,” Ps. 39:6.

HEAR, v. Lit., to receive a voice, or other sounds, by the ear: “As soon as ye hear the sound of the trumpet, then shall ye say, Absalom reigneth,” 2 Sam. 15:10.

—A Substitution, for yielding a willing assent: “He that is of God, heareth God's word,”—i. e. he believes and obeys it, John 8:47. “My sheep hear my voice, and follow me,” Ib. 10:27.—Also for regarding, or attaching any importance to: “Wherefore hearest thou men's words?”—or believest what mine enemies say, 1 Sam. 24:9. “I love the Lord because he hath heard my voice,” i. e. hath answered my prayer, Ps. 116:1.

HEART, n. Lit., the primary organ of the blood's motion in animal bodies: “Joab thrust three darts through the heart of Absalom,” 2 Sam. 18:14.

—A Metonymy for the mind, which was supposed by the ancients to have its seat in the heart, and for any of the passions, or affections, the memory, or other attributes of the mind: “The Lord hath not given you an heart to perceive,” Deut. 29:4. “The Lord looketh on the heart”—or the intention, 1 Sam. 16:7. “The king's heart was toward Absalom”—i. e. his affections were, 2 Sam. 13:28. “They of a froward heart,”—i. e. disposition—“are an abomination to the Lord,” Prov. 11:20. “A man's heart deviseth his way, but the Lord directeth his steps,” Prov. 16:9.

—A Synecdoche for the person: “A froward heart shall depart from me,” Ps. 101:4.

—A Metaphor, expressive of the central or interior part: “the depths were congealed in the heart of the sea,” Ex. 15:8.

—A Substitution, when any act or effect, of which the heart is the subject, is put for the act or condition of mind thus indicated: “Make their heart fat”—i. e. make their minds obtuse, Isa. 6:10. “Every man's heart shall melt,”—i. e. his courage shall fail, Isa. 13:7.

THE POVERTY OF BLINDNESS.—We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed, are poorer than we by a whole world!—Tholuck.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

In the latter part of December, 1858, I was present at the funeral of the late Mrs. Prescott Dickinson, in Somerville, near Boston. She died suddenly, of hemorrhage of the lungs. Having been formerly connected with my congregation, I had an acquaintance with the family, and sympathized with them in their sore affliction.

Sister Dickinson was a believer in the personal, speedy coming of Christ, and many of the Advent ministers will remember her, and the hospitality of the family in Boston in former years. She died in the hope of the resurrection, happily.

Elder A. H. Averill, of the Baptist church in Somerville, and Elder Edwin Burnham, of Newburyport, conducted the services. The attendance was very large, and the services appropriate. I was obliged, however, to take exception to some remarks made by Elder Burnham.—In speaking of the sentiments of the deceased, he said that there were four views of the state of the dead: 1. That the soul went directly to heaven. 2. That it went to hades, the abode of departed spirits. 3. That death, in a human being, consisted merely in the giving up of the breath,—dying like the beasts. 4. That the spirit left the body, but was different from that of the beasts, holding a higher position in the scale of being, yet, neither going to heaven nor hades, it slept, in some sense, in the intermediate state. He said that the latter was the view of sister D.; and added, that it was doubtless that of Martin Luther, the Reformers, and other good men.

This being a new view, it is but lately that I became acquainted with it. In imputing it to Luther and the Reformers, therefore, I felt that Eld. B. did the mighty dead injustice.—Luther, as will be seen by the following narrative, taken from his Life, written by Moritz Meurer, translated from the German, pp. 631, &c., holding to the opposite view:—

"In the year 1542, Luther's daughter, Magdalena, died. As she lay very sick, he said: 'I love her exceedingly; but as it is thy will to take her hence, I willingly resign her to thee.' While she lay on her bed, he said to her, 'Dear Magdalena, my daughter, you would like to remain here with your father, but you also willingly go to yonder Father?' She said, 'Yes, dearest father, as God wills it.' He then said to her, 'Thou dear child, the spirit is willing, but the flesh is weak'—and turning away, he said, 'I do love her very much; if the flesh is so strong, what will not the spirit be?' As Magdalena was now near breathing her last, her father fell on his knees before the bed, bathed in tears, and praying that God would deliver her. And thus she expired in the arms of her father, in the presence of the mother, who lay in bed in the same chamber, greatly distressed. When she was placed in the coffin, he said, 'Thou dear Magdalena, how happy art thou!' And while beholding the lifeless body, he said, 'O thou dear Magdalena, thou wilt rise again, and wilt shine like a star—yea, like the sun.' The coffin having been made too short and narrow, he said, 'This is too small for her, now she is dead. I am indeed joyful in spirit, but after the flesh I am very sad; the flesh is slow to come up. This separating vexes me exceedingly. It is a marvelous thing to know that she is certainly in peace, and happy, and yet be so sad.' When the people came to attend the funeral, and according to custom addressed the Doctor, and said they greatly condole with him in his affliction, he said, 'You should rejoice; I have sent a saint to heaven, yea, a living saint. O, if only such a death were ours! Such a death I would accept this moment.' Then one said, 'That is indeed true, yet we all wish to retain our relatives.' Dr. Luther replied, 'Flesh is flesh, and blood is blood. I rejoice that she has passed over; I experience no sadness, but that of the flesh.' Again he said to others that were present, 'Be not grieved. I have sent a saint to heaven; yea, I have sent two.' At the grave he said, 'It is the resurrection of the flesh.' And on his return from the funeral scene, he said, 'Now my daughter is provid-

ed for, both as to soul and body. We Christians have no cause to complain—we know that it must be thus—we are perfectly assured of eternal life; for God, who through his Son has promised it unto us, cannot lie. Our Lord God has two saints from my flesh, though not of the lineage.' His wife being greatly grieved, weeping and lamenting, Luther said to her, 'Dear Kate, only consider whither she has gone, and that she is happy. But flesh and blood grieve and mourn after her manner; the spirit lives and is willing. Children do not dispute—as you tell them, they believe you. With children it is all simple, dying without pain and anguish, without the terrors of death, without pain in the body, just as they go to sleep.' He loved his daughter greatly, not merely because she was his child, but because she was so amiable, and perfectly obedient to him. Still, he said, 'I would not have my daughter Magdalena restored to life again, even if I should have the Turkish Empire in addition. For she is happy; blessed are the dead that die in the Lord; whoever dies thus, surely has eternal life. I wish that I, and my children, and you all would die thus, for there will be evil times after this. I perceive that no help or counsel will avail on the earth, except the last day; I also trust to God that it will not delay long.'"

When Luther's testimony against the purgatory of the Romanists, and his denial of the immortality of the soul, is quoted to prove that he held to the unconsciousness of the dead, great injustice is done him. The above utterances were made at the age of sixty years, (only four years previous to his death,) when his opinions were matured; and in this faith he died.

The other Reformers held the same views. As one proof of this statement, I have copied a hymn, by Prudentius, a Christian father of the 4th century (which will be found in another column). It was not incorporated into the services of the church until the Reformation, when, after being disused from the fourth to the sixteenth century, it awoke to life as the favorite funeral hymn of the Protestants of Germany. J.V.H.

Forever and Ever.

Dear Bro.:—I observed, not long since, that you gave in the Herald all the duplicates of *aion* and *aionios* in the New Testament, and found none in which they had a limited sense. Such had been my own conclusion, from a similar examination; and such must be that of all candid persons. I have since gone over the Septuagint, a Greek version of the Old Testament made by Jews 280 years B. C. and find the same result: that wherever doubled or trebled, as the term sometimes is, it is used in its endless sense, and with intensity of meaning. The following are the instances of its use there:

1. *Apo tou aionos, kai eos tou aionos.*

1 Ch. 29:10 Blessed be thou O God of Israel for ever and ever.

Psa. 41:13 Blessed be God from everlasting to everlasting.

90:2 From everlasting to everlasting thou art God.

102:16 The mercy of the Lord is from everlasting to everlasting.

1 K. 16:36 Blessed be the Lord God of Israel for ever and ever.

Neh. 9:5 " " " " " "

Jer. 25:5 Dwell in the land which the Lord God hath given thee for ever.

Psa. 106:48 Blessed be the Lord God from everlasting to everlasting.

Dan. 2:20 Blessed be the name of God forever and ever.

2. *Eis aiona aionos.*

Psa. 18:10 fear of the Lord is clean, enduring for ever.

21: 4 Thou gavest him length of days for ever and ever.

6 Thou madest him most blessed forever

22:26 Your heart shall live forever.

37:27 do good and dwell for evermore.

3. *Eis ton aiona tou aionos.*

Psa. 111:3 His righteousness endureth for ever.

8 They stand fast for ever and ever.

10 his praise endureth for ever and ever.

112:3 his righteousness endureth forever.

9 " " " " " "

83:17 Let them be confounded and troubled forever.

91: 7 when the wicked spring as the grass, they shall be destroyed for ever.

132:14 This is my rest for ever.

45: 6 Thy throne O God is for ever and ever

103:5 the earth that it should not be removed forever.

4. *Eis aionas ton aionon.*

Dan. 7:18 The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

5. *Triplicated—Eis ton aiona kai eis ton aiona tou aionos.*

Psa. 10:16 The Lord is King forever and ever.

48:14 This God is our God forever and ever.

52:8 I will trust in the mercy of the Lord forever and ever.

9:5 Thou hast put out their name forever and ever

45:17 Therefore shall the people praise thee forever and ever.

119:44 I keep thy law continually forever &c.

145:1 I will bless thy name " "

145:2 I will praise thy name " "

21 Let all flesh bless his holy name " "

148:6 He established them " "

The above are all the multiplied uses that I find of the term, and they show the intensity of meaning which the phrase has, when the words are thus repeated.

D. I. ROBINSON.

Boston, March 24, 1859.

Travels and Labors.

Dear Bro.:—Perhaps it may not be amiss to speak a little of my journeyings the past winter, for those to read who love to learn the state of the cause in which we labor.

In December I went to Lisbon and Topsham, Me. Called on a few isolated believers in the coming and kingdom of Christ; found them firm in the faith, and rejoicing in hope of the glory of God. They have no privileges of hearing the word on this subject, and I had no time to stop and preach among them. On returning I attended my regular appointment at home, then visited Augusta, and spent one Sabbath with the little church there. There are some faithful ones there, but there are elements among them that work mischief. I went from there to Belgrade, intending to hold a meeting with the Advent church in that place. But when I arrived I was informed that one Eld. Deering, from Waterville, was to preach in the next town, Rome, on that coming Sunday, "to expose Millerism," as they called it, and "to blow it up higher than a kite." As the man had the reputation of being able, and our brethren and sisters were all young in the faith, I thought it would be well that they hear both sides, I advised that we all go and hear. We did so, and a strange mass of perversion of our views, and foul aspersions on good men, with hard labor to prove that Scripture did not mean what it read, was the fruit of the effort. I preached in the same district in the evening, but made no reference to the man, nor his work, thinking it would work its own cure best.

Jany., 1859.—The first week was very stormy. Our quarterly conference was held in Livermore, but I could not get to it; neither did any from abroad belonging to the conference. The brethren there met, and had an excellent meeting. One was brought to Christ on that occasion. I went there the next week, spending one Sunday in Auburn, being overtaken by a storm. I attended the Baptist meeting, and heard one sermon to prove that the world and all matter was made to continue only a brief season, and then to evaporate, or be changed to gases, and that we, and every thing, were finally to be spirit. We were told that it would probably be millions of years before the Lord would come to do this work. In the afternoon the same man preached an excellent sermon on the coming of Christ and the judgment, telling us that we ought to live in constant readiness for it,—that it might come at any time, and we had no reason to say it would not come before the meeting closed.

The next week I returned and attended Bristol conference. It was a very good one. A great change has taken place since I first went there to introduce the Advent message, with a Bro. Perkins. Then we were troubled on every side; now the mass hear us gladly, and love to unite in our meetings. On my way home I called on Bro. J. Campbell, at Damariscotta; found him and sister C. quite ill, but still in the faith waiting for the Lord. Spent one Sunday and preached with the brethren in New-castle; found them still pursuing the good way, and loving the word of life.

The first Sunday in February I spent with the brethren in Brunswick. Had a very good day; they are active in the faith. Several have been brought into the blessed hope of late, which gives them much encouragement. While there we assisted the brethren in "setting in order the things that were wanting." Bro. George Howland was chosen deacon among them. I then attended my meeting at home, and released myself from obligations to preach regularly to the church in Richmond; having preached to them nearly five years I thought it best that they make some effort to obtain the labors of some other one. Still I shall try to serve them as I have opportunity.

I next went to Whitefield; spent one evening with the brethren in a place where our message has just taken root, and some recently converted. Had a pleasant and joyous meeting. Preached one evening in the Partridge neighborhood, and thence went

to spend Sunday with the church in Augusta.—Found, on arriving, that one of the cockle-sowers had been there, and succeeded in making some believe it was a sin to pray in public, and a lot more of as strange trash; so all were in a ferment. I preached to them and gave the gospel medicine, praying that God would give it effect.

I went to South Livermore next and held meetings several days; then to Hartford several evenings in very bad weather; then to East Livermore, and commenced a protracted meeting; held four days with a good prospect, and left for Mount Vernon and Belgrade; but the meeting was continued by Bro. Haggett and Hanscomb, who labored with me in all the meetings thereabout. They are faithful, and God is using them to awaken all that community to the things of the kingdom of God. There is a good field of labor, an open ear to hear and a strong opposition. The Lord has worked a great work there in the last year, and it seems likely to continue.

An incident occurred while I was there, which will turn out for God's glory, and the success of his word. Livermore is a large town, and our brethren have only worked in one end of it yet. Last year they began, and soon a church was organized of 40 members. There is a ministerial fund in the town treasury, and many wished their portion to go to the Advent church; but the functionary refused. At a proper time they applied for their share, but were put off. Before March meeting an article was put in the warrant by some religious opposers, to have the town decide whether they—the Adventists—were a religious church, or Christian church, and an electioneering effort made to oppose their getting their money. The Adventists, of course, stood off and let "the earth help the woman." The battle waxed hot in town-meeting, between the opposing sects and the nothingarians. The vote was finally taken, and a large vote in favor of the Advent church. This aroused the strangers to seek to know "what this new doctrine is," and to ask that meetings of the Adventists might be held in their parts of the town. Thus the word will grow.

I went to Mt. Vernon—found Eld. H. B. Sevey hard at the good work, with some success. Went to Belgrade, and found that the message of "no public prayer" had got there, and was causing disagreeable feelings, and evil results. I preached three times; found the most of the flock standing fast in the faith and active in the work. I think the "no-praying in public" message will do but little in that place, only to try the faith and patience of the praying ones. Were this point the only evil one held by that class of deluded ones, it would be of little account. But there is an almost endless catalogue of other fables in their seed-basket. We should let all the people know that we have no connection with this class of persons; for their only pasturage-ground is in the societies raised up by the self-sacrificing, faithful labors of others; for they never produce a society, never build a cause, never call a company into the unity of the gospel faith; but always, without an exception, live on and divide and scatter societies raised by others. Let us, however, keep at the work, and labor to save souls, and soon Jesus will come to gather the faithful. Your brother in hope, I. C. WELLCOME.

Richmond, Me., March 22.

Bro. Bliss:—On some remarks that were made in reply to what E. Burnham said on the justice of God and punishment of the wicked, as found in the last Herald, I wish to say that a correct understanding of the Lord's plan of salvation will set this thing all straight. First, we are told by the Lord Christ, "If ye love me, keep my commandments." He also says that where much is forgiven they love much. This explains the whole thing, then. Adam, previous to his fall, had not sinned. Nothing had been forgiven him. How, then, could his love have been strong enough for him to resist evil, or the temptation set before him? Well, then, says the objector, was Adam to blame for doing as he did? If he was not to be blamed was not God to be blamed for passing the sentence of death upon him? for his sin was no sin, if he was not blamable; and if he did not sin, why does the man that murders sin, when destructiveness predominates and its influence is irresistible? Has not God said,—"Thou shalt not kill," and if you do, has not God affixed a penalty to the transgression of that law?

Again, what were the conditions by which Adam and all his posterity were to be saved? Answer—"He that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father on his throne." If God had not placed temptation before Adam, would Adam have had anything to overcome, and would he have been worthy to inherit all things without trial? Did not God try Abraham? Yes. Did not Abraham prove faithful, and become the father of the faithful? And God thought him by his faithfulness worthy to

inherit the land of Canaan. Then we have an object in striving to be Christ's, that we may be Abraham's seed and heirs according to the promise. Yours respectfully, WILLARD P. STRATTON.
Manchester, N. H., March 26.

Letter from Iowa.

Dear Bro:—I wish to say a few words through the Herald, to our Eastern brethren of the church of Messiah, or to any who are of like faith, and contemplate seeking a home in the West. I would recommend them, especially, such as possess limited means, to Butler county, Iowa.

This county is well watered by the Shellrock river and its tributaries, has more timber than many of the joining counties, the soil is rich and diversified, and the winters are about the same here as in N. Y. and the northern part of Pa. This county contains 576 square miles and has a population of about 3500.

It has 6 or 7 thriving towns. Saw-mills and flouring-mills are in operation all along its streams. It has three saw-mills, propelled by steam power, and one of them in our own immediate neighborhood.

The Dubuque and Pacific R. R. is to pass through this county, and will probably be in running order to its East line in less than 3 years, until which time we shall need no other, than a home market for the principal products of the county.

The history of the last six years is undisputable evidence that there is not a more healthy county in the world. As good prairie as any East or West, situated from two to four miles from timber, can be bought here with cash in hand, for \$2 per acre. A higher price is expected when sold on time. As good timber as the county affords, can be bought for \$20 per acre.

I do not make these statements, as some may suppose, because I am a land holder, and want to sell; far from it. But because we are isolated in the faith, and want sympathy and aid from any, who love the appearing of Christ, and who will be co-workers together with us in extending a knowledge of the truth as it is in Jesus, that the inhabitants of this Western and long-neglected field may tremble in view of and prepare for, an approaching judgment. There are only 4 or 5 families in this or any of the joining counties, that to my knowledge are looking for the realization of that blessed hope. With the exception of one family, we are located within three miles of each other.

Bro. H. H. Janes, of Ill., calculates to move to our neighborhood a few months hence, to locate permanently, and preach the word. If any further information is wanted respecting this country, I shall be happy to give it. My P. O. address is Boylans Grove, Butler County, Iowa. Yours in the hope of the gospel,
W. P. WOODWORTH.
Benezette, Iowa March 7th, 1859.

Where I Would Live.

I would live in a valley where murmuring streams Should glide gently by, like childhood's bright dreams;

A sweet, quiet valley, where green-wooded hills Should sing back the praises of murmuring rills.

I would live in a valley, where hemlocks and pines Are wove into one by clambering vines;
A sweet, quiet valley where childhood is blest,
And age in seclusion finds quiet and rest.

I would live in a valley, a cottage my home,
Where no aspirations for greatness would come;
A sweet, quiet valley of blossoming trees,
A home for the birds, a home for the bees.

I would live in a valley, away from the din,
Of fashion, of folly and prodigal sin;
A sweet, quiet valley where the lily or rose
In its own native beauty luxuriantly grows.

I would live in a valley, but O let me there
Rear an altar to heaven, an altar of prayer;
In that quiet valley, with the faithful and blessed,
When my journey is done, let me peacefully rest!
H. BUNDY.

OLD PSALM TUNES.—Blackwood says of old psalm tunes:

"There is to us more of touching pathos, heart-thrilling expression, in some of the old psalm tunes, than in a whole batch of modernisms.

"The strains go home, and the foundations of the great deep are broken up—the great deep of the unfathomable feeling, that lies far, far below the surface of the world hardened heart—and as the unwonted, yet unchecked tear starts in the eye, the softened spirit yields to their influence, and shakes off the load of earthly care, rising purified and spiritualized into a clearer atmosphere.

"Strange, inexplicable associations brood over the mind, like far off dreams of paradise, mingling their chaste melancholy with a musing of a still, subdued, though more cheerful character. How many glad hearts, in the olden time, have rejoiced in those songs of praise; how many sorrowful ones sighed out their complaints in those plaintive notes that now, cold in death, are laid to rest around that

sacred church, within those walls they had so often swelled with emotion."

OUTSIDE AND INSIDE.—"Two things a master commits to his servant's care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return:

"Sir, here are all the child's clothes neat and clean, but the child is lost!"

Much so with the account that many will give to God of their souls and bodies at the great day.

Lord here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it.—*Flavel.*

POWER IN RELATING AN ANECDOTE.—Whitefield's marvellous power in the pulpit is traceable, in a great measure, to his skill in the relation and application of anecdotes. On one occasion Dr. Lathrop, an American clergyman, related to Mr. Whitefield an occurrence which he thought would interest him, displaying, however, but little feeling as he told the story. On the same day the great preacher introduced the anecdote into his sermon, and Dr. Lathrop, as he heard it, found himself weeping like a child.—*Groser's hints to Sunday-School Teachers.*

RELIGIOUS REVIVAL MOVEMENT IN TURKEY.—A correspondent of la Gazette Austrichienne, of Feb. 5, says: Some time since there was considerable talk about the preaching of the Imams, Muezzins and Softas, in the streets, and the prophecies that they announced to the population. These preachings have been for some time interrupted, but have just recommenced in less objectionable forms, and by more important persons as preachers. The new interpreters of Mahomet belong to the higher order of clergy; even chiefs of the Madresse and priests of the mosques of Mahomet announce the coming of important events—one of these prophets going far enough to predict that Ali would soon reappear to restore Islamism. Persons in the highest ranks of life and the most influential subscribe to the new prophecies, so much so that the government thought it its duty to arrest some of the leaders; but by this measure they only cast oil into the fire.

The residence of the Scheik-ul-Islam is presently the place whence is thrown among the population the element of agitation. Very exciting reunions of the leaders of the old Turkish party take place there every day; and, what is inconceivable, even the ministers of the government take part in the assemblies, under the presidency of the Sadrazam.

KINDNESS TO THE UNKIND.—The last, best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard—forbearance toward the unforbearing—warmth of heart toward the cold—philanthropy toward the misanthropic.—*Richter.*

PRAYER IN AFFLICTION.—The spirit of prayer does not necessarily come with affliction. If it be not poured out upon the man, he will, like the wounded beast, skulk to his den and growl there.—*Cecil.*

CONVERSATION.—The most casual remark lives for ever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important, that an inquest will be held on it in the general judgment.—*Harris.*

OBITUARY.

FELL asleep in Jesus, at Templeton, Mass. March 20th, 1859, Sister MARY P. BAKER, wife of brother Uri Baker, aged 45 years.

Sister Baker has been suffering under that fatal disease consumption, for the last fifteen months, which she seemed to bear with patience and without a murmur. She was converted and embraced the Advent doctrine in the year 1843 which she cherished to the time of her death. As her disease grew more severe, and the certainty of death increased, she seemed to let loose her grasp of earth and earthly things. Jesus and the resurrection were her chief delight.

She had her reason to the last, so much so that she made all necessary arrangements for her funeral and selected the hymns to be sung, which were, "I would not live always" and "Heavenly Rest;" and after she had done all she could do, she seemed to be perfectly resigned, although she could not speak, to wait the coming of her Lord and Master. She was a great sufferer to the last, and now she waits the sound of the last trumpet, when she will come forth clothed in immortal beauty, to die no more.

URI BAKER.

Templeton, March 24th, 1859.

Crisis please copy.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 9, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER XL—THE ONE NEW MAN.

The last thing which I will introduce into my first group of new things, is what the apostle Paul calls, the "one new man" Eph. 2:15. I imagine, I hear you saying, Did you not speak of that when telling us about the new nature? No, the subject is not the same. If you read a few verses from the above-mentioned chapter, and other parts of the Epistle, you will see that the "one new man" is made up of those who embrace Jesus, and receive the new nature.

At the close of the preceding chapter, Paul tells us that the Father of glory gave our Lord Jesus Christ to be "the head over all things to the church, which is his body, the fulness of him that filleth all in all." In the second chapter, which contains our text, he says, "Remember, that ye being in time past Gentiles in the flesh . . . being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for he is our peace, who hath made both one"—that is Jews and Gentiles who believe—"and hath broken down the middle wall of partition between us . . . for to make in himself of twain"—or of the two—"ONE NEW MAN, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you"—the Gentiles—"which were afar off, and to them"—the Jews—"that were nigh; for through him we have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built on the foundation of the apostles and prophets Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

The apostle expresses the same idea in the next chapter, where he explains the mystery of Christ to be—"that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." In the fourth chapter he says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Again, "Speaking the truth in love, may grow up into him in all things,

which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

Now if you have read the above verses with care, you are prepared for the question, What is the one new man? Is it not the true church of Christ, consisting of all believers, whether Jews or Gentiles? Yes, this is evidently the meaning. In every nation he who fears God, and works righteousness is accepted of Him. All who receive the Saviour and do as he says, are members of his church. All the good, from the beginning of the world to the end, constitute the one new man.

Paul in writing to the Corinthians tells, in a most interesting manner, about the one new man,—he says, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . . And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary . . . that there should be no schism"—or division—"in the body; but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular," 1 Cor. 12:12, 27.

The apostle speaks to the Christians at Rome concerning the one new man,—he says, "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another," Rom. 12:4, 5.

The church of God, then, is represented as a person,—Christ the head, and his followers, the body. Such is the one new man;—and among many lessons which we may learn from the above passages, I will mention two, which are of a practical character. The first is, that every member of the church is to be useful to the church. As every member of the body has its appropriate office, so every child of God has a post of usefulness. And as the boy or the girl is healthy and growing, by exercise, air, and food, so the members of Christ are, by labor, prayer, and the word of God, to promote the health and "increase of the body unto the edifying of itself in love;" who thus save themselves, and win precious souls to Jesus.

The second lesson to be learned is that there is mutual sympathy in the church of God. You can understand this. You know how very intimate the union is between the members of your person. You are so far a unit, that when, for instance, "one member suffers, all the members suffer with it." If you have tooth-ache, or head-ache, no other part of the body can say, "I don't mind as long as there is nothing the matter with me." The sympathy between one part and another is so great, that you are hardly able to do any thing. During the usual hours of sleep, all your members are restless, because of the one that is in trouble. So when Christ suffers—when his cause is dishonored in any way—those who love him, sympathize in the matter. When his body suffers—when his people are injured—he feels it; "for he that toucheth them toucheth the apple of his eye." Also when a child of God suffers, all the children of the spiritual family are suffering. In this way they "bear one another's burdens, and so fulfil the law of Christ." Is not the church of God, then, very fitly styled the "one new man"?

My chief object, beloved youth, in introducing this subject, is to get before your minds the Bible view of the church of Christ. May you ever retain that view.

You are aware that there are several denominations of Christians in the world. These constitute what is called the visible or nominal church; but the invisible or true church, is another thing. There are doubtless many pious people in all the denominations; but the denominations are not the true church. The true church consists of all who fear God, and keep his commandments, whether they are in the Christian sects or not. The Lord keeps his church record; and he knoweth them that are his. Though they are scattered, and many of them dead, he knows all about them, and at the time appointed of the Father, he will gather them, and they will, with their glorious Head, form the new man forever.

I have now a question to ask. Do you, my young reader, belong to the church of Christ? Are you a part of the one new man? Can you say, I love God, and keep his commandments? If so, then you belong to his church, you are a member of the body of Christ. It is right, of course, for you to be associated with God's professing people, in the place where you live, and to conform to the ordinances of his house, yet if you are joined to the Lord you are in the church out of which there is no salvation.

O Lord, Thou hast a church below,
Thou only dost the members know;
O join me to thy "hidden ones,"
And gather all thy "living stones;"
Scattered o'er all the earth they lie,
Till Thou collect'st them with thine eye:
In them the pleading Spirit groans,
And cries, "Fetch home thy banished sons."

The Filial Remembrance.

A child knelt, at the accustomed hour, to thank God for the mercies of the day, and pray for care through the coming night; then, as usual, came the earnest "God bless dear mother and —." But the prayer was stilled, the little hands unclasped, and a look of agony and wonder met the mother's eye as the words of hopeless sorrow burst from the lips of the kneeling child, "I cannot pray for father any more!" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it. It had followed close after mother's name. But now he was dead. I waited some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and, with a voice that faltered too much almost for utterance, she said, "O, mother, I cannot leave him all out! Let me say, 'Thank God that I had a dear father once!' so I can still go on and keep him in my prayers." And so she always does; and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.

Love your Enemies.

A few poor Cherokee Indian women who were converted to Christianity, formed themselves into a society to send out the gospel. The produce of the first year was ten dollars, and they were some time considering to what particular object it should be devoted. At length a poor woman proposed that it be applied to spread the gospel among the Osage nation: "For," said she, "the Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have."

APPOINTMENTS.

I expect to preach, the 1st Sabbath in April, in Round Pond, Me.; the 2nd, at Richmond; the 3d, at Portland.

THOMAS SMITH.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time.

J. LITCH, President.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

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S. Foster—Sent books the 4th.

J. L. Clapp, \$1.09—Sent you Inheritance (plain—have none gift) which, with postage, was 91 cts., and cr. you the balance on Her. to No. 971.

W. C. Cooley—Have cr. you \$1.50, which, on Her. from No. 913 to No. 958—50 cts. more would pay the Her. to end of the year.

A. M. ASSOCIATION.

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RECEIPTS.

UP TO TUESDAY, APRIL 5.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

D Young 953, Wm Lowell 956, L Bolles 958 and 28 cts for Dis., Mrs D S Green 958, B S Reynolds 971, S Smith 958, I Newcomb 958, J W Heath 945, S Overturf 945 and book, and \$1 to bal. acct with J V H; J Wiseman 955, T Harrop 958 and 50 cts on old acct; J W South 958, L D Mansfield 976 and \$1 for Ass.; P H Lunt 2 cts. 945, E Davis 960, D Johnson 958, N Veary 961, N Sleeper 961, I Cole 971, M Corlis 962, F Davis 967—each \$1.

C Cocklin 983, R Chalk 971, R Files 976, J Johnson 1018, M D Procter 972, G Vose 971, C Harvey 976, Jas. Lonsdale 971, E Hough 984, T J Bailey 984, C Snow 984, F D Atwood 977, and Dis.—each \$2.

W H Swartz 945, J Bailey 945, E Howell 945, E Sanders 945, I Balderson 945, G Pillsbury 945—each 50 cts. Mrs S N Nichols 989, \$1.18; M Plumtree 885, \$1.32; which bal. your acct.

The Comet in Africa.

A correspondent of the New York Chronicle, writing from Yoruba, gives the following account of the consternation caused by Donati's comet:

"The appearance of the comet here on the 3d of October, created the most intense excitement among the natives. It shone out from the N. W., and continued in view for about three weeks, during which time it worked around to the S. W., where it was seen about 35 degrees above the horizon, and finally disappeared from view.

"The excitement among the natives knew no bound. For a few days scarcely any of them would go to the farms. In fact the chief caused proclamation to be made that none should go to the farms until the gods were consulted and their demand satisfied. All the prophets and diviners in Ijaye were called together, and great consultations had. It was agreed that a great sacrifice should be offered, consisting of a sheep, a goat, a horse, bridle and saddle, and two persons!! These were accordingly offered. When I heard of it, I sent word to the chief, that the gods wanted no such offerings, and showed his messenger the picture of a comet. Thus they were quieted. Your readers will perhaps be surprised to hear that such a people as the Yorubans should yet be so degraded and ignorant, and will be still more astonished when I tell you that the most enlightened of all the tribes this side the desert (the Mahomedans) were foremost to say "offer human sacrifices."

Genius and Labor.

Alexander Hamilton once said to an intimate friend:—"Men give me some credit for genius. All the genius that I have lies just in this. When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what the people are pleased to call the fruit of labor and thought."

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance.—"The subject interests me deeply, but I have not time. There, Sir," pointing to a huge pile of letters on his table, "is a pile of unanswered letters, to which I must reply before the close of the session (which was then three days off.) I have not time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do so much to awaken public attention to it." "If there be such weight in my words as you represent, it is because I do not allow myself to speak on any subject till I have imbued my mind with it."

Demosthenes was once urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labor is equally binding on genius and mediocrity.

M'Cheyne's Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass or a tinkling cymbal.

Get much of the hidden life into your own soul—soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord," not to man, but to the Lord.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh! fight hard against sin and the devil.—The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever—but an inch, remains forever, but an inch on which we stand and preach the way of salvation to the perishing world.

It is not great talents God blesses, so much as

great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

A Theatrical Preacher.

Dr. Dodd, of London, had spent whole months with Mossop, the actor, who drilled him into reading with such witching emphasis that women went miles only to hear him read the Litany.

Mrs. Clive had made him pay rather dearly in dinners and suppers, and mulled claret and ear rings, for instructing him in a pleasing delivery of the services for solemnization of matrimony, churching of women, and the private or public baptism of children. Palmer taught him how to read a public notice from the pulpit with effect, and Woodward had enlightened him as to the achievement of distinctness with grace, in enunciating the "Dearly beloved," and in reading an Epistle. For all this, Will was indebted to the players at Drury Lane—but the necessary money was well laid out. It returned cent. per cent. Covent Garden was not backward in lending him a certain sort of fitness for his calling. The effect was seen on Ash Wednesday, when Will had to recite the Communion sentences, and on any day set aside for the proclaiming of the creed of St. Athanasius. Then Will's audiences beat Barry's; and Barry had been his master. Week after week, Will had attended at Barry's house, No. 61 Hart street, Covent Garden, and there the two had gone through the threats and condemnations, till at last, Will seemed to have gained the silver tongue of his instructor, and congregations of some men and many maids and matrons flocked to hear terrible penalties levelled at them, in so exquisite a voice and method, that even they who remembered the "Fly, soft ideas," of Miss Brent, in "Artaxerxes," thought Arne's pupil not to be compared with Barry's.

Nor was this all that Covent Garden did to make a graceful apostle of him. Smith, that most irresistible of Valentines, addressed himself to Will's carriage, and in a very short time, particularly as the "parson" went every night to the play, and from the boxes, thronged with macearones, marked how the actor entered on and walked the stage, he produced such improvement, that half the women, and sometimes all of them, in Will's congregation, used to slowly and silently rise to watch his graceful movement as he passed from the vestry to the pulpit, or from the latter to within the rails of the "communion." As this was always done to a few notes from the organ, the effect was complete; and when it was over the silly women fell back in faint ecstasy, each looking in a die-away fashion at her neighbor, and the expression evidently implying all that is meant in a "Did you ever?"—There were others in Will's congregation who always circulated a soft and gentle "hush!"—musically and tenderly sibillated previous to his saying, "Let us pray!"

For his unparalleled utterance of this and of the last eight words of The Lord's prayer, to each of which he seemed to give different emphasis and additional beauty, he was indebted to Shuter at whose lodgings, in Denzil street, he took a good deal of instruction, and paid for a vast deal of liquor.—*Dr. Doran's New Pictures and Old Panels.*

Can any one inform us whether the above was the Dr. Dodd—the English divine—who was hung for having committed the crime of forgery? If he was, there might be some relation between the above and the result.

Eruption of Mauna Loa.

From a description of the scene of this eruption communicated to the Honolulu Advertiser, we make the following extract:

"On the afternoon of our arrival at the camping ground, a new stream started some few miles below the crater, which had evidently been dammed up by some obstruction, and came rushing down with tremendous noise and fury through the thick jungle which lay in its track, burning the cracking trees, and sending up for a time a thick smoke almost as dense as that from the crater.—This stream, from the time it broke away from its embankment, moved along two miles an hour

till it reached the vicinity of our camp, when its progress was checked, and it moved not more than a quarter of a mile an hour. But it formed a grand sight. Here was a stream of lava running over the plain, twenty to twenty-five feet in height, and an eighth of a mile in width, varied a great deal. It was a mass or pile of red-hot stones, resembling a pile of coals on fire borne along by the liquid lava stream underneath. As it moved slowly along large red boulders would roll down the sides, breaking into a thousand small stones, crushing and burning the trees which lay in the track. It is impossible to give a true conception of the immense force and power of this lava stream, bearing along as it does an almost inconceivable mass. It reminds us most vividly of the breaking up of the ice in a large river, only the imagination must stretch the comparison and suppose the ice piled up twenty-five feet, and thus borne along by the current beneath, the whole width of the river moving at the same rate, crashing and breaking and piling up cones and irregular masses on top. But even the comparison is far below the reality—to be conceived it must be seen.

"A correspondent writing from Waimea, Hawaii, February 4, says the burning crater seems to be constantly enlarging, and throwing up its volumes of liquid fire above the mouth of the crater—I will not venture to say how high—and the fiery stream rolled onward and onward, still adding grandeur and terror as it proceeded, till on the morning of the 31st, about sunrise, the stream was compelled, though reluctantly, to stop by meeting the waters of the ocean. Even then its resistless and opposing energy carried it some distance into the sea. The poor inhabitants of Wainanalii, the name of the village where the fire reached the ocean, were aroused at the midnight hour by the hissing and roaring of the approaching fire, and had but just time to save themselves. Some of the houses of the inland portion of the villages were partly surrounded before the inmates were aware of their danger. Wainanalii is near the northern boundary of North Kona, and about twelve or fourteen miles from Kawaiie. It is of course, all destroyed, and its pleasant little harbor all filled up with lava. The whole distance of the flow from the crater to the sea is some forty miles."

This eruption is declared by old residents to be greater in volume, and more magnificent in appearance, than any previous one that can be remembered. The sea for a hundred miles around is lighted up at night by its lurid fires, and the climate at Honolulu has experienced a sensible change in consequence of the eruption. By last accounts, not far from one thousand square miles of the surface of the island of Hawaii must have been covered by the burning lava, causing a great rarefaction of air all over that space. The lava was ejected from the crater in jets of a thousand to fifteen hundred feet high.

Restoring Grace.

"I will heal your backsliding."—Hosea 14: 4.

Wandering again! And has he not left me to perish? Stumbling and straying on the dark mountains, away from the Shepherd's eye and the Shepherd's fold, shall He not leave the erring wanderer to the fruit of his own ways, and his truant heart to go hopelessly onward in its career of guilty estrangement?

"My thoughts," says God, "are not as your thoughts, neither my ways your ways." Man would say, "Go, perish! ungrateful apostate!" God says, "Return, ye backsliding children!" The Shepherd will not, cannot suffer the sheep to perish He has purchased with His own blood. How wondrous his forbearance to it!—tracking its guilty steps, and ceasing not the pursuit till He lays the wanderer on his shoulders and returns with it to his fold rejoicing.

My soul! why increase by farther departures thine own distance from the fold?—why lengthen the dreary road thy gracious Shepherd has to traverse in bringing thee back? Delay not thy return. Provoke no longer His patience; venture no farther on forbidden ground. He waits with outstretched arms to welcome thee once more to His bosom. Be humble for the past, trust

Him for the future. Think of thy former backslidings and tremble; think of His forbearance, and be filled with holy gratitude; think of His promised grace, and "take courage."

"Remember this word unto thy servant upon which thou hast caused me to hope."

The Universe.

One of the most remarkable comets ever visible has dashed by us in a blaze of surpassing glory, and that too, almost, as it were, within speaking distance.

This illustrious wanderer is said to have crossed the track of Venus only one week before her arrival at the same point in her course; and yet with a velocity of thirty-six miles a second, a week was amply sufficient for all practical purposes of safety, though the tail of the comet was more than five millions of miles in length. Such facts in astronomy clearly show that the Engineer of the Universe knows infinitely well how to adjust his time-table so as to prevent collisions. As this heavenly body passed us, what sublime ideas did it drop into our thoughts touching the immensity of God's works! When it was here before, no man knoweth. When it will be here again is equally uncertain. Perhaps it was the first voyage of the kind, sent out by the hand of God, on the errand of measuring space, after the solar system was fitted up, and the morning stars may have first sung together on its departure, and this may be its first return to report, in part the extent of creation; and before it will come again, these heavens themselves may be folded up, and all changed. A new heaven and a new earth may long have been the order of things before it shall look out again upon this little spot called earth.

With a speed of one hundred and twenty-nine thousand six hundred miles per hour, near its perihelion, who can comprehend the space which would give it room to travel a thousand years? Great and marvellous are thy works, Lord God Almighty! Surely such a specimen, indicating, perhaps faintly, the extent of creation, as has swept by us in 1858, is too rich to be repeated to the same generation. We are grateful that God has so ordered it within the period of our earthly lives.

Uses of Adversity.

We need a poet to sing the sweet uses of adversity. An ancient writer, whose words we are about to quote, has unconsciously produced a sonnet in prose upon this subject:

"Stars shine brightest in the darkest night; torches are better for the heating; grapes come not to the press till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant from chafing; the palm-tree proves the better for pressing; camomile the more you tread it the more you spread it; such is the condition of all God's children, they are most triumphant when they are most tempted; most glorious when most afflicted; most in favor of God when least in man's esteem.

As their conflicts, so their conquests; as their tribulations, so their triumphs. True salamanders, they live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections. While afflictions hang heaviest, corruptions hang loosest; grace that is hid in nature, as sweet water in rose leaves, is most fragrant when the fire of affliction is put under to distil it out."

Deifying the Female Sex.

Rev. Dr. Alexander, in his recent Volume of Sermons, utters the following solemn warning:

"What a horrid fraud Satan is practising on the church, in regard to the daughters of the covenant! In fashionable circles—dare I name them Christian?—the years where girlhood merges into maturity are frequently sold to the adversary.

The young American woman is taught to deem

herself a goddess. If there be wealth, if there be accomplishments, if there be beauty, almost a miracle seems necessary to prevent the loss of the soul. Behold her pass from the pedestal to the altar. The charming victim is decked for sacrifice. Every breath that comes to her is incense. Her very studies are to fit her for admiration. Day and night, the gay but wretched maiden is taught to think of self and selfish pleasures. Till some Lenten fashion of solemnity interrupt the whirl, the season is too short for engagements. Grave parents shake their heads at magnificent apparel, costly gems, night turned into day, dances at which Romans would have blushed, pale cheeks, bending frames, threatened decay; and yet they allow and submit. And thus that sex, which ought to show the sweet, unselfish innocence of a holy youth, is carried to the overheated temples of pleasure. Thus the so-called Christian verifies the Apostle's maxim: "She that liveth in pleasure is dead while she liveth."

The Philanthropy of Common Life.

There are those who, with a kind of noble but mistaken aspiration, are asking for a life which shall, in its form and outward course, be more spiritual and divine than that which they are obliged to live. They think that if they could devote themselves entirely to what are called labours of philanthropy, to visiting the poor and sick, that would be well and worthy—and so it would be. They think that if it could be inscribed on their tombstone, that they had visited a million of couches of disease, and carried balm and soothing to them, that would be a glorious record—and so it would be. But let me tell you that the million occasions will come—aye, and in the ordinary paths of life, in your houses, and by your firesides—wherein you may act as nobly as if all your life-long you had visited beds of sickness and pain. Yes, I say, the million occasions will come, varying every hour, in which you may restrain your passions, subdue your hearts to gentleness and patience, resign your own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, and cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of the mortal lot. These indeed cannot be written on your tombs, for they are not one series of specific actions, like those of what is technically denominated philanthropy. But in them, I say, you may discharge offices not less glorious for yourselves than the self-denials of the far-famed Sisters of Charity, than the labours of Howard or Oberlin, or than the sufferings of the martyred hosts of God's elect. They shall not be written on your tombs; but these are written deep in the hearts of men—of friends, of children, of kindred all around you; they are written in the secret book of the great account.—*Dewey.*

Beautiful Illustration of the Sunday-School.

[Extract from Rev. Dr. Tyng's Address before the National Sabbath-school Convention:]

I was wandering, scarce two years ago, in a beautiful garden around the town of Jaffa, the ancient Hesperides. Perhaps on the earth there are no plains so beautiful as those in the neighborhood of Jaffa. Oranges, and citrons, and pomegranates, with every variety of the nectarine and apricot, were growing there in such profusion that it seemed as if the heavenly world had been brought down to vegetate upon the earth. Roving around this enchanting place, I remarked a well of water, and one man employed continually with a peculiar, ancient, Eastern mechanism, in drawing water. It consisted of a row of buckets tied on a thong going around on a wheel, each one, day and night, drawing its own bucket full of water into a trough prepared to receive it. As I wandered around I saw a little boy, who with his foot turned the current of water, throwing it now upon the root of this little tree, and now upon another, stopping it off from this and turning it on another, till each little thirsty root got its appointed portion of the living stream. And thus fertility, beauty, loveliness, and unlimited attraction were growing up everywhere around. Ah! suppose the man at

the buckets kept all the water in the well—we might call him a deep man, because he had got down where nobody could see him—but of what avail would he be to the thirsty garden?

Or suppose, having drawn the water, like a careless child pumping into a narrow-necked bottle, he would splash it around on every side, and thus deluge one spot while every other was left dry and parched! All this my friends, might be illustrated in certain moral cases not well for us to pursue in the particular; but the actual fact—was it not a perfect illustration of the Sunday-school?

Revelation is the well, and the pastor is the laborer drawing from its depths, all the time, whether in his dreams upon the couch, his morning thoughts, his evening meditations, or in his daily cares; and this, not for himself pouring into the trough only, but here and there are the appointed agents to see that every little tree is watered and refreshed with the living stream. Soon the little one becomes a thousand, and the man rejoices in the work of his hands.

Advice to Correspondents.

We are written to daily, from many parts of the country, with proposals to send letters for the Century—some as a free gift, some at so much a page, some to be paid for or not, as we choose—subjects various, religion, politics, science, education, agriculture, the arts political economy, and the remainder of human knowledge. The Century has been in existence thirteen weeks, and we have on hand nearly thirteen barrels of manuscript, with advice of thirteen more threatening. We are happy to have pleased so many persons of literary taste and enterprise to that degree as to incline their thoughts towards us. It would be churlish not to return our thanks; but unfortunately, we cannot create time, as the poor negro said his master did, by calling him up an hour before day, and thus making that period to consist of twenty-five instead of twenty-four hours. We can however, save time to correspondents, as well as to ourselves, by a few plain words of general instruction and advice.

Avoid the introductory; grasp the point at once; and make as few lines of it as possible. Write not by straining, but from over-fullness. Omit what is amply told in the local papers. We have better murders and outrages of every sort in New York than you can give us—whole daily libraries of commonplace affairs. We have much respect for what are called, in a large sense, the conversations of society—what relates to social improvement, what springs from natural and strong hearts, what plans are in force to benefit the conditions of labor, what evidences there are of real growth in manners and morals, what intellectual or material deficiencies need to be supplied, and so forth.

There are letters so written—descriptive of such objects and feelings as to bring to our senses a new world—a world outside of our city world, that is active with a purer life, the air of which we breathe while reading it. One scene faithfully painted is worth a ton of common newspaper correspondence. We smell the fresh earth as the plow turns it, and the new hay. We are one of a husking party—we hear the winter logs crackling, and we are no longer chained to a chair in the midst of wheels and stones. Do you not have sometimes really good gossip in social circles—something above scandal and love-making? Are there not true biographies of some genuine lives that ought not to be forgotten—that even a few sentences would preserve from utter loss? Have you not now and then, a real hero, above the world and yet deeply and diligently in it, whose name ought to be carved on the tablet of social history?—*The Century.*

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the

Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XV.

Mr. Editor—Dear Sir:—The remainder of No. 11, has nothing but has been answered in previous Nos. and what we shall meet with several times more before we reach your 20th No. You seem to have a few points that have been used over, and over, in almost every No. in this discussion. They meet us at every turn; they are your "Alpha and Omega," from beginning to end. You have so much repetition in your Nos., that we must be excused from repeating over answers as frequently. There are a few texts of scripture that you have used from fifty to a hundred times in this discussion, I dare say.

In No. 12 you commence your arguments upon the first resurrection, in proof that it must be a literal resurrection of the body.

You have succeeded well—you have presented some very fine arguments in proof of a literal resurrection of such as shall then be raised. But this cannot be claimed as proof of the negative, and "a surrender of the whole controversy and a concession that the advent will be pre-millennial." Such a conclusion no more follows in favor of the negative, than it does of the affirmative.

No. 13, is a continuation of your argument on the first resurrection, and a repetition of some passages of scripture heretofore noticed. Your notions about the advent and a resurrection from among the dead, which we will hereafter notice again.

In No. 14, speaking of the "resurrected" souls brought to view Rev. 20, you say—"The symbolization that they reigned with Christ, and the interpretation that they shall be priests of God the Father and of Christ, and that they shall reign with Him, are both affirmative of Christ's personal and visible presence. For how can it be said that they reign with Christ, if he is not visibly present with them? The declaration, so pointedly repeated, must be significant of their mutual presence.

Let us apply your rule of interpretation just cited, to Matt. 18:20, and Matt. 28:20.

"For where two or three are gathered together in my name, there am I in the midst of them." In this text Christ promises to be where two or three are gathered in his name; and according to your rule of interpretation just given, his personal and visible presence must be in every place, where two or three are gathered together in his name.

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." This text is a promise from Christ to the apostles and their successors in the ministry of Christ, to be with them alway, even to the end of the world: i. e. according to your rule of interpretation, Christ is to be with them personally and visibly alway even unto the end of the world. How absurd such ideas!

If Christ does not reign only where he is visibly present, then he does not reign in his church on earth, nor in the hearts of his people. Are you prepared to take this ground, and argue that the people of God are all without the presence of Christ in this world? Wherever the laws of Christ are obeyed, there he reigns. To say that an earthly king, or queen, cannot reign over a state or a province, where they are not visibly present, would be the greatest folly. So we say of those, who openly and publicly declare that Christ cannot reign only where he is personally and visibly present.

Matt. 5:5: "Blessed are the meek: for they shall inherit the earth," is next cited, with some remarks, tending to show that this promise can never be fulfilled until all the wicked are gathered out of this world and all the righteous raised from the dead. Should we admit that the meek cannot inherit the earth as here promised by our Saviour, until all the wicked are gathered out, we should then be compelled to affirm the same of the new earth,—that the meek cannot inherit the new earth until all the wicked are gathered out of that world. And that will not be, according to the views of the negative, until their resurrection there, subsequent to the millennium

brought to view in the 20th of Rev. What say you to this? But let it be remembered that we believe; that the meek will inherit the earth, and also the new earth, subsequent to the millennium.

But say you—"the kingdom is to be on the renovated earth," "wherein dwelleth righteousness," or righteous persons, (not the devil and all the wicked, then, as argued by the negative in other places). 2 Pet. 3:12-13 is then cited: "The heavens and the earth which are now by the same word," which subjected the old world to a deluge of water, "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," (verse 7). But this (say you) is at Christ's coming, at the glorification of his saints." As the judgment and perdition of ungodly men brought to view in these verses by saint Peter, are made synchronous with the destruction of this world, and the coming of Christ, so must the coming of Christ synchronize with the destruction of this world and the judgment and perdition of ungodly men. If so, then the destruction of this world, the judgment and perdition of ungodly men, and the coming of Christ as brought to view in 2 Pet. 3:12,13, must synchronize with the passing away of the heavens and earth, and the judgment of the wicked dead, as brought to view Rev. 20:11-13; for it cannot be supposed that this world will be twice destroyed in connection with the judgment and perdition of the wicked. And as the passing away of the heavens and earth, and the judgment and punishment of the wicked as brought to view, Rev. 20:11-13, is subsequent to the millennium, —and as the passing away of the heavens and earth, the judgment and punishment of the wicked brought to view in these verses must be synchronous with the passing away of the heavens and earth—the judgment and perdition of ungodly men brought to view 2 Pet. 3:12, 13, and as this is not the coming of Christ by your own admission, the conclusion is, that the coming of Christ must be subsequent to the millennium, and at the resurrection, judgment and perdition of the wicked, as brought to view 2 Pet. 3:12, and Rev. 20:11-13. Consequently, the millennium must precede the personal and visible advent of Christ. Now if you can see any way to avoid this conclusion, do you be good enough to show how.

The many texts of scripture cited to show that the coming of Christ has been the hope of the church, seem to refer to the joys of salvation in this life, and to the eternal inheritance of the saints in heaven; but not to the millennium in particular.

No. 15, and a part of No. 16, is an attempt to prove that the resurrected wicked are the deceived nations, "in the four quarters of the earth at the time of Satan's release from the bottomless pit; which nations he goes out to deceive, and gather together to make war against the people of God." The unreasonableness of which has been shown in previous numbers.

If these nations are the resurrected wicked, then, the resurrected wicked will be an innocent, and an undeceived people when they are raised from the dead. Otherwise they would not need Satan to deceive them! And if they are innocent and free from all Satanic influence when they rise, they must be a pure, holy, and a happy loving people. This inference is perfectly logical.

Let us put the argument in a different form, that it may be the more readily understood. An undeceived people must be an innocent people. The "resurrected" wicked will be an undeceived people. Therefore the resurrected wicked must be an innocent people.

Again an innocent and an undeceived people must be a pure, holy, happy, loving people. The resurrected wicked will be an innocent and an undeceived people. Therefore the resurrected wicked will be a pure, holy, happy loving people.

Again, a people free from all Satanic influence must be a righteous people. The resurrected wicked will be free from all Satanic influence, when raised from the dead. Therefore the resurrected wicked must a righteous people, when raised from the dead.

Again, a pure, holy, happy loving people, free from all Satanic influence when they are raised from the dead, can never be deceived again by

the devil and brought under his influence. The resurrected wicked in the new earth, according to the views of the negative, must be a pure, holy, happy, loving people, free from all Satanic influence, when they are raised from the dead. Therefore the resurrected wicked in the new earth can never be deceived again by the devil, and brought under his influence.

Such are the logical conclusions, drawn from our view of your premises, laid down in your 15th and 16th numbers.

Another view looks more horrid still. The new earth, the abode of righteousness, peace and glory, is to be for a season a world of the greatest wickedness ever revealed to man. No age, or period of this world's history, has seen such deep depravity, such awful scenes of wickedness, as will there be witnessed. All the wicked of every race, of every age and clime, who shall have lived and died in their sins, will be there, with all their sins and guilt and deep pollutions, accumulated by them in earth and hell upon them. The devil will be there also, to deceive them more deeply and to lead them on to acts of greater criminality than ever stained their characters this side of that land of rest. They will organize under the devil into an army, in number as the sand upon the sea-shore, attack the people of God, and drive them from the four quarters of the earth to their camp and city; and there surround them, with all the rage and malice of demons determined on their eternal destruction; and to seize on their inheritance; bidding defiance to God and the armies of Israel, seeking to dethrone the Lord Jehovah, and the destruction of his government in the new earth. And they almost succeed—fire from heaven only disappoints them in their mad career. Hence it will be seen, by the views of the negative, that there will be in the new earth for a season more sin and wickedness than ever stained this world during all its periods, from the fall of Adam to the end of time. And this season must be a very long period of time, if we understand it according to the reckoning of time by the negative, an hour for a thousand years. If an hour in which the dead are raised be a thousand years, how long must the season of the resurrected be? Will the negative answer? What a world, the new earth will be, during the long period of this season—who can tell?

Yours truly,
EBENEZER PEASLEE.
Newton, N. H., March 29, 1859.



ADVENT HERALD.

BOSTON, APRIL 16, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Swedenborgianism.

Continued from our last.

Again, Swedenborg says:

Lest "mankind should remain any longer in doubt concerning the divinity of the Word, it has pleased the Lord to reveal to me its internal sense which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body."

Again he says:

"It was shown above, that the Word cannot be understood without doctrine and that doctrine is as a lamp for the discovery of genuine truths; and this is a consequence of the Word's being written by mere correspondences.

"Hence it is that many passages are appearances of truth, and not naked truths: thus many things are written according to the apprehensions of the natural man, yet in such a manner that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom. Now since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become falsities."

Thus, according to this modern seer, much of the Word is unintelligible except through the revelations claimed to be made to him, and doctrine unfolded to him, which exalts them above the word, as before shown.

This doctrine of correspondences claims support from the fact, that much of the phraseology of scripture abounds in tropes, and that the future is unfolded by types and symbols; and these are adduced by Swedenborg as proof of such correspondence.—Thus God, by metaphors, is denominated a rock, a sun, and a shield; Christ is the good Shepherd; his church are the sheep of his fold; the wicked are denominated goats, and Herod is called a fox; the seven churches of Asia are symbolized by seven golden candlesticks &c. &c. But in all such uses of language it is necessary, according to the laws of symbol and trope, to understand the words, when thus used, as turned aside from their ordinary significance; while the same laws determine them, when ordinarily employed; to be destitute of symbol or trope.

Language that is evidently tropical, according to the conditions which characterize figures, must necessarily be so understood; but for the same reason, language that is destitute of those characteristics should not be understood as figurative. Swedenborg however, says, "The spiritual sense is in all and every part of the word."

Thus he allegorizes all that is literal, empties it of its obvious and natural meaning, and makes the Bible a record of something which would never have been discovered as its meaning, except through his revelations. Thus the Mosaic cosmogony, he makes only a history of man's regeneration; the flood was an overspreading of falsities, &c. &c.

Having shown the principle by which Swedenborg interprets the Word, we will glance at the "doctrine" which he would have "drawn from and confirmed by" it.

1. In respect to the tri-unity of the Godhead. This, Swedenborgianism denies. It claims to teach a tri-unity, but it is a triunity of manifestation and not of personality. It does not deny that Christ is God, like Arians and Socinians, but claims that he is the only person of the Godhead. It teaches that the Son was the Father—that the Father, Son, and Spirit are one in such sense that the Father was manifested as the Son! The orthodox view of the Trinity he affirms to be a soul damning error.

Thus he says:

"Those who confess one God only with the lips, and in the heart three, as is the case with very many at this day in Christendom, have no apprehension of God, than of something uttered by the lips; and every thing relating to theology is, to them, no other than as it were an idol of gold enclosed in a shrine, the key of which is in possession of the priests only, and when they read the word, they do not perceive any light in it or from it, not even that God is one All such persons are like those who shun the light, and enter chambers where there are no windows, and feel about the walls, and search for food, and for money, and at length acquire a vision like that of owls, and see in darkness."

He makes a belief in the triunity of the Godhead, to be precisely the same as a belief in three Gods, and as differing "little from faith in no God." He says:

"It is as if any one should enter a temple in order to worship, and should see, in a picture upon the altar, one God painted as the Ancient of days, another as the high Priest, and a third as the flying Aëolus with this inscription, 'These three are one God' or as if he should there see the Unity and Triunity painted as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster. If any one should enter heaven with such an idea, he would certainly be cast out headlong, although he should say that the head or heads signified essence, and the body or bodies, distinct properties."

Thus the common view of the trinity, according to Swedenborg, which he thus impiously caricatures, will cause those who adhere to it to be cast out of heaven. And the reason which he gives why this view has prevailed, is that the true view of the unity of God had not descended into the human understanding "because there was a want of the knowledge by means of which man ought to ascend to meet God"—no one, till Swedenborg's time, having "known anything concerning the spiritual world!" p. 20.

This doctrine of the unity of God, is a part of the doctrine that he requires to be drawn from and sustained by the literal word. God's unity is thus sustained: "Hear, O Israel, the Lord our God is one Jehovah," Deut. 6:4. "Surely in thee is God, and there is none else, there is no God" Isa. 45:14. But the same literal word that sustains this, shows that the Son prays to the Father, that a voice comes from the Father to the Son, and that the Comforter is sent by the Son, proceeding from the Father and the Son; which distinction of personality, equally taught with God's unity, in the

literal word, we are required by Swedenborg to find disowned by the Bible on pain of being cast "headlong out of heaven," should we accidentally get there.

2. On Redemption.

Swedenborg teaches "That Jehovah God descended and assumed the Human that he might redeem and save men."

To this proposition, no one can rightfully object. When, however, we come to enquire how he saved men, he says:

"That the Passion of the cross is believed to have been redemption itself, is a fundamental error of the church; and that this error concerning three Divine Persons from eternity, has perverted the whole Christian Church, so that not anything spiritual is left remaining in it." 32.

He will have it that, "The acts of redemption, by which the Lord made himself righteousness, were that he executed a last judgment which was done in the spiritual world, and then separated the evil from the good, and the goats from the sheep, and expelled from heaven those who made one with the beasts of the dragon; and of the worthy He founded a new heaven, and of the unworthy a hell, and successively reduced all things in both to order; and, moreover, instituted a new church. These acts were acts of redemption, by which the Lord made Himself righteousness" p. 79.

This righteousness he says, "cannot be conjoined to any man, and thus cannot produce any salvation, any more than the divine life, which is the divine wisdom. The Lord with these enters into every man; but unless man lives according to order, that life is in him, indeed, but it contributes nothing at all to his salvation: it only gives the faculty of understanding truth, and of doing good. To live according to divine order, is to live according to the commandments of God; and when a man so lives and does, then he procures for himself righteousness!" Ib.

He also says, "It is said and believed in Christian Churches . . . that the passion of the cross was the very act of redemption, when yet that was not the act of redemption, but the act of the glorification of his human." Ib.

This places our salvation on a different basis than through the death of our Redeemer, and denies that "the blood of Jesus Christ cleanses from all sin."

To be continued.

A Word on Tropes.

Dear Bro.:—In your scripture tropes, editorially corrected, you define Flame, giving us an example of its literal use, and say it is also used as a "Simile, illustrative of any resemblance to it," and quote as examples,—"Their faces shall be as flames,"—Isa. 13:8. "His eyes were as a flame of fire," Rev. 1:14.—"The house of Joseph shall be a flame," Obad. 18;—but in the last cited text, as you will readily perceive, the metaphor is used, instead of the Simile. This error in your list was an oversight, and did not occur from any lack of knowledge on your part, and I merely notice it in passing to another word:

You designate *gate*, in Isa. 3:26, a Metonymy "for those who go in and out there: 'Her gates shall lament and mourn';"—but I have thus far supposed the figure to be a Metaphor, illustrative of their abandonment and desolation, and in the preface to your commentary on the Apoc. p. 13, you call it a Metaphor; so does Mr. D. N. Lord in his *Laws of Figurative Language*, p. 40,—now, I want to know when you was correct,—whether in 1852 when you designated it a Metaphor, or in 1859 when you called it a Metonymy? Have you a good reason for the change? In other words, I would like to ask, How shall we determine whether the figure, in this and other tropical sentences, lies in the subject or in the predicate? Believing that it is our duty to grow in knowledge as well as in grace, I remain Yours fraternally,

ETA.

Truths of the Bible expressed in tropes and symbols, are like nuts whose delicious and wholesome kernels are frequently hidden from the eater by shells not always easily cracked.

Ans.—The first of these errors was noticed by "Pi" in the *Herald* of April 2d. Respecting the word "gates," as used in Isa. 3:26, it is undoubtedly literal. The city being desolated by war, its gates are bereft of the princes and elders who sat in them, the warriors who guarded them, and the people who thronged them; they appear desolate and sad like those who mourn and lament the absence of associates and attendants, and so by the use of the metaphor, they are said to lament and mourn.

Its treatment as a metonymy was without reason, was inconsiderate, and was the result of carelessness, haste, or inattention.

We like to receive corrections like the above; for, 1, it shows that there are those who are watching for inaccuracies; and 2, it enables us to remedy such, and make our own labors in this direction more perfect.

Book Notices.

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. No. 44. April, 1859. New York: published by Franklin Knight, 138 Nassau st. 1859."

We have just received the April No. of this ably conducted Journal; and a half day's examination of its leading articles, convinces us that it is managed with the same ability that marked its early history.

For some reason or other, the Nos. issued last Oct. and the first of January of the present year, never reached this office, which explains why the Journal was not then noticed in our columns. We are pleased again to welcome this soundest of all American Quarterlies, and should be much gratified to receive the two missing Nos. which would give us complete files from its commencement to the present time. The following are the contents of this Number.

- Dr. Bushnell's Nature and the Supernatural.
- Prof. Osburn's Palestine Past and Present.
- Notes on Scripture—Matthew 17:9; 20:19.
- Dr. Olshausen's Eschatology.
- Regeneration, by Rev. E. C. Wines, D. D.
- Exposition of Acts 4 and 5.
- Answers to Correspondents—The Delivery of the Kingdom, 1 Cor. 15:24-28.
- Literary and Critical Notices.
- 1. Trench on the Revision of the New Testament.
- 2. Pattison on Geology and the Bible.
- 3. Giant Judges.
- 4. Map of Palestine.
- 5. Brown on the Four Gospels.
- 6. Christian Morals.
- 7. European Life.
- 8. Owen's Materials of Thought.
- 9. Winslow's History of the Presbyterian Church, General.
- 10. British Periodicals.

"The State of the Impenitent Dead. By Alvah Hovey, D. D. Professor of Christian Theology in the Newton Theological Institution. Boston: Gould and Lincoln. 1859."

This was an Essay read before the Conference of Baptist Ministers of Mass. at their annual meeting held in Worcester in Oct. last; and at their request it is published.

It is a small manual of the more common arguments against the doctrine of annihilation, as viewed from the author's theological stand point, and will be satisfactory to the majority of readers. The subject however, is by no means exhausted, and a more conclusive argument is capable of being produced. Price 37 1-2 cts.

To Correspondents.

S. S. Mooney—Rev. 21:25 has reference to the city, respecting which it is affirmed there is no night—the new earth not being its subject. Also the phrase "day and night" is expressive simply of continually, irrespective of how duration is marked, while the phrase "for ever and ever" in connection with it, is expressive of the eternity of that continuance.

J. S. White—Your notice not being directed to the publishing agent, did not come into his P. O. box, and did not reach him till the *Herald* of last week had gone to press.

Enquiry.

Dear Bro.—Are you going to publish Mr. Peaslee's articles on the *Millennium*, as long as you publish the *Herald*? If so, I would like to know it.

JOHN H. LANGLEY.

Will Mr. P. please say when he next writes, how long his articles will be continued?

CONSERVATORY JOURNAL.—We have received a copy of the first No. of a Journal "devoted to establishing a Mass. Conservatory of Art, Science, and Historical relics"; issued from the Franklin Printing House in this city.

The several societies devoted to science, art, and the several departments of Historical research in this city, are feeling sensibly the want of better and larger rooms, and more concentrated interests, that they may prosecute their labors with greater harmony and unanimity, and better preserve and exhibit their various and important accumulations of specimens, relics, &c. To this end, it has been proposed to unite their efforts, with such individual and legislative aid, as they can procure, to create a vast Conservatory of Art, &c., which shall be unequalled on this continent, and rival similar institutions in the old world. The Journal here noticed is devoted to that object. The first No. is mainly filled with copies of petitions to the late General Court of this state from the several societies, and various interests, which are voluminously subscribed. Contributions from gifted pens will enrich future Nos. The object is a noble one, and the interests enlisted in it give promise of success. Address Wm. E. Baker, 16 Summer st., Boston.

Rockland Female Institute.

We would call attention to an advertisement of this institution in another column. We have before us a lengthy eulogium upon it from the *Home Journal*, of which we have room only for the following extract:

"The Rev. L. Delos Mansfield and his accom-

plished wife, with his brother, Professor C. F. Mansfield, who are now at the head of the Bockland Female Institute, are eminently qualified for the duties of their position. They have gathered about them an excellent and efficient corps of assistants. They have completely moulded this school into one of such a character as is suggested by our previous remarks. In no school have we ever seen a company of happier faces than are collected in this institute, or more confidence existing between teachers and scholars; more harmony prevailing among the scholars themselves; such cheerful acquiescence in the rules of government, and more assiduous attention to study. To any one acquainted with the Messrs. Mansfield, it will be plain that this is due to the influence exerted upon the school by their own genial minds. While there is evidence of close study and systematic instruction in this school, care is taken that the bodily health of the scholars is not endangered by confinement and over-stimulation of the brain. Much out-door exercise when the weather permits, and calisthenics and sportive recreations at stated hours in-doors, under the eye of a teacher, are encouraged. The institute building—a large, commodious, and fine specimen of architecture—is located a little south of the village of Nyack, Rockland county, New-York, on a commanding eminence which slopes gracefully down to the banks of the Hudson; some twenty miles of the opposite shore lies before you, dotted with villas and bristling with the spires of some half-dozen churches. A more picturesque point of observation can hardly be found."

Our long acquaintance with the principal of the school enables us to speak commendingly of it, and to recommend it to those in search of a school for their daughters.

The services upon the occasion of the Recognition of the Free Evangelical Church in this place, and the Installation of their Pastor, Rev. Cyrus Cunningham, were held at Barden's Hall, last Thursday afternoon and evening, the 31st ult. The services of the Recognition were conducted in the following order:

- 1st.—Invocation, by Rev. G. Clarke.
- 2nd.—Singing, by the Choir.
- 3d.—Reading the Scriptures, by Rev. Mr. Fassett, of Westboro'.
- 4th.—Prayer, by Rev. Mr. Osler, of Providence.
- 5th.—Singing, by the Choir.
- 6th.—Sermon by the Rev. Mr. Chase, of South Attleboro.

- 7th.—Fraternal Salutation, by Rev. G. Clarke.
- 8th.—Singing, by the Choir.
- 9th.—Benediction, by Rev. Mr. Chase.

The Church met in the evening at 7 o'clock, for the purpose of installing the pastor. The occasion was a very impressive one, and long to be remembered by that society. The order of exercises was as follows:

- 1st.—Singing, by the Choir.
- 2nd.—Reading of the Scriptures and Prayer, by Rev. B. C. Chase.
- 3d.—Singing, by the Choir.
- 4th.—Sermon, by Rev. Mr. Osler, of Providence, from the text in 1st Peter, 5th chapter and 2nd verse.
- 5th.—Installation Prayer, by Rev. Mr. White.
- 6th.—Charge to the Pastor elect, by Rev. G. Clarke.
- 7th.—Hand of Fellowship, by Rev. Mr. Fassett, of Westboro'.
- 8th.—Address to the Church, by Rev. Mr. Osler.
- 9th.—Singing, by the Choir.
- 10th.—Benediction, by the Pastor.

This church commences its work under very favorable auspices. It was organized one year ago, and additions have been made to it of about fifty members, making the whole number now about seventy. We congratulate Mr. Cunningham upon the harmony which appears to exist among the members of this church in which his labors here commence, and also the members of the church upon the excellent choice they have made. May no discord or dissension ever mar the harmony of their present action together, as Pastor and People.—*Attleboro' (Mass.) Bulletin.*

Foreign News.

At last accounts in England public attention was engrossed by the debates in Parliament on the government reform bill. No doubt was felt that the ministry would be defeated, although it was not so clear that they would surrender their places in consequence. A dissolution of Parliament and an appeal to the constituencies was generally held to be improbable.

The continental imbroglio is rescued, for the time being at least, from the tented field, and transferred to the diplomatic board. The peace Congress, proposed by Russia, has been assented to by the five great powers, and will assemble by the beginning of

May, probably at Aix-la-Chapelle, an ancient city in Rhenish Prussia, already quite famous for its international Congress. It yet remains a question whether Sardinia will be admitted to the Congress; but it is said that Count Cavour, who was at Paris at the latest dates, had secured the assent of France, which is most likely to be followed by that of the other powers, possibly, however, with the proviso that the small Italian States in league with Austria shall also be admitted. No basis of negotiations appears yet to have been adopted; and, therefore, no conjecture can be safely hazarded in regard to the result. Austria seems to enter into the plan reluctantly, and she would probably delay proceedings to the uttermost, were not the expenses of her army, now mainly on a war footing, so exhausting. The same consideration bears upon Sardinia, and in a less degree upon France. On the whole, it may be said that while the Congress by no means ensures peace, it greatly multiplies the chances of peace.

At a conclave of Cardinals the Pope referred to the evacuation of his States by the foreign troops, and denied that he had said that he felt himself sufficiently strong to dispense with extraneous assistance, as a secular and warlike Prince might have done. His Holiness repeated that it was only to avert conflict which might lead to a general conflagration that induced him to demand the withdrawal of foreign garrisons.

ITEMS AND NEWS.

A New Orleans correspondent of the St. Louis Republican says that a daughter of a distinguished citizen of Florida, who entertains a violent passion for Mr. G., Mayor of Pensacola, who had paid her some attentions previous to his marriage with another lady, recently went to his house and there attempted first to shoot and then to stab his wife, but the ball from her pistol missed its aim, and she was disarmed before she could inflict serious wounds with her knife. To shield her from prosecution, her father sent her to an insane asylum.

A colored woman of Lexington, Ky., claims like Mrs. Hayes, whose humbugging was so recently exposed, to live without eating. She is a slave belonging to a dry goods merchant by the name of Johnson. She says that she has not eaten any food for the past eight years. She has been in Mr. Johnson's family near three years, and he nor any of his family have ever yet detected her in taking any food whatever. She is stout and in good health.

A carriage-builder in Concord N. H., has received an order for twelve or fifteen wagons, for parties on the coast of Africa. With the order came a pattern which is to be imitated in every respect. The wagon is used in long caravan journeys, and is of a very primitive and substantial description.

Capt. Asa Garcelon of Lewiston, Me., died suddenly while at work alone in a mill sawing pickets. It is supposed that the saw must in some way have thrown a piece of board so that it struck his left side, as a rib was found broken just over the heart.

Rev. Dr. Beresford of England, who is related to a noble marquis, and who, with a living of £1000 a year, committed forgery to an enormous extent, is now employed in sweeping the wards in the new prison at the convict station in Fremantle, Western Australia, whence he was transported for his crime. England metes out justice without respect to persons.

Some workmen at St. Louis left a whiskey bottle where a couple of little boys, about five years old, got to it and drank of the whiskey, which gave one of them a ravenous appetite and he ran home to appease it. The other was stupefied, and died in spite of medical efforts to save his life.

A white owl, measuring five feet across its extended wings, was shot in Ashfield, Mass., last week. The color is pure white, slightly mottled with brown upon the back and wings. This is the second bird of the kind that has been shot in Ashfield lately. Both have been sent to Amherst College for preservation.

Stephen Warner, a fireman, was run over and instantly killed by a steamfire engine at Chicago on the 1st inst., while going to a fire. He inadvertently halted directly in front of the horses, and was knocked down.

On the night of the 24th ult. a white man and a negro woman were struck by lightning and killed, under a tree, near Montgomery, Ala. The bodies were found next morning in a sitting posture under the tree, where they had doubtless sought a partial protection from the rain.

U. S. Deputy Marshal Tyler, of Detroit, convicted of manslaughter in killing the captain of an American vessel while in a Canadian port, has been sentenced to pay a fine of \$1, and be imprisoned thirty days. The judge regarded the verdict in the case as substantially one of acquittal. Hence the light sentence.

Dr. Junkin, President of Washington College, at Lexington Va., and his entire family, were poisoned

on the 20th ult. by a negro servant, who put arsenic into the cream used at supper; but the dose administered was so large that it acted as an emetic, thus saving their lives.

Joseph Moody, of Union Village, N. H., hung himself in his barn. He leaves a wife but no children, and was about 40 years of age.

Gov. Morgan, of New York, has refused to commute the sentence of death passed upon Mrs. Hartung of Albany, for poisoning her husband, to imprisonment for life. He thinks that public justice and the safety of human life require the execution of her sentence.

The spiritual food served up to the Congregation of Theodore Parker, from time to time, must be of a very miscellaneous character. One Sabbath, Ralph Waldo Emerson, ministers; the next Sabbath he is followed by George W. Curtis; and he is followed by the noted Henry James, and so on throughout the whole catalogue of itinerant vendors of theological heresies. At most of the services there is no reading of Scripture, prayer, or singing. And there is scarcely anything different from what may be seen and heard at a week-day lecture by the same parties.

The New Bedford Standard of the 19th ult. says: Mr. Bordly, the man whose lips were touched during a trance, and whose tongue was loosened to such a degree that instantly he was able to speak seven different languages, spoke last evening at Rev. Mr. Smith's church. Mr. Bordly gave an account of the miracle which had been performed on him, and gave the audience to understand that he was a special messenger from on High, for the accomplishment of the missionary work. These languages he said he spoke with the mother tongue, he not knowing the meaning of a word he uttered. He gave various exhibitions of his powers. "Ming ching fa loofu hi pah," Chinese of course. "E pluribus Bordley," Latin. "No speaks Anglaise, ma parley vous Franso," French. "Mine Got," German. "Si se borrah hou la vamous quine saba," which is undoubtedly Spanish. A Portuguese Jew, who interpreted his language of the old Jewish people, said he gave an account of the crucifixion. Taking the entertainment for all in all, there has not been such a power of language given to any living being since Balaam's ass spake.

A remarkable movement among youthful Jews in Algeria, is reported in the News of the Churches. The Rabbis had absolutely refused to let "the voices of the prophets be heard;" in other words, they confined the attention of the young people to the Pentateuch and the Talmud, and poured curses on the heads of the inquirers who asked an explanation of the writings of the Prophets. "We come to you, sir," said the spokesman of the young men, to the missionary, "to teach us the prophets, and give us a better knowledge of the Hebrew language, in order that we may be the better able to read and understand the Bible ourselves, and see if Messiah has already come."

Sufferers from Scrofula and Scrofulous affections, clean up! Why wear your Pimples, Blotches, Ulcers, Sores? Why have the life twisted out of you by Dyspepsia, Rheumatism and Gout? Why suffer Syphilitic and Mercurial diseases to rot the bones in your body, or the flesh off your bones? Why let your sluggish blood drag, and scatter its distempers through your veins? Ayer's Comp. Ex't. of Sarsaparilla cures these complaints, and cleanses them out of the system. Use it faithfully and you bring to society a healthier, cleaner, and far more acceptable member. *Democrat, Baltimore, Md.*

The heart of a man is the Trojan horse, out of which comes a whole army of lusts. That was good advice one gave to his friend—Beware of the bosom traitor. And the prayer of Augustine was—Lord, deliver me from myself.

I never listen to calumnies, because, if they are untrue, I run the risk of being deceived, and if they be true, of hating persons not worth thinking about. —*Montesquieu.*

Hath any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive it, and the work is finished.

SCRIPTURE TROPES.

HELL; Heb., *Sheol*; Gr., *Hades*, *n.* Lit., the region, or perditions, of the departed: "The strong among the mighty shall speak to him out of the midst of hell with them that help him," *Ezek.* 32:21.

A Metonymy for the grave, the receptacle of the body, "Will ye bring down my grey hairs with sorrow to sheol," *Gen.* 42:38.

A Synecdoche for the place of the justified, in contradistinction from that of the impenitent—it being from the one to the other impassable: Christ's "soul was not left in hell," *Acts* 2:31. Also for the place of the wicked on the other side of the gulf: "The rich man also died, and was buried; and in hell he lifted up his eyes being in torments,

and seeth Abraham afar off, and Lazarus in his bosom," *Luke* 16:22, 23.

A Metaphor, expressive of any low, secret place, or measure: "Out of the belly of hell cried I," *Jonah* 2:2. "Thou Capernaum, which art exalted to heaven, shalt be brought down to hell," *Matt.* 11:23.

A Personification, in the exhibition of the place of the dead as an agent and the keeper of those within its domains: "Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth," *Isa.* 14:9.

HELL, Gr., *Gehenna*, *n.* Lit., the place of future punishment: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forwarn you whom ye shall fear: Fear Him which, after he hath killed, hath power to cast into hell," *Luke* 12:4, 5.

A Metaphor, illustrative of Satanic disposition or influences: "Ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves," *Matt.* 23:15.

HELMET, *n.* Lit., defensive armor for the head: Goliath "had an helmet of brass upon his head, and he was armed with a coat of mail," *1 Sam.* 17:5.

A Metaphor, expressive of any defense against assault: "The helmet of salvation, and the sword of the Spirit which is the word of God," *Eph.* 6:17.

HERITAGE, *n.* Lit., an inherited estate: "I will bring you into the land, concerning the which I did swear to give it to Abraham . . . and I will give it to you for an heritage," *Ex.* 6:8.

A Metaphor, expressive of what is valued or endeared: "Lo children are an heritage of the Lord," *Psa.* 127:3.

HIGH, *adj.* Lit., elevated in space: "The cities were fenced with high walls," *Deut.* 3:5.

A Metaphor, expressive of pre-eminence: "Let the high praises of God be in their mouth," *Psa.* 149:6. "Praise him on high, sounding cymbals," *Ib.* 150:5.

A Substitution for dignity of position:—"He judgeth those that are high," *Job* 21:22.

HORN, *n.* Lit., a hard, pointed projection from the head of a cloven-footed animal, and serving as its weapon, both for offense and defense. Abraham "looked, and behold behind him a ram caught in a thicket by his horns," *Gen.* 22:13.

A Synecdoche for horns: "If the ox were wont to push with his horn," it "shall be stoned," *Ex.* 21:29.

A Metaphor, expressive of strength, power and dignity: "I will make the horn of David to bud," *Psa.* 132:17. "I will cut off the horns of the wicked," *Psa.* 75:10. "Mine horn is exalted in the Lord," *1 Sam.* 2:1.

HOT, *adj.* Lit., a great degree of warmth:—"When the sun waxed hot," the manna "melted," *Ex.* 16:21.

A Metaphor, expressive of intense or exasperated passion, or of furious assault: "I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you," *Deut.* 9:19. "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue," *Psa.* 39:3. "What is my sin, that thou hast so hotly pursued after me?" *Gen.* 31:36.

HOUR, *n.* Lit., the twenty-fourth part of a diurnal revolution of the earth; or, the twelfth part of the time between sunrise and sunset: "Daniel was astonished for one hour," *Dan.* 4:19. "From the sixth hour there was darkness over all the land unto the ninth hour," *Matt.* 27:45.

A Synecdoche for time: "The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," *John* 5:25.

HOUSE, *n.* Lit., a habitation, or place to live in: "I being in the way, the Lord led me to the house of my master's brethren," *Gen.* 24:27. "They turned in unto him, and entered into his house," *Gen.* 19:3.

A Metonymy for the family or persons there residing: "Cornelius feared God with all his house" *Acts* 10:2. Also, by the same figure, expressive of kindred, stock, or lineage: "What is my house that thou hast brought me hitherto?" *2 Sam.* 7:18. Gabriel was sent "to a virgin espoused to a man . . . of the house of David," *Luke* 1:27. Also, by the same figure, for one's wealth, estates, or family concerns: "Ye devour widows' houses," *Matt.* 23:14. "Set thine house in order, for thou shalt die," *2 K.* 20:1.

A Metaphor, expressive of any residence for the body, as the grave; or of the spirit, as the body: "I know that thou wilt bring me to death, and to the house appointed for all the living," *Job* 30:23. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," *2 Cor.* 5:1.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The March of Christianity.

In the first century of the Christian era, Christianity was introduced into the following countries: Palestine, Syria, Arabia, Egypt, Ethiopia, Asia Minor, Macedonia, Greece, Illyricum, the island of Cyprus, Italy, Armenia, Adiabene, Persia, Chaldea, Media, India, Libya.

2nd century, into Spain, France, Germany, Britain, Carthage, Mauritania, and Farther India.

3rd, into Mesia, Thrace and Tiberias.

4th, into Siberia, Sarmatia, Georgia, and among the Suevi, Alans and Vandals.

5th, into Lebanon, Burgundy, Ireland and among the Franks.

6th, into Scotland, Bohemia and to the Heruli.

7th, into China—636.

8th, into Batavia, Belgium, Switzerland, Friesland, Denmark.

9th, into Saxony, Sweden, Hungary, Cambria, Bulgaria, Moravia, Slavonia, Russia.

10th, into Tartary, Scythia, Cathay, Norway, Poland.

11th, into Cashgar, Nuachita, Turkistan, Gundy, Taugut, Prussia.

12th, into Livonia, and into Palestine, by the Crusaders.

13th, Catholic missions to Tartary and China.

14th, into Lithuania—1382.

15th, into America—1492.

16th, missions to Congo, in Africa, the Reformation.

17th, 18th and 19th, by Protestant missions everywhere.

D. I. ROBINSON.

Boston, March 11.

The House of Wm. Penn.

Dear brother:—Saturday night landed me safely in this city, still famous as the quiet home of the Quakers; and after listening to a faithful sermon from the pulpit of the Rev. Albert Barnes, I walked down to Second street, below Chestnut, to muse on the mutability of earthly things, so vividly reproduced by a survey of the venerable and unique exterior of the then (by the rule of comparison) stately mansion of the truly great, but unpretending Quaker, "Will Penn." The old house, it suffered to remain a few years longer, will have performed the unusual service of standing sentinel, while the setting suns of two hundred years have witnessed and symbolized the death and burial of seven generations. But how changed the aspect, and associations, since the times when the honored host, with the dignity of conscious rectitude and truth in his intercourse with the confiding and simple sons of the forest, was wont to dispense his generous hospitality to the poor and weary, who sought shelter and succor beneath that antique roof.

Methinks I see his venerable and manly form, as he sat in the autumn breeze, beneath the shade of the primitive oaks, which clustered around his dwelling, and studded the lawn which extended down to the shore of the Delaware; and as the sun was fast sinking behind the boughs and trunks of the western woods, and the well-known whoop of the Indian had ceased to vibrate from hill to hill, their dusky forms would emerge from the stillness of nature, and range themselves in listening groups around their great father.

On such occasions, is it more than simple justice to the memory of his noble deeds, and genuine life, to suppose the opportunity was improved to teach them lessons of honesty, industry, and peace; and above all, that their childlike and untutored minds were directed by such gradual and successive lessons and comparisons, as wisdom and truth only could dictate, to the great Author of all truth, and all true happiness.

How enviable, indeed, was the position of this good man; with an approving conscience, the good will of all his kind, as far as his name was known; and best of all the smiles of a kind and merciful Providence shining upon his pathway, and leading him on to full fruition, in the spirit land.

Will not some one or more of his numerous disci-

ples and admirers, in this great city, come forward and redeem from shameful neglect this notable relic of antiquity, and thereby perpetuate the memory of a great man and noble deeds, by an act far more significant, than a cloud-capped monument?

Your brother in hope of the better land,

S. A. BEERS.

Philadelphia, Sunday, April 3d, 1859.

Letter from R. Hutchinson.

Beloved brother:—I intend to write you occasionally as long as I am able. I wrote you last, Dec. 26th. Since then, perhaps none, with the same amount of strength, has done more than I have; yet not I, but the grace of God. I have travelled considerable in the deep snows, and severe cold of Canada. I have, with one exception, preached every Sabbath—generally twice—occasionally during the week, beside attending prayer and conference meetings. I have also written some. I praise God for his goodness.

It is rather painful, however, to an active mind, to have to rest two days, after laboring one. Recently, I listened to one of my former brethren in the ministry, who, though about my own age, preached only occasionally. I could not but think, if I had his physical strength, I would yet be heard. But I must use well the strength I have; and we may glorify God in suffering his will, as well as in doing it.

Beside visiting again the towns mentioned in my last, I have labored in Melbourne and Durham, where I found old and choice friends,—also in Stanbridge and St. Armand. The Lord has graciously blessed his word in these places. Elder Dow, and a few lay brethren, have labored very usefully in a part of Stanbridge. A new church has been formed. Also a permanent Quarterly Meeting has been originated in that part of the country, and will meet again, if the Lord permit, in St. Armand or Stanbridge, the first Saturday and Sunday in June. Our churches in the adjacent towns, are requested to send a representation.

I am now at home in Waterloo. Health very poor. Bro. Orrock is here, and is laboring efficiently and usefully. May the Lord greatly bless his word again in this place. Some are coming to Christ.

I have only to say that I fully approve of the manner in which the Herald is conducted, and my sincere desire is that it might have a more extensive circulation. Yours in Christ,

R. HUTCHINSON.

Waterloo, C. E., March 16, 1859.

Letter from W. H. Swartz.

Dear Bro.:—I am happy to state that the Lord has been pleased to visit his dear people in this region during the past winter with an outpouring of his Holy Spirit, and in the awakening and conversion of precious sinners. On the sixth of January we commenced a series of meetings in Yardleyville, which was protracted until the sixth of February. During the first and second week of our labors no apparent interest was manifested. But feeling assured that the Lord was with us, and in his own good time would give success to the work, we continued to labor in constant expectation of a good revival. And truly our ardent desires were granted. Never have I witnessed a more visible display of God's power and goodness. A spirit of deep solemnity and inquiry pervaded the entire congregation. All seemed most vividly impressed with the momentous importance of a preparation to meet their Judge in peace, and to inquire, "What must we do?" Would to God that the whole world were as much aroused on the subject of their soul's eternal interests. About fifty precious sinners were brought humbly to the foot of the cross, and forty of that number professed faith in their Redeemer. It is needless to state that our brethren have been greatly cheered and strengthened, and can testify (although their numbers were few and their prospects for a season appeared to grow dark) that the "eyes of the Lord are upon the righteous, and his ears are open to their cries." "Truly God is good to Israel, even to such as are of a clean heart."

On the twenty-seventh of February, we began a meeting in Morrisville, some four miles from the former place and was continued until the thirteenth of March. This effort also has been crowned with a happy result. Twelve or thirteen have been led to put their trust in the Lord. Several of them are heads of families. May the Lord endow them with wisdom, and help them to bring up their children in the fear of God. Quite a number of others have become awakened, and like the tree that has been shattered by the mighty thunderbolt, demonstrate that an influence far superior to any that lies within the power of man has stamped its impress upon their hearts, and my prayer is that their wound may never be healed until the hand of the Great Physician

shall bind it up and pour upon them the oil of joy and gladness. I think we may conscientiously say that the cause in these places is in a more prosperous condition than it has been for some time in the past. And I can see no reason why it may not continue thus until it shall have gained a firmer hold than it ever had as yet. God grant that it may. "Why should the work cease?"

It will be observed that our brethren Litch and Lanning were present at these meetings. Br. Litch was with us most of the time at Yardleyville; Br. Lanning, on the Sabbaths, and occasionally during the week—although having a distance of twelve miles to travel before preaching, after superintending a school of some hundred scholars. We don't presume that our brother's lamp will be found without oil when Jesus comes, for travelling that distance he undoubtedly has learned that much oil is requisite. At the latter meeting Bro. Litch was with us the second week—the remaining time mostly alone. Yet we can say that the Lord has been with us.

It is now about four months since we have been wholly given to the work. Brethren, pray for us. It will also be remembered that this is the first effort that has been put forth by the Pennsylvania Missionary Society, and has been successful. Brethren, don't be afraid, when contributing to this Society, of giving too large a sum. Time will show that it has been given to a good cause. O let us sustain it. Yours respectfully,

WM. H. SWARTZ.

Morrisville, Pa., Apr. 2, 1859.

Letter from M. Fuller.

Dear brother:—As time is rolling swiftly away, and every year brings us nearer to the return of the Bridegroom, is it not necessary that we who are looking for his coming should see that we have oil in our vessels with our lamps? Do we not already hear the cry, "Behold, the Bridegroom cometh, go ye out to meet him"? Then let us arise and trim our lamps. Remember, only they that are ready when he comes will go in; then if we have not oil for our lamps, they will surely go out. Can we then obtain oil of our neighbor? No, lest there be not enough for them and us; but go rather to them that sell and buy for yourselves, say the wise virgins. "But while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut." So it will be when Jesus comes. There will be no time to obtain mercy and grace, and the door will be forever shut against them. Alas! what an awful disappointment! Sinners, reflect upon this. Only they that are ready will go in, and the door of mercy will be closed for ever. Are you putting off repentance? Do you hope for a better opportunity? Or are you seeking to prepare yourselves, without submitting to the righteousness of God, but going about to establish your own? You will be too late. Jesus will come suddenly, and the door will be shut. Then you will cry for mercy in vain. The righteous Judge will say, "I know you not." It is too late, the day of mercy is ended. "The harvest is past, the summer is ended and you are not saved."

"Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." These are the words of him who spake as never man spake—and yet but few seem to heed that admonition. The cares of the world and the deceitfulness of riches choke the word, and it becometh unfruitful. But to those who are daily watching for his coming, having oil in their vessels, and their lamps trimmed and burning, it will be a joyful day. The sound of Gabriel's trumpet will be a welcome sound. Their trials will then have an end. All sickness, sorrow, pain and death will be felt and feared no more. All tears will be for ever wiped away from their eyes, the last enemy will be destroyed which is death, everlasting righteousness will be established in the new earth, and we shall become heirs of God and joint-heirs with Jesus Christ.

Then, and not till then, shall the saints of the Most High take the kingdom, and possess it forever, even forever and ever. The knowledge and the glory of God will fill the earth, as the waters fill the bed of the great deep. Then will his kingdom come and his will be done on earth as it is done in heaven. And the saints shout victory over death, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

In view of these things which await the humble follower of Jesus, who is not willing to suffer, for his sake, a short life of poverty and toil, or whatever he may call us to pass through? knowing that if we suffer with him we shall also reign with him. Then let us not sleep as do others, but watch and be sober; ever striving to walk in that strait and narrow way which leadeth unto life eternal.

I believe the time is near when the kingdoms of this world shall become the kingdoms of our Lord

and his Christ, and he shall reign forever and ever, and give reward unto his servants the prophets, and to the saints, and to them that fear his name, small and great, and destroy them that destroy the earth. I am willing to suffer for his sake all things he may call me to pass through, if I may be accounted worthy to have a part in the first resurrection, through his death and sufferings, and can say with Job, "I know that my Redeemer liveth, and he shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

My desire is to see the cause prosper, that the Lord will send forth more laborers into his harvest, and that it may continue to increase till Jesus comes to establish his kingdom, is my earnest prayer. The prospect of the Herald's being sustained, seems to be more encouraging of late, and I hope those of its friends whom God has blest with means will be liberal in helping forward the cause; but many of the readers of the Herald are like me, poor as to the things of this world; and many of us have large families, with nothing but the labor of our hands to support them, and consequently cannot do any thing above paying our subscriptions. But we can help with our prayers. Then let us, my poor brethren, come often to the foot of the throne, and always remember the Herald. Although we have to toil and suffer many privations here in this world of sin and sorrow, and have to endure the oppressions of rich men, who are heaping up treasures for the last day, yet if we are truly what we profess to be, we shall soon receive our inheritance with the saints in the renewed earth, while the rich men that oppress us will weep and howl for the miseries that shall come upon them.

"When poverty presses, and foes do surround,
And clouds of thick darkness do hover around
The pathway to glory, which Christ did prepare,
I look for his coming, and long to be there."

"I long to be there, and the thought that 'tis near
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,—
The earth rob'd in beauty, I long to be there."

Yours, in hope of the soon coming kingdom,

MORRIS FULLER.

North Creek, N. Y., March 28, 1859.

Structure of the Human Cranium.

Whenever we observe the productions of human genius, although we have never seen anything of the kind before, we unhesitatingly pronounce them the work of design, and say that they must have had a maker. We perceive an adaptation of means to some particular end.

If we pass to those things in nature over which in their formation man has no control, or to those substances in nature whose origin is obscure, the argument is just as valid; for if there be an adaptation of means, we must acknowledge a creating hand.

This principle, we observe, holds true in the structure of the human skull.

We find it a bony case, admirably adapted for the purposes for which it was formed. The object to be attained was to procure a safe receptacle for the brain, the organ through which the mind acts upon the physical frame which enables the man to hold communion with the surrounding material world, which is one of the most delicate organs in the whole structure of the human system, so much so, that the slightest pressure upon it produces insensibility. If its protection in the body had been left to chance, we probably would not have found it encased at all, or if we had, it might have been a very differently shaped box from that in which we now find it.

Some of the most important ends to be attained in the structure of this box were strength, lightness and beauty. If it had been constructed in a cylindrical, prismatic, or cubical form, though it might have answered the end of lightness, yet it would not those of strength and beauty. Its nearly spherical form is the best that could have been chosen for the purpose of resistance to external injury. It is thus secured from all concussion laterally, and protected in a great measure from blows which come in perpendicular direction. As the head is most liable to injury from falls, at the back or upon the forehead, we find the skull elongated in that direction.

In the structure of the bone itself we have another mark of wisdom and contrivance. Instead of being of an uniform consistency, we find it made up of three tables or layers. The outside is a bony case, somewhat of a spongy nature. Next we come to a cartilaginous layer, called the diploe, and then to a hard, flint-like, bony substance, called the vitreous table. The force of a blow is somewhat broken by the outside case, and nearly expended in the diploe, which brings up against the vitreous table, and prevents any indentation or pressure upon the brain. The diploe prevents any vibrations of the bony case being transmitted to the vitreous table.

So also the strength of the second table which unfolds the moral obligations of man to man, will ever be found to lie in the remembrance of the Creator of the universe; because on his will alone are these obligations founded. Now the Sabbath was the appointed means of perpetually

reminding man that he is himself a creature, and that God is his Creator and Sovereign.

It was a current saying among the talmudists that, "he that denies the Sabbath, is like to him who denies the whole law." Rabbi Levi of Barcelona says, that "the object of the Sabbath to the Israelites, was that, having no other business they might fasten on their minds that the world had a beginning, which is the authority that draws after it all the foundations of the law."

Accordingly we find that while most of the ceremonial law was instituted by Moses prospectively, that is, with a view to its being put into practice after the Israelites had settled in the land of Canaan, the Sabbath was strictly observed even during their journey in the wilderness. —J. Gurney.

Repentance.

There is no more fatal, and perhaps no more common hindrance, to a real turning of the soul to God, than a half-repentance; which, therefore is most truly that "sorrow of the world which worketh death;" and if this hindrance could be swept away from amongst us, many are the souls which might indeed be brought to Christ and to salvation.

Now, in entering on the subject, I need not, I think, occupy your time in proving to you that there is, indeed, such a thing as half-repentance. The cases of Saul and Ahab in the Old Testament, of Herod and of Felix in the New, the sight of the evil in the Church around us, its existence in some measure, alas! in too many of ourselves, may suffice without further labor to prove thus much. Rather would I endeavor to trace out, with you, with such accuracy as I can wherein the evil consists, for this may show us its deadly quality, and suggest to us its cure.

Now to see the special nature of this evil, we must understand clearly what is the eventual character of that true repentance of which this is the counterfeit.

The essence, then, of true repentance is summed up in that brief description which St. Paul gives of his own preaching: "Repentance towards God, and faith towards our Lord Jesus Christ." It is the turning of a living soul, conscious of its own sin, from that sin to the God against whom its sin has been committed, for deliverance from that sin.

And in us Christians it is such a turning to God, through the blood of Jesus Christ our Lord, the one Atonement for our sins. To a soul, then thus really repenting, two objects only fill the whole field of sight—God and Himself. God all holy—of purer eyes than to look upon iniquity; and himself all stained, and soiled, and corrupted. The brightness of that holiness is what makes him see his own defilement. His sins show black and loathsome on the dazzling whiteness of that perfect purity. He, in his own personality, he, the living fountain of being, out of which all these acts of sin have sprung, is brought close to the Person of the holy God. The cry of his spirit is, "I have heard of Thee by hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

The separate acts of his sin are the least part of that which fills him with utter self-abasement, and yet they are multiplied and grown heinous in his sight as he never saw them before; secret sins, the sins of past years, the sins of his youth, the sins of his words, of his permitted thoughts, his sins of omission, his mixed motives, cold prayers, unbelieving communions, unrepentant confessions, resistances of grace, dryness under visitations, forgetfulness of good resolutions, want of thorough sincerity, all crowd upon him, all show to his startled sight their hateful nature, until he is astonished at the horrible revelation. And yet even these are but as the least part of the evil which he sees within himself; for he sees now something of that central curse of a will rebelling against God, of an utterly disordered nature, of which these separate acts are but the indications and the actings.

But then with this self-abhorrence there is yet through God's gift of grace, a reaching towards Him, the Holy One, for deliverance from him-

self, and from this evil. If it were not for this he would be in despair, and not in repentance; he would weep with Judas, not with Peter; but even with this terrible sight of God's holiness he sees bent on him—as he is, in all his sins—the aspect of an infinite mercy. Even with the excessive light of God's purity, there is the rainbow round about the throne; there is the assurance that "the blood of Jesus Christ His Son cleanseth from all sin;" and this, as it wins Him to God for deliverance from himself, is that which more than anything besides breaks up the fountains of his soul into a flood of contrition. He seeks the love against which he has rebelled, which he has slighted, which he has given up for the gratification of appetite, for the mire wallowings of sense, for the self-satisfied chilliness of his pride, for the wretched applause of his fellow-sinners, for the empty delusions of the world.

The light of that love makes him see his sin, and that sight of his sin makes him see that love as he never saw it before; and so, to condemn himself, to magnify, if it were possible, his own guilt, to pluck from it every covering, every excuse, every palliation; to breathe out, "I have sinned against heaven and before Thee," and then to fly from this polluted self: to cast himself on that love; to seek for cleansing anyhow, by any suffering, through any anguish; to sob forth his "purge me with hyssop and I shall be clean, wash me, and I shall be whiter than snow;" this is his only thought, his only desire; he dreams not of making terms, of making up for the past; all that he can utter is, "I am no more worthy to be called Thy Son."

Nay, he does not, in this full sight of the Holy One, see any punishment as utterly terrible save his own pollution and rebelliousness, and that parting of himself from the only centre of his being which must be its consequence, and so his entreaty is not "Punish me not for my sin, cast me not for it into the flames of hell," but it is "Create in me a clean heart, O God—renew a right spirit within me;" "Cast me not away from Thy presence, and take not Thy Holy Spirit from me."

Now, then, this being the essence of true repentance, it is manifest why, through God's mercy, it is the certain, as it is the only road to salvation for every fallen soul. For it is this which brings that soul back to God; herein is its power. It is not that the smart of repentance has any virtue in itself; it cannot in its utmost intensity atone for one transgression; it cannot cleanse the soul from one sin of its inward corruption; so far from it, the mere anguish of conscious sin unaccompanied by any true turning to God for deliverance, is, when carried to its highest measure, the very worm which dieth not, the self-gnawing of an undying spirit, which, in the full light of perfect purity, knows itself to be thoroughly unclean, and desires no cleansing, and so hates the purity whose everlasting rebuke is its infinite torment.—Bp. Wilberforce.

The Sentence Passed on the Savior.

A correspondent of the Notes and Queries writes:

Can any of your correspondents inform me whether the enclosed extract from the Kolnische Zeitung is based on sound authority, and what that authority is? also, where and when was this Kolnische Zeitung published?

CORRECT TRANSCRIPT OF THE SENTENCE OF DEATH PRONOUNCED AGAINST JESUS CHRIST.

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Savior, with the remarks which the journal Le Droit has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now I am not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—

Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the reign of the

Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the praetor, sentences Jesus of Nazareth to death on a cross, between two robbers, as the numerous and notorious testimonies of the people prove—

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.

6. He went into the Temple, followed by a multitude of people, carrying palms in their hands.

Orders the first centurion, Quirilius Cornelius to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution against Jesus are—

1. Daniel Robani, Pharisee.
2. John Zorobabel.
3. Baphael Robani.
4. Capet.

Jesus to be taken out of Jerusalem through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words:—

"A similar plate has been sent to each tribe."

It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a fac simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel.

The Prince of Wales at Rome.

The Prince of Wales visited the Pope, who tried hard to get the youth alone; but, by instructions from the Queen, Major Bruce, his Governor, never leaves the Prince. The Jesuits are annoyed, and complain. The following "imaginary conversation" will amuse our readers. It appears in a Glasgow paper. The Prince and the Pope converse. The Pope, loquutur:

I see you are much in need of pious teaching; shall I request the Superior of the Order of the Jesuits to give your Royal Highness a little religious instruction?

Prince of Wales—Thank you. But I must respectfully decline. My mother told me to have nothing to do with Popery and Jesuitism.

Pio Nono—Pity so right royal a lady should be so adverse to the teaching of Holy Church. May the Blessed Virgin and all the saints enlighten her!

Prince of Wales—Your Holiness is not aware, perhaps, that the Queen of England, at her coronation, and in the presence of her peers and people, took a solemn oath of abjuration of your faith and supremacy, and—pardon a young Protestant—your superstition.

Pio Nono (crossing himself and invoking countless saints and saintesses in rapid succession)—Our heart is deeply afflicted, and our spirit is bowed down with grief, at the very remembrance of the Reformation, that accursed catastrophe which lost us the wealth of England at a blow.

Prince of Wales—You are not aware that my father is descended of the great Elector who patronised Martin Luther. I am a Protestant by

succession, generation, education, and I trust, regeneration also.

Pio Nono—Would you like a nice morocco-bound Missal to enable you to assist at mass?

Prince of Wales—Thank you, the old wine is best. I have a Bible and Prayer-book, the gifts of my good mother. In Rome I mean to do as an Englishman should, not as Rome does. Whereabouts is the Protestant chapel?

Pio Nono—It is an old stable outside the walls of the Holy City. It would be dangerous and unecatholic to suffer it inside.

Prince of Wales—This is toleration in your meridian, I suppose. You build cathedrals and chapels in England, and nobody interferes. But Protestant chapels in Rome are indicted and forbidden. Your city is like the Irishman's castle, all the reciprocity is on one side.

Pio Nono—Would your Royal Highness like to see high mass at St. Peter's? To oblige you, I will myself officiate, and your quondam parson, Archdeacon Manning, who is just arrived, will take part. You have no notion of the splendor. There is nothing like it in London. By doing so you will be thought liberal and above vulgar prejudices.

Prince of Wales—Latitudinarian, you mean. But (opening his pocket Prayer-book and turning to the Thirty-nine Articles, while the Pope looks daggers) I find one of the Articles of my Prayer-book, and of that Church of which on I hope a very distant day, I shall be head, says, "The mass is a blasphemous fable and a dangerous deceit." How can I get over this, even if I were so disposed?

Pio Nono (turning to and addressing the Major Domo)—Sprinkle some holy water here, and bring smelling salts, or a bone of St. Agatha.

The Cardinals standing by, fluttering and stroking their ecclesiastical corporations, unanimously repeat the words of the Council of Trent. "Anathema Hæreticis! Anathema! Anathema!"

Pio Nono (reassuming his blandest and oiliest look)—Dr. Newman and Archdeacon Manning, and at least a hundred clergymen who once subscribed that shockingly illiberal saying, received grace from the blessed Virgin, and got over it. Let me recommend to your Royal Highness this beautiful string of beads that I have blessed. Repeat so many Aves and so many Paternosters, and in a few days—

Prince of Wales—Thank you. I do not use beads, or wind mills, or any other ecclesiastical toys, and as for praying to the Virgin Mary, I never think of it. I never do things at second hand. I invariably go to head quarters.

I believe that the young Prince will get no harm from Popery by seeing it at Rome. A Jewish newspaper says that the Prince is soon to visit the Ghetto, the quarters of the Eternal City, where the Jews are cooped up by day and locked in by night, and that will thoroughly disgust him with Popery. And so well it may.

The Douay Version.

The following is the Douay Version of the Lord's Prayer and Ten Commandments:—

THE LORD'S PRAYER.

Our Father, who art in heaven! hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; and deliver us from evil. Amen.

THE TEN COMMANDMENTS.

1. And the Lord spoke all these words:
2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt not have strange gods before me.
4. Thou shalt not make to thyself a graven thing, or the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.
5. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;
6. And showing mercy unto thousands of them that love me and keep my commandments.
7. Thou shalt not take the name of the Lord

thy God in vain : for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8. Remember that thou keep holy the Sabbath day.

9. Six days shalt thou labor, and shalt do all thy works.

10. But on the seventh day is the Sabbath of the Lord thy God ; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day ; therefore the Lord blessed the seventh day, and sanctified it.

12. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house ; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.—*Exodus 20.*

Remember the Little Ones.

"Mother, I wish Mr. C.—would preach here all the time. I don't like to have Mr. P.—come."

"Not like Mr. P.—, my son? I thought everybody liked him; he is an excellent man. Why do you dislike him?"

"Why mother, when he preached here last, he stayed here all the time from Saturday to Monday, and I was just as still as I could be, and he did not speak to me, or look at me once; but Mr. C.— always puts his hand on my head when he comes, and he says, 'How does Charlie do, to-day?' just as though he loved me."

I have a choice rose-bush in my garden, presented by a dear friend. This year it had but few buds, and my little ones could only have one rose each.

"I will save mine," said little Carrie, and carry it to my teacher. "Do you think she ever saw such a beautiful tea-rose?"

Day after day she watched her little bud, till it was half opened, and then it was plucked in the morning early, all fresh and dewy, and placed in water ready for school-time.

When she returned from school, a cloud rested upon her usually sunny face; and, upon inquiring its cause, she cried as though her little heart would break.

"You know my beautiful little rose. Well, I suppose the teacher didn't want it. She had a vase full of flowers, but none of them half so sweet as that; and when I carried it to her, she just laid it upon her desk, and didn't look at it once and said, 'Take your seat, Carrie.'"

How easy to have said, "Thank you Carrie," and smiled upon the child, and filled her little heart with grateful love, instead of grief.

Remember the little ones.

The Sun-Dogs.

A person who saw this rare phenomenon gives the following account thereof.

At about half-past 3 o'clock P. M. on Saturday, the 2d of April, current, the writer of this article was on an elevated piece of land called Brigham hill, in the town of Grafton Mass. when there appeared something about the size and color of the sun, as it often appears when partially covered by clouds or mist—but on looking further North, the sun was seen shining in full splendor. There appeared also no less than four mock suns, halos or sun-dogs, or whatever they may be called, together with two circles, one of which was very large, and parallel with the horizon, the other was vertical, and passed around the sun.

The large circle, which was parallel to the horizon, intersected the vertical circle, which passed around the sun, at points directly opposite, North and South of the sun, where the large circle terminated, minus the diameter of the smaller circle.

In these two points stood two of the halos, which appeared much brighter than the common sun-dog, exhibiting quite a variety of colors, resembling the colors of the rainbow especially on the side of each farthest from the sun.

The other two halos, if they can be called such, were situated in the line of the meridian, directly opposite each other, and were of a pale yellow and blueish color, much less brilliant than those nearer the sun. The most remarkable features of these phenomena, were the regular order in which the halos or sun-dogs were placed in the great circle, together with the magnitude of the circle itself, which at about half-past 3 P. M., extended around the whole heavens, at an angle of about 45 deg. above the horizon until it terminated in the circle around the sun.

As the sun descended, both circles and the sun-dogs descended with it, the larger circle growing larger, until about half-past 4 o'clock P. M., when they all, but the sun, disappeared.

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XVI.

Mr. Editor :—Dear Sir—We have some farther thoughts to offer in reference to your views of the deceived nations brought to view in the 20th of Rev. You seem to think that they cannot be in a probationary state, and offer several reasons for such an opinion.

"Satan, (say you) being bound and incarcerated in the abyss, so that he shall deceive the nations no more during a given period, therefore, instead of being evidence of probation during that period, is evidence that that is not a period of trial, but of reward."

That the temporary release of the nations of our world, for a thousand years from the deceptions of the devil, should end, or change their probationary state, is a very erroneous idea. The purpose for which Satan is to be bound in his prison, is to prevent his deceiving the nations, for the temporary period of a thousand years, after which he is to be loosed for a little season, and return again to resume his deceptions over them for another period of time. If this prevention of Satan's deceptions over them, takes away their moral agency, and ends their probationary state, and transfers them into a state of reward, it must follow that Satan's deceptions are essential, and necessary to constitute us moral agents, and probationers for our rewards in another state. It must also follow that when Satan returns again to deceive the nations of the earth, that their moral agency will be restored to them again, and they once more become probationers on earth. These are logical inferences drawn from your premises, and in perfect accordance with the following remark of yours: viz.—The only logical conclusion to which we can arrive, is that probation and temptation accompany each other. The temptations being ended, that the time has terminated." Consequently, when trials and temptations return again, probation must return again also! For the binding of Satan suspends the probation of nations, it can only be for the time he is thus bound! Consequently when he is loosed, their probation must be restored to them again. Therefore the deceived nations brought to view in the 20th of Rev. must be in a probationary state, subsequent to the millennium. But the resurrected wicked will never have another probationary state. Therefore these deceived nations, cannot be the resurrected wicked as contended for by the negative.

Again you say—"It is a singular argument, that, subjection to Satan's wiles being a condition of trial, exemption from it should also be such a condition! Most illogical is it to suppose that conditions, the opposite to those of a given state, prove any likeness to that state. On the contrary it is in accordance with the soundest logic,

that, the conditions being reversed, the period of trial has been ended."

The great error in your argument just cited, is, in supposing that there can be no trial, or state of probation, only in connection with the temptations and wiles of the devil. This is not a fact! If it was, then there never could have been a state of trial and probation without the temptations and wiles of Satan. If not, then the devil, and the angels which kept not their first estate, for which they were charged with folly, and cast down to hell to be reserved in chains of darkness unto the judgment of the great day, never had a state of trial and probation and if they never had a state of trial and probation, then, they have never fallen, and must now be in their first state.

But as it will be admitted, that Satan and his angels have fallen, it must be admitted that they have had a state of trial and probation free from the wiles and temptations of any other evil spirits. Hence the error of your argument that there can be no trial, or probation without the wiles and temptations of evil spirits, must be apparent to all. Therefore subjection to Satan's wiles not being the only condition of trial, exemption from his wiles, will not end man's state of trial and probation, as you suppose.

The devil may be visited by the tempted, and compelled to flee—driving him back to his native hell from whence he came to tempt them, and their state of probation remains unchanged as before.

Again we would inquire—have there not been many great trials and strong temptations, and much darkness and error endured by Christians in the periods of the past, that we are now free from? And will not subsequent generations be freed from some of the darkness and error of this age, and from some temptations, now endured by the people of God? There can be no doubt of it! And if so, may there not come a time when the world will be freed from all the temptations of Satan? Who can say that there will not? Such a period will come; it is predicted in the 20th of Rev. and what is there predicted will come to pass. Hence we see that your soundest logical argument and reasoning is perfectly illogical, and at variance with the holy scriptures.

Again, in speaking of the nations, you say: "Their characteristics are alike; for they all submit to Satan's leadership. It is not merely a portion of them who are deceived—constituting an apostasy among these nations; but it is a gathering of their entire number. They all come up together, actuated by one spirit, around the camp of the saints with whom they never appear to have had any affinity."

Yes, you claim every one of these nations here, but when texts of Scripture are cited to prove that a period is coming when all nations, and all the kindreds of the earth shall come and worship the Lord, you say it only means that a period is coming when there shall be converts in all parts of the world and some from every nation that shall thus worship the Lord. Now why these two different rules, in the interpretation of these texts of scripture? This employing two different and opposite rules of interpretation, for the same class of texts, is like the man who has two sets of measures for his business,—one to buy with, and the other to sell by. But this is not an honest way of doing business, you will readily admit. Neither is it an honest way of conducting a theological controversy, or in explaining scripture to have two different and opposite rules, for the interpretation of the same class of texts. You seem to have one rule for the exposition of the texts when they appear to favor the negative, which is to magnify their meaning—putting the most unlimited construction upon them. And your other rule of exposition for the affirmative, is to put the most limited construction upon the same class of texts when they favor the affirmative of the question.

In proof of the foregoing, we will give your exposition of Psalm 22:27, and 86:9; and of Rev. 20:8. Psalms 22:27, and 86:9, was cited by the affirmative to prove that a period will come in which all the nations and kindreds of this world will be converted to God. The passage reads as follows—"All the ends of the

world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name." The language of these texts we supposed, fully, and clearly expressed the conversion of this world to God and his worship.

But in reply you say "The ends of the earth is a metaphorical phrase denominative of the most distant places, which are put by a metonymy for the inhabitants of the countries far removed; and for them to turn unto the Lord is put for a substitution for their reception of the gospel. The significance of the first clause, literally expressed, would read, them as follows: There shall be people, even in the countries the most remote from Judea,—as in America, Australia, Micronesia, etc.—i. e. in all parts of the earth, who shall embrace the religion of Jesus; and all the kindred of the nations,—i. e. converts from every nation, shall worship Jehovah, whose the kingdom is, and who is the supreme Ruler over them. And such will be accomplished, in all places where it has not been; but it does not affirm the conversion of all the inhabitants of all the countries, nor all the kindreds of all the nations."

Such is the limited construction put upon the strongest terms of our language that can be used to express the universality of the reign of God over the nations and tribes of our race, and their conversion to worship and glorify him.

But when Rev. 20:7,8,9, is cited by the negative, you put a more unlimited construction upon it, than the language of the text will allow. We will give the passage and your exposition of it. "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Maygog, to gather together to battle: the number of whom is as the sand of the sea.—And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Speaking of these nations you say, "It is not merely a portion of them who are deceived—constituting an apostasy among those nations; but it is a gathering of their entire number. They all come up together actuated by one spirit, around the camp of the saints, with whom they appear never to have had any affinity. Hence the conclusion is inevitable that they are the nations, of every age and clime,—who have perished before the millennium."

This exposition which you have given of Rev. 20:7-9, is more general and universal than the language of the passage will admit of. The passage says, "And shall go out to deceive, &c." It does not say, "And shall go out (and) deceive the nations," &c. It simply expresses the purpose of Satan's visit to the nations;—and what he did with those that were deceived by him, i. e. went out to deceive those nations; and to gather together such as he should deceive of those nations and they that were deceived, went up upon the breadth of the earth, &c.

We should always, in the interpretation of scripture, be careful to distinguish between the object and purpose of a mission and from what is actually done by the agents of that mission. Otherwise we shall find ourselves entangled in many of the greatest absurdities. Matt. 28:19. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Must we not make a distinction between the object of this mission, and what was done by the apostles sent out by our Saviour upon this mission? If not, then all nations were not only taught by the apostles, but were all baptized by them in the name of the Father and the Son, and of the Holy Ghost.

There is as much evidence that all the nations taught by the apostles were baptized by them, as there is that all the nations Rev. 20:8, were deceived by Satan. Applying your rule of exposition on Rev. 20:8 to Matt. 28:19, would prove that not merely a portion of those nations were taught and baptized by the apostles, but their entire number. Applying the same rule of exposition to the 22d and 27 verse and Psalm 86:9, proves that not a portion of the ends of the

earth—of all the kindreds of the nations, and of all the nations whom the Lord hath made shall turn unto him, by worshipping the Lord and glorifying his name; but the entire number of all the ends of the earth—of all the kindreds of the nations, and of all the nations which the Lord God hath made, shall turn unto the Lord, and shall worship and glorify him.

Now will the negative object to this exposition of Psalms 22:27, and 86:9? How can he object to it? He cannot without objecting to his own rule of interpretation, which he has bound himself to abide by. Consequently the negative is bound by his own rule of interpretation to admit that there is a period coming (which we call the millennium) when the entire number of all the ends of the earth and sea—of all the nations, and of all the kindreds of the nations shall turn unto the Lord, and shall worship and glorify Him.

Having applied your rule of interpretation on Rev. 22:27, and 86:9, we will now apply your rule of interpreting Psalm 22:27 and 86:9, concerning those nations to be deceived by Satan when loosed from his prison.

The four quarters of the earth is a metaphorical phrase denominative of the most distant parts of the earth, which are put by a metonymy for the inhabitants of those countries; and their deception by Satan, and their gathering together and going up upon the breadth of the earth, and encompassing the camp of the saints and the beloved city, is put by a substitution for their reception of his Satanic influence. The significance of which, literally expressed, would read, then as follows: There shall be people, even in the countries the most remote from Judea,—as in America, Australia, Micronesia, etc.—i. e. in all parts of the earth—who shall be deceived by Satan—some from all these nations and countries; but it does not affirm the deception of all the inhabitants of those nations and countries—not the entire number of all, nor of any of the nations; but that some from every nation and country will be deceived and gathered by him.

As we remarked in reference to your other rule of exposition, so we say in reference to this, the negative is bound by it. Consequently his reasoning upon Rev. 20:8, is incorrect.

These two rules of exposition the negative has been compelled to adopt, to save the life of his theological system. But in doing this, he only escapes death in one form to meet it in another.

The negative having laid down these rules is bound by them, and gives the affirmative a right to use them against the negative, both of which are equally fatal to his whole system.

There is therefore now, no possible way for him to escape—no city of refuge for such a theory.

Yours truly, EBENEZER PEASLEE.
Newton, N. H., April 5, 1859.



ADVENT HERALD.

BOSTON, APRIL 23, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Swedenborgianism.

Concluded.

3. Allied to this is the rejection of the doctrine of justification through faith. According to Swedenborg, "the sum of faith" is "that he who lives well and believes aright, is saved by the Lord," (340) He says,

"The means of salvation, indeed are many; but they all and each of them refer themselves to living well and believing aright" (Ib.) "Suppose that the man who lives well and believes aright, is not saved, and that God, of his free will and pleasure, can save and condemn whomsoever he will, the man who perishes may justly accuse God of unmercifulness and severity, and even of cruelty" (34.)

4. Regeneration.

That this is an act of the Holy Spirit, Swedenborg denies. That it is of the Lord, in conjunction with charity and faith, he admits; but says:

"The power of acting well is from the Lord, and thence the will of acting is as it were man's because he is in his free agency." 576. Regeneration, with him, consists in enlightening the understanding in the truth, and then in acting according to that enlightenment. He says "When he wills to shun evil, and to do good the state of regeneration begins" (587)—and is thenceforth a progressive work.

5. Respecting God's omnipotence. Swedenborg says of things that are contrary to God's laws of his own order, that, "These things God cannot do," although he continually wills and endeavors to effect them. If He could have done such things, He would not have permitted Adam to obey the serpent, and take fruit from the tree of knowledge of good and evil, and put it to his mouth; if he could have done it, He would not have permitted Cain to kill his brother" &c. &c. 58. He speaks of the prevailing view of God's omnipotence as an "infatuated opinion" from which have flowed innumerable falsehoods.

6. Imputation. Swedenborg says, "The imputation of the merit and righteousness of Christ is impossible." 640. But, "The Lord imputes good to every man, and not any evil," and "the devil, by which is meant hell, imputes evil to man, and not any good" (650.) "Reason itself assents to this, that the Lord cannot do evil to any man and consequently cannot impute it to him!" 651.

7. Future Punishment. He says, "It is read in the Word many times, that God is angry, that he avenges, hates, condemns, punishes, casts into hell, tempts; which all are of evil and thence evils. But the sense of the letter of the Word is composed of such things as are called appearances and correspondences. . . . When such things in the Word are read, the appearances of truth themselves, while they are passing from man to heaven, are turned into genuine truths, which are, that the Lord never is angry, never avenges, hates, condemns, punishes, casts into hell, tempts; consequently that he does evil to no man" 650. "He does not judge any one to hell, but elevates all, so far as man follows, to heaven." 652. There are, according to his theory, hells innumerable, but no man is cast into them.—He teaches that each one gravitates according to his individual love and inclination, to the heaven or hell for which he is best fitted; so that those who go to hell cast themselves there.

8. He teaches that the resurrection is an event that transpires with each one immediately after death, by an elimination of the spiritual body from the natural one, the resurrection of which he denies. And

9. He denies a future judgment, an end of the age, but declares that the last judgment took place in the spiritual world in 1757, or 102 years since, when was his end of the world, and the creation of a new heaven and new earth, which was accomplished, according to his teachings, in the establishment of the Swedenborgian church—the great end and subject of all prophecy!!

Such are some of the teachings of the Swedish seer, whose writings comprise 27 ponderous volumes of the greatest medley of nonsense, mysticism and false doctrine, that any one man was ever permitted to compile.

Sundry Inquiries.

Dear Bro.:—I would like to ask you two or three questions, which you can answer as briefly as you please:

1st. Do you consider the Rich Man and Lazarus a parable or not?

2d. What is to be understood of Christ's saying of John, "If I will that he tarry till I come?" John 21:22.

3d. What are we to understand by what Paul said when he spoke of some being baptised for the dead? 1 Cor. 15:29.

Yours in hope of the coming Kingdom,

MORRIS FULLER.

North Creek, Warren Co. N. Y. March 28th, 1859.

ANS. 1. The story of the rich man and Lazarus was undoubtedly a parable; for every story must be regarded as parabolic which is narrated to illustrate any given subject. The occasion on which this was spoken was when "the Pharisees" "who were covetous," "derided" our Saviour because of his previous teachings. His immediate reply was, "ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." And then, after a few other remarks, he proceeds to narrate the story of the rich man and Lazarus; which illustrates the end of covetousness, and shows that man, after death, meets with a different judgment from God, than he received from his

fellow sinners while living. It is therefore a parable. But while we thus classify it, it is not to be regarded as a fable, but as an Allegory.

A fable is an ascription to inanimate things of attributes not in accordance with their nature—a fictitious narrative. The Bible records one of the oldest and most beautiful that was ever spoken—that of Jotham in Judges 9:7—15—the same as it records what uninspired men, good and bad, have elsewhere said.

But Christ never utters fables; and to attempt to set aside his words as fabulous, is a high handed disregard of them.

An Allegory is a narration in which the acts or conditions that illustrate, are always in accordance with the nature of the agents to which they are ascribed; and they have real or supposed relations, analogous to those which are illustrated. They may be either actually historical, or be drawn from well known or admitted truths. In the 4th chapter of Galatians, the actual history of Sarah and Hagar, and their respective sons, are used as an allegory to illustrate the relation of the Jerusalem that now is, to the Jews; and that of the Jerusalem above, to all true believers. And when the apostle says, "Which things are an allegory," he means not that the historical record is a fable; but while that was truthful history, the apostle made an allegorical use of it, to illustrate relations that were analogous to those historically related.

The Allegory, however, is not limited to actual history for its illustrations; which may be drawn from anything cognizant to, or admitted by those addressed. It is the same with our Lord's Parables, which are never *fabulous*, and are never *frivolous*—as uninspired parables often are. They are not necessarily historical verities, but narrations that accorded with facts in their respective spheres and conditions. And while they are always derived from well known things, or from admitted truths, there are the following necessary conditions, as Mr. Lord justly remarks,

1. That they shall be clearer and more intelligible than that which they illustrate; for otherwise they would throw no light upon it;

2. That they shall never be dubious or absurd; for then, instead of illustrating, they would obscure the truth; and,

3. They should convey real instruction, aside from the subject which they illustrate, so as to deeply impress the mind, and thus forcibly illustrate the truths they are designed to teach.

While, therefore, we classify it as a parable, don't classify us with those who regard its words as any less significant because it is a parable; for unless the relative conditions ascribed to the rich man and Lazarus in this life and in the state intermediate between death and the resurrection, were such as are experienced in the two states by those of corresponding character,—it follows that no instruction would have been communicated by its use, and nothing would have been illustrated by it. When Ezekiel uttered unwelcome words from Jehovah to the Jews, they said of him, "Doth he not speak parables?" (Ezek. 20:49;) and thus they set them aside. How many Universalists there are who set aside the unwelcome words of Christ, which they wish to disbelieve, by the same plea. "Doth he not speak parables?" But you will please not to reckon us with the number of those who thus set aside the words of Him who spake as never man spake, and whose words will judge us at the last day.

2. We understand the words of Christ spoken to Peter respecting John, to imply simply this: "you Peter inquire what this man shall do?" That is nothing that concerns you. It is enough for you, that I have signified by what death you will be called glorify to God. And if I please to let John live till my second coming, and so never die, what is that to thee? or, if I do not so purpose respecting him, what is that to thee? It is your business to follow me, and not concern yourself respecting what will become of John or the other disciples.

It seems from the sequel, that the saying went abroad among the disciples that John would never die, which shows that to be alive on the earth at Christ's coming, is to the saints, to be exempt from death. But as the Savior did not say John should thus tarry, but only, If I will that he tarry, the inference that John would thus tarry and so never die, was not warranted by Christ's words, and is corrected by John himself in this connection.

3. All who receive Christian Baptism, are baptized in the name of Jesus. They are baptized for his name's sake who died and is risen again. But if Christ be not risen, if he be still dead, then what will they do who are baptized for him—they being still in their sins. It is thus useless to be baptised, unless He be risen for our justification, who died for our sins; and those who rejected his resurrection had no adequate hope, so that the apostle might significantly ask "What shall they do?"

Duties of Preachers and People.

The finger of prophecy, as it points to the latter times, indicates that the last days are to be perilous to the church and the world. One source of danger is thus announced, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3,4. The time predicted has, doubtless, arrived. Luke, the ecclesiastical historian of the first century, affirms that the Athenians and strangers that were in Athens "spent their time in nothing else, but either to tell or to hear some new thing,"—Acts 17:21. There is so much of the old Athenian spirit abroad in the land now,—such a teasing inclination to hear new things,—that man-teachers are abundant, while those who "are called of God, as was Aaron," are not so numerous as they should be.

The laity are some to blame in this matter. Let the children of God awake to a knowledge of the fact that the ministers of Christ are required to "preach the word" faithfully, fully, plainly and prayerfully,—that they are to preach as Ezra did, by reading in the book of the law of the Lord distinctly, giving the sense, and causing them to understand the reading (Nehem. 8:8);—let this be demanded and a change will be effected for the better. Only let there be a more thorough searching of the scriptures in our homes, a greater knowledge of the Bible in the pew, and speedily a better understanding of the Sacred Oracles will be evinced in the pulpit.

With these remarks I will introduce an extract from the writings of the Rev. Wm. Dyer, whose admirable little work, "A Cabinet of Jewels, or the Believer's Golden Chain," was published about two hundred years ago. Listen while he speaks:

"Sirs! hear a soul-enriching minister, a soul-searching minister, one that declareth the whole counsel of God, and gives the Father his due, the Son his due, the Holy Ghost his due; one that maketh hard things easy and dark things plain. Many there are, I may speak with grief and to their shame, who, instead of making hard things easy to the people, make easy things hard to the people, plain things dark, speaking in an unknown tongue, which the people understand not; and all to work a vain admiration of them in the ignorant! But how unlike to Christ, and the prophets and the apostles they are, I will leave you to judge. This is as if a man would make a scaffold as high as a steeple, when his work is done upon the ground.

"Ministers are fishermen. Now you know if fishermen would wind their nets together, they would catch nothing; but if they would catch the fish, they must spread their net. The application is easy.

"A sanctified heart is better than a silver tongue; a heart full of grace is better than a head full of notions; notional knowledge may make a man's head giddy, but will never make a man's heart holy; that which most tickleth delicate ears, least helpeth diseased spirits.

"How are we to speak to God and live, much less to speak from God and to the people, that they may live? How holy had they need to be that draw near to a holy God! Ministers are called angels, because we should be as angels in our lives; but if angels fall, they turn devils. O, we should be holy as the holy angels. It is the foolishness of preaching that saves souls, but not foolish preaching! Christ taught them as they were able to hear it, and as they were able to bear it.—Mark 4:33. Paul was excellent at this, 'I had rather speak five words in a known tongue, than ten thousand in an unknown tongue.' A man may be a great scholar and yet a great sinner. Judas the traitor, was Judas the preacher, and therefore let me beseech you for your poor soul's sake, hear those ministers that come nearest to Christ, the prophets and the apostles. He is the best preacher that does the most good, and wins the most souls. You may go from men to truth, but not from truth to men; for the best of men are but men at the best." J. M. ORROCK.

ITEMS AND NEWS.

An Irishman who was put off from Newton special train on the Boston and Worcester Railroad, for alleged disorderly conduct, last fall, has commenced a suit against the company, fixing his damages at the sum \$5000.

A correspondent of the Hartford Times, writing from San Ricardo, Cuba, Feb. 28, says: "A gentleman named Buchanan was in Cardenas a few days since, and the Spaniards, on hearing his name, crowded around, staring at him as if he were some animal, and some asked if he had really come to buy the island.

Since the commencement of the work upon the brick wall which is to enclose our State Prison, a convict whose term of sentence had nearly expired, was directed by the Warden to lend his assistance

outside the enclosure near the old wing. The prisoner respectfully begged to be excused from going outside the enclosure, giving the Warden as a reason for this request that his wife and children lived in a tenement within a stone's throw of that point. He said they were unaware of his situation, but that he had seen them daily for months from his cell in the old wing.

They have a rose grafted on a peach tree at Pendleton, S. C., and the tree being in full bloom, presents a beautiful appearance.

Mr. Jesse Carr, an aged man residing in Francis-town, N. H., while on a visit at Lowell, was run against and knocked over by some rowdies, and received injuries so severe that he is not expected to recover.

Mr. Elnathan Fisher of Turner, Me., was killed by the discharge of a gun held in his own hands, last week. He left his house but a few minutes before, with a gun loaded with shot, and some of the family hearing the discharge of the gun and groans, ran to the door, and found him in the agonies of death. The whole charge struck him in the breast and passed through his body.

At Lewisville on the night of the 4th inst., Jack Pender was shot dead, and five other persons were wounded during an attack by Pender and some companions upon a couple of watchmen.

On Wednesday, March 30, the State Board of Agriculture made a formal transfer of the State Farm at Westboro' to the Board of Trustees of the Institution. Under their direction and inspection the farm has been greatly improved.

Richard Anderson and his wife, Irish, have been living on the town of New London, Conn., for a year past, but it has been ascertained that he is possessed of property in the "ould country," having \$80 rent per annum, and that he had on hand over \$100 in cash. He has been obliged to quit the hospitable poor house, paying the town for his own and his wife's board during the year.

Among the prisoners who escaped from the Ohio State Prison recently, was one Joseph McLinney, who recently turned up at New Madison, Ind., where he delighted the people with lectures on his "Travels in the Holy Land." He so thoroughly gammoned them, that he was invited by the professors of the College there to repeat his lectures before the students.

Mr. J. M. Stewart of East Princeton was severely burned a few days since by some molten lead being accidentally thrown into his face. He has lost the sight of one, if not both of his eyes.

Capt. Sheffield, of the brig Julia, of Boston, has been sentenced by the Court at Porto Rico, to six years imprisonment for striking a man named Keene, his first mate, with a sabre across the face and head, and also for shooting the mate of the Francis Jane of Baltimore, with a shot gun.

The malignant sore throat at Orange, Ct., continues to find victims, mostly among children, no persons who have been taken having yet recovered. All the children who are not sick are being removed from town.

New York, April 14. The Courier des Etats Unis gives a long statement of the loss of the ship St. Paul, and the massacre of 330 persons on board, both sailors and passengers. The St. Paul belongs to Havre, and was making, at the time of her loss, a voyage from China to Australia, with a load of Chinese emigrants. It was at one of the numerous islands of the Louisiade Archipelago that the vessel was lost. The wreck took place on the 11th of September, but the passengers escaped from this peril, and an English vessel was hailed. It was too small to carry away all the unfortunates, and 330 were left till word was taken to Sydney, and another vessel sent to their relief. This relief expedition arrived at the place in December or January, and found that of the 330 individuals but one, a Chinaman had been saved, all the others having been massacred by the savages amid most frightful tortures. These are all the particulars given.

One of a party of excursionists, who had visited the volcano at Mauna Loa, writes from Honolulu as follows:

"The stream of lava was flowing at the rate of eight miles an hour, sweeping everything in its way. The sides were fifteen feet in height, rising at an angle of ninety-five degrees; the width was nearly half a mile, and came running on with a force irresistible. It was glowing at a red heat, while occasional openings would give an insight to the inner mass, heated to a fervent heat. The British war ship Calypso sailed for the scene of destruction, having the King and the English Consul on board. The officers of the ship were provided with instruments for taking observations on the mountain, and if practicable would ascend to the crater."

The Placerville (Cal.) Observer speaks of a petrified tree washed out in a mining claim near Newton, Eldorado county. The roots, fibres, and even the bark of the tree are perfectly developed, but the great marvel about it is that the whole log is a solid mass of genuine quartz rock.

Wild animals are sociable creatures. In a menagerie at Philadelphia an old lion, when without a companion, was quite uproarious, but a small black tiger having been put in his cage, he is now decidedly amiable. An elephant is only rendered contented and quiet by giving him company, and accordingly a little dog is generally tied near him, and the pair live together in a most friendly manner.

Two young men are under arrest at Syracuse, N. Y., for placing obstructions on the railroad track. About the 28th of March they fastened some railroad chairs on the track, at the Gulf east of Warner's station, just before the express train was expected from the west, and hid themselves behind some trees to wait for the train to be thrown off, intending to rob the passengers, but their scheme was detected and frustrated.

The Honolulu Polynesian says a survey has been held on the missionary brig Morning Star, and that she is to be sold.

Advices from Tampico, Mexico, to the 1st inst., state that a revolution had broken out there and was raging violently. The strife was so desperate among the parties that passengers for that city dared not go on shore, but went on to Havana. It is stated that the original intention of Miramon, in case he succeeded in taking Vera Cruz, was to burn and sack the city, but he had been positively assured by the allied naval forces in that harbor that nothing of the kind would be allowed.

A singular case was recently submitted to the Civil Tribunal of Paris. In May last, a boy nine years of age, son of a workman, in playing, made a mud pie upon the staircase of the house, and the housekeeper, a woman named Caron, in a rage, plastered his face with the dirt. The little fellow wept, and was much agitated, shortly after felt ill, was subsequently attacked with typhus fever, and on the eighth of June died. His medical attendant certified that his malady and death had been mainly occasioned by the terror which he had felt at having his face soiled, and his parents consequently brought an action against Madame Caron to obtain damages. On the part of the woman it was contended that what she had done to the child could not have caused his death. The Tribunal, however, ordered her to pay two hundred francs.

The number of bales of cotton burned by the late fire at the Planter's Press, in New Orleans, was 4469. The Crescent, in describing the conflagration, says:

"The fire among the tenements and cotton pickeries below was fierce enough; but when the cotton yards, with their combustible materials, got into full flame, it was perfectly appalling. The wind strongly blowing, bore the cinders and the blinding smoke down into the streets, whilst it raised the dust in proportion. As the fire tended strongly in one direction, the people in that direction commenced removing their household effects, and, for squares and squares there was nothing but one wild panic of removal, and a wreck of furniture and household goods in the streets. On the lower side of the fire, the panic was almost as great, and the emptying of the houses blocked up the barquettes far and near. So great a fire or so extensive a panic has not been seen since the burning old St. Charles Hotel.

The whole area of the fire, cotton yards, pickeries, tenements and all, was about four squares, two squares one way and two the other. From sixty to eighty small frame tenements were destroyed, mostly old and cheap, and inhabited by poor German and Irish families, many of whom lost all their furniture and effects."

Lately, a man with a ticket for St. Louis, got on the cars of the Bellefontaine road at Crestline, Ind., who had immediately before been bleeding at the lungs. At Galion an effort was made to persuade him to go to a hotel, but he obstinately refused to leave the cars, although the blood was leaving his lungs so fast as to almost suffocate him, and shortly after he was found to be dead, having died without a struggle.

"The New Temperance Melodist, consisting of Glees, Songs, and pieces, composed and arranged for the use of the various Temperance Organizations in the U. States and Canada. By Stephen Hubbard. John P. Jewett and Co. Cleveland, O., Henry P. Jewett, 1859."

These are well selected and well arranged songs and pieces for the purpose designed. It is doubtless just what is wanted by associations of a mixed character. We feel however, that there is danger of elevating some particular virtue in the place of Christ, as the Saviour of man from its opposite vice; and we would like to see a recognition of Jesus' name as that which alone can save. But this would not be allowable in a book designed for those who are not all religiously minded, and various opinions mingle.

FAIR IN BEHALF OF THE PRISON MISSION.—We have received the annual report of Mr. and Mrs. Charles Spear, which gives the sum of their prison labors the past year. There is to be a fair the 27th

Inst., in aid of that Mission, which conduces to comfort many poor and disconsolate hearts.

"Enquiry" of the last Herald.

Mr. Editor—Dear Sir:—You have very politely invited me to inform you how long my articles on the Millennium will be continued. We answer, as near as we can judge, not more than two or three more, and perhaps we may not write more than one more. Why this "Enquiry" by yourself and Mr. Langley? There are three Nos. of your 20, that have not been replied to. You have gone over considerable ground in those Nos., and if you do not wish me to reply to them I will close with one short article more, which will make 20 Nos. in my reply to your 20.

I am at a loss to know why you call upon me for information at this stage of the discussion; and also why Mr. Langley should bawl out at you so disrespectfully. Is he wounded? It is generally the wounded animal that flutters and flounces. Does he not love the doctrine of the Millennium? and does he not consider you competent to manage your side of the question?

Please inform me what your wishes are about the discussion. Yours truly,

EBENEZER PEASLEE.

Newton, April 18, '59.

Ans.—The enquiry published was one of a score or more of similar and more extended enquiries—some of whom have expressed great weariness and want of interest in the discussion—and we thought it might be well to be able to inform our readers how long the debate will continue. We think 20 articles in the affirmative ought to be a sufficient reply to the 20 on the negative. We have as yet read but a little of the reply thus far made; but as soon as that side is completed, we shall read the articles all over, and see what needs to be said in reply.

CHRISTIAN PEACE.—Let me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it, than I can doubt my own existence. The whole current of my desires is altered. I have a blessed view of God and divine things. O how great is his excellence! I find my heart pained for want of words to praise according to his excellent greatness. I looked forward to conformity to him as the great end of existence, and my assurance was full. I said, almost in tears: "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?"—Henry Martyn.

HOW TO SELECT FLOUR.—1. Look at its color; if it is white, with a slightly yellowish or straw colored tint, buy it. If it is very white, with a bluish cast, or with black specks in it, refuse it.

2. Examine its adhesiveness; wet and knead a little of it between the fingers; if it works dry and elastic, it is good; if it works soft and sticky, it is poor. Flour made from spring wheat is likely to be sticky.

3. Throw a little lump of dry flour against a dry smooth, perpendicular surface; if it adheres in a lump, the flour has life in it; if it falls like powder it is bad.

4. Squeeze some of the flour in your hand; if it retains the shape given it by the pressure, that, too, is a good sign.

Flour that will stand all these tests it is safe to buy. These modes are given by old flour dealers, and we make no apology for printing them, as they pertain to a matter that concerns every body, namely, the quality of the "staff of life."

WARNING EVERY ONE.—On one occasion, the late excellent Charles Simeon was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him, and with deep emotion, said, "I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did; but that was not enough.—You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state, I should be lost. And now I am dying, and but for God's grace, I might have been forever undone!" It is said that this affecting scene made a lasting impression on Mr. Simeon's mind.

All New-Testament theology is but different perspective views of the one unchangeable object—the gift of Jesus Christ. Seen in one direction, it is pardon; seen in another, it is holiness; seen in another, it is glory.

FRET NOT.—A sensible physician once remarked, that the most efficient cause of death in this country is fretting. This habit seems almost inseparable from the impatient enterprise of the American character.

SCRIPTURE TROPES.

I.

INCENSE, *n.* Lit., perfume used in sacrifices:—"He made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary," Ex. 37:29.

—A Metonymy for the worship thus offered: "Bring no more vain oblations, incense is an abomination unto me," Isa. 1:13. "I have not wearied thee with incense," Isa. 43:23.

IRON, *n.* Lit., the metal so called: "Og's bedstead was a bedstead of iron," Deut. 3:11.

—A Metaphor, expressive of strength, of insensibility of character, or of an oppressive condition: "Thy neck is an iron sinew," Isa. 48:4.

J.

JOIN, *v.* Lit., to unite together: "Leviathan's scales are joined one to another," Job 41:17.

—A Metaphor expressive of affinity: "Should we again . . . join in affinity with the people?" Ezra 9:14.

K.

KEEP, *v.* Lit., to retain in possession: "If a man shall deliver unto his neighbor money or stuff to keep," Ex. 22:7.

—A Metaphor, expressive of remembrance, protection, celebration, or observance: "His mother kept all these things in her heart," Luke 2:51. "Except the Lord keep the city, the watchman waketh but in vain," Psa. 127:1. "I will keep the passover," Matt. 26:18. "Keep the commandments," Matt. 19:17.

KEY, *n.* Lit., an instrument for turning the bolt of a lock: "They took a key and opened," Jud. 3:25.

—A Metaphor, expressive of the means, instrumentality, or clue to anything: "Ye have taken away the key of knowledge," Luke 11:52.

—A Substitution, when the giving or taking away the key, is put for investing with power, or withdrawing it. "The key of the house of David will I put upon his shoulder," Isa. 22:22.

KILL, *n.* Lit., to deprive of life: "Depart hence, for Herod will kill thee," Luke 13:31.

—A Metaphor, expressive of condemnation: "The letter killeth, but the Spirit giveth life," 2 Cor. 3:6. "For thy sake we are killed all the day long; we are counted as sheep for the slaughter," Psa. 44:22.

—A Substitution, for the infliction of any disability: "Wrath killeth the foolish man, and envy slayeth the silly one," Job 5:2. "The desire of the slothful killeth him; for his hands refuse to labor," Prov. 21:25.

KING, *n.* Lit., the monarch of a realm, and sovereign of a people: "By Me kings reign, and princes decree justice," Prov. 8:15. "Thou art my King, O God," Psa. 44:4.

—A Synecdoche for kingdom, of which a king is the head: "These great beasts, which are four, are four kings which shall arise out of the earth. . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms," Dan. 7:17, 23.

—A Metaphor, expressive of dignity of station: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever," Rev. 1:5, 6.

KINGDOM, *n.* Lit., a people under the government of a king: "All that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all," 1 Ch. 29:11. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," Dan. 2:44.

—A Synecdoche for its king: "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand," Matt. 3:2. "When he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is among you," Luke 17:20, 21.

—A Metonymy, for the territory of the kingdom: "In the end of this world" (*aionos*, or dispensation) "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire," Matt. 13:40-42. "Then cometh the end" of this dispensation, "when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all opposing rule and all authority, and power," 1 Cor. 15:24. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

dition of the world," Matt. 25:34. "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," Dan. 7:18. "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:43. "And there were great voices in heaven, saying, The kingdoms of this world have become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever," Rev. 11:15.

It is put also, by the same figure, for the qualifications for, and the privileges and immunities of the kingdom: "When Jesus saw that he answered him discreetly, he said unto him, Thou art not far from the kingdom of God," Mar. 12:34. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," Rom. 14:17.

L.

LABOR, *n.* Lit., toil: "Man goeth forth to his work and to his labor until the evening," Psa. 104:23.

— A Metonymy for the increase, or fruit of labor: "When thou hast gathered in thy labors out of the field," Ex. 23:16.

LADY, *v.* Lit., to lay on a burden: "Lade your beasts, and go to the land of Canaan," Gen. 45:17.

— A Substitution for the infliction of grievance: "Ye lade men with grievous burdens," Luke 11:46.

LAMB, *n.* Lit., the young of a sheep: "There came a lion, and a bear, and took a lamb out of the flock," 1 Sam. 17:34.

— A Metaphorical denominative of Christ, the antitype of the sacrificial lamb: "Behold the LAMB of God, which taketh away the sin of the world," John 1:29.

— A Synecdoche for lambs: "The wolf also shall dwell with the lamb," Isa. 11:6.

LAMENT, *v.* Lit., to bewail, or mourn: "They shall lament for the tears, for the pleasant fields, for the fruitful vine," Isa. 32:12.

— A Metaphor, expressive of desolation: "Her gates shall lament and mourn," Isa. 3:26. "He made the rampart and the wall to lament; they languished together," Lam. 2:8.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

Sabbath, January 2, 1859. Preached in Boston and had a good season. Shall now be absent from this dear flock the most of the time for the year. Elders Cunningham and Robinson will supply them for the present. The church deserves and ought to have a faithful and permanent pastor, and I hope they may obtain one.

I enter to-day upon my Agency for the American Millennial Association, and I wish in the course of the year 1859, to raise, or see raised, \$5000. This can be done, if we all unite in the work. Will not all wake up to their duty in this matter? Every Adventist should make the cause his own, and work unceasingly till the object is achieved.

Monday, January 3. Visited Abington, Mass., preaching in the evening at the Advent chapel. I came near disappointing them, arriving late, just as the audience had given up hearing me. Bro. Chase Taylor and his church having given me a hearty greeting, I gave them a plain talk, for an hour, on Matt. 25:13, and had a good season. This people hold fast the faith, and are doing well. They testified their interest in my mission by giving it their assistance.

Tuesday, January 4. This morning we find ourselves surrounded with a furious snow-storm. The wind blows a hurricane and the snow falls heavily. My next appointment is in Kingston, Mass., fifteen miles distant. As the cars were able to move slowly, I concluded to go on. Two hours were consumed in going the fifteen miles, and by this time the storm had increased to such intensity that it was impossible to reach Bro. Bradford's, only a mile and a half from the depot. So the day was spent in the station-house. In the evening the storm abated, and a hotel, not far distant, afforded comfortable quarters.

Wednesday, January 5. I was up before the sun

and found that it had cleared off; so I started for Bro. Bradford's through the deep snow; had much conversation, and religious exercises, but the depth of the snow prevented me from holding meetings. I regretted this, as Bro. B., being an isolated Adventist, felt the need of help from his brethren, and also wanted his neighbors to hear an Advent preacher. I therefore reluctantly returned home.

Thursday, January 6. Took cars for Truro, on Cape Cod, and rode seventy miles to Yarmouth, Ms. On getting out of the cars I was warmly greeted by Bro. J. Hallett, formerly a member of the church in Boston, but now residing in this town. He is isolated, and feels the need of sympathy, and wanted I should stop and preach. He values the weekly visits of the Herald, and cannot do without it, though poor. I gave him a word of good cheer, and took the stage, riding thirty miles to Wellfleet, in a slow coach, and arriving in the evening put up with bro. P. W. Higgins, a merchant of the place. Having obtained refreshment, and being unable to get to my appointment in Truro, three miles distant, that evening, I attended the exhibition of the "Band of Hope," or the children's temperance society. A large number of children were present, and the exercises were very interesting. The temperance cause has been greatly assisted by these "bands," in some parts of New England, and they should be encouraged.

Friday, January 7. We have a heavy south-east rain storm to-day, preventing me from reaching my appointment in Truro. So I have visited in the neighborhood. Spent a portion of the day with br. Allen Gorham, who is very sick, so that his life is despaired of. He is an old subscriber to the Herald and a sound Adventist. He had been very anxious to see me before his death, which he was daily expecting. My visit, therefore, was one of great interest to him and his afflicted family. We had the songs of Zion, the reading and exposition of the promises relating to the "blessed hope,"—all of which he enjoyed very much. I felt in prayer that God would raise him up, and I could not give him up to die in this sickness.

Here I had a very interesting interview with the Congregational minister of the place, Rev. Mr. — An Englishman by birth and education, he is a liberal and kind-hearted man. The Advent families in Wellfleet, in the absence of Advent preachers, have found in him a kind friend and interesting teacher. His pulpit is open to Advent ministers, and he is free to exchange. He invited me to preach for him Sabbath evening, and I was sorry that it was not in power to do so.

Saturday, January 8. This morning Capt. Eliza Rich sent a carriage for me, and I was soon warmly received at his house in Truro. The wind was north-west, and extremely cold. No audience could be got out till the storm abated, which took place in the evening. Having spent the day in visiting and writing, I preached in the evening to a good company, and had a good time in waiting on the Lord. I find the church steadfast. Elder G. W. Burnham's labors among them the last year have been of great benefit to them, and they wish him to visit them again.

Sunday, January 9. I spoke three times, to large audiences, and had a precious season. With continued labor, there would be a good harvest. At the close of the third service I took leave of this happy flock, and walked three miles, to Wellfleet, in order to take the first stage for Boston, in the A. M. Put up with bro. Higgins, and was just weary enough to sleep sweetly.

Monday, January 10. Left Wellfleet at an early hour in a snow storm, and rode thirty miles in a slow coach. It was very cold, and our company, consisting of six or seven sea captains, made many complaints, and were impatient, but I thought them better off than many on the coast, amid the terrible storms of this time, in which we hear of so many wrecks. How strange it is, that so many veterans of the ocean, who have faced a thousand storms, and braved as many perils and dangers, from all of which God has saved them, should not become Christians. There are some,—but oh, how few fear God among this class of men. Let us all remember the sailor in our prayers.

I took the cars at 2 P. M. and arrived in Boston in the evening. By the exposures and labors of the last ten days, I am quite prostrated. The elements have been quite against me, so that I have done but little, to what I intended. But we can do nothing without God, who directs and controls all things. Let us submit to him, and always be prepared to say, "Thy will be done."

Tuesday, January 11. After attending to duties at the office, took the cars for No. Attleboro', Ms., to spend three days. Put up with bro. S. S. Guild, and was greeted with Christian kindness by him and his family. Not having visited them for sometime, great changes had taken place in their religious interests since I was last here, which gladdened my

heart. A new meeting had been established, a large number converted and baptized, a church organized and all things set in order. Elder G. W. Burnham had been one of the chief instruments in the hands of God, in bringing about this state of things. Br. Osler and Robinson had also helped them. In view of the new church, and flourishing congregation, and their determination to erect a large chapel, I could but exclaim, What hath God wrought!

I spoke in the evening from Matt. 25:1-13. It startled some, from my boldness, and pleased others, and finally I think that while no one was hurt, it did them all good. The next day, at 2 P. M., gave another discourse, after which many testified to the goodness of God. It was a precious season, though I was afflicted with sick head-ache, which so increased that I could not attend the evening service. Eld. C. Cunningham supplied my place, and the interest was increased by his effort.

Wednesday, January 13. I am better. Preached at 2 and 7 P. M. In the evening there was deep feeling, and conviction rested on the impenitent, while joy, hope and assurance inspired the hearts of the saints.

Bro. Cunningham has been laboring with the church here for several weeks, to good acceptance. May the Lord give him permanent health.

Friday, January 14. Visited several families in N. Attleboro', and took the evening train for Providence. Took tea with Bro. J. Wolstenholme, an old friend, with whom I became acquainted about twenty years since, soon after his arrival from England. He was one of the leading Chartists in Sheffield, and thought it wise, when the Chartist movement was crushed, to seek a home in this country. When Father Miller and I gave lectures at the town house, to introduce the Advent doctrine into Providence, in 1842, he gave us a hearing, embraced the doctrine, and has been a steadfast friend ever since, throwing his door open to preachers of the faith. I had an interesting season with him and his family, and endeavored to speak a word of consolation to them, in the trials through which they were passing.

I reached the chapel in season for the evening service, where I found Bro. Osler and Rev. Mr. Conklin, a Congregational clergyman whom I failed to meet at Bro. O.'s, at tea, by a misunderstanding. It being very stormy, and but few out, it was a question whether to preach or not. But it being left to me, I proceeded to speak from the 133d Psa. Bro. Conklin taking part in the service.

Saturday, January 15. Visited with Bro. Osler part of the day. In the afternoon he went to Attleboro', to spend the Sabbath. In the evening I visited the young men's prayer-meeting, connected with the Advent church. Their meetings, I learn, are very profitable.

Sunday, January 16. I gave three discourses to-day,—two in the Advent chapel, and in the evening exchanged with Mr. Conklin, who preaches in Franklin Hall. During the day I presented the claims of the Association, in connection with remarks on the faith, hope, and duty of Adventists. But I had no need to say much; for Bro. Osler had prepared the way. Collections were taken up at each service. The audiences were large and attentive. In the evening there was a crowded audience at Mr. Conklin's, to whom I spoke on 2 Tim. 4:6-8.

During the day I spent a short time in the Sabbath school at Bro. Osler's church. It was large, and the different departments—consisting of Bible classes, classes of older scholars, and infant scholars—were well conducted. Bro. A. Pearce, the superintendent, is highly esteemed in that office. It is the largest and best school that I have seen among the Adventists.

Monday, January 17. In company with Bro. O. visited several families. I also called on a natural brother, and a sister, whom I found in affliction. Preached in the evening.

Tuesday, January 18. Visited, with Bro. Osler, in Warren, R. I., calling on Rev. Mr. Chace, the Baptist minister, where we had a very agreeable time. Mr. C. is a graduate of the Theological Institution in Rochester, N. Y., and is a successful minister, having added one hundred to his church during the last year.

In the afternoon we went to Bristol, R. I., with the intention of preaching in the evening; but as no notice was given, returning to Providence, we called on Eld. P. Hawkes, who is still laboring with interest and success among the seamen. Towards evening we went to Pawtucket and took tea with Elder A. Sherwin, pastor of a Baptist church here. He is well and usefully situated. We returned to Providence weary, but well satisfied with our day's toil.

Wednesday, January 19. Visited during the day and preached in the evening.

On the 20th, closed up our work for the A. M. A., preaching in the evening. I trust this visit was as profitable to the church, as it was agreeable to me.

Friday, the 21st, returned to Boston.

Saturday, January 22. Went to Hartford, Ct.

Sunday, the 23d, preached three times, to attentive audiences. Many of the old friends were refreshed, and renewed their faith, and there was also an interest manifested for the salvation of souls.

Preached afternoon and evening each day during the week, visiting the sick and others between the services. These week-day services were attended with a blessing; exhortations, confessions and prayers were heartfelt; the backslidden were revived, and the unconverted awakened—one converted.

Sunday, January 30. We have had an increased interest to-day, and the officers of the church have solicited me to remain four days longer, which I consented to do. During these four days, the interest continued with the church, but the unconverted did not relent. We closed our services on Wednesday, Feb. 2nd.

The church in Hartford have united in a Scriptural organization, and were never in better condition to do good. They have a flourishing Sabbath school. They only need a good pastor, in order to build up a strong and flourishing church and society.

There is nothing we need so much at this time as intelligent, pious and faithful pastors for our scattered flocks; and we shall feel this want more and more, until we do something more to help young men who are called to preach. As to the best system to aid such, we may not all agree; but one thing is certain: we must either train up pastors, or go without them. God requires of us that we do something more than we have yet done in relation to this matter. If we neglect our duty in this respect, God may displace us, and raise up another people, who will do what we ought to have done.

During my stay in Hartford, I made several calls on Dr. J. B. Terry, who has been successful of late in curing cancers, and who informed me that he is confident that he can remove any kind of cancer, —encephaloid, scirrhus, or colloid, certainly and safely, without the knife, arsenic, leeches, mercury or any of the remedies used by the faculty, and restore the poor sufferer to health and happiness. I have no doubt of the doctor's skill, or success, and can recommend him to all who are afflicted with cancers.

Wednesday, January 27. I visited the Retreat for the Insane. Between two and three hundred patients are now confined here, of all ages, and all classes, suffering under various maladies connected with the mind. With the appearance of one class I was especially impressed. I refer to the religious insane, who have, by looking on the shady side of things, reduced themselves to a state of despair. These suffer intensely, while the causes of their sufferings are in the main imaginary. Their error consisted, primarily, in giving way to and brooding over their weaknesses and imperfections, till they lost all hope and sank into melancholy. May all who are naturally disposed to give way to the trials of life beware of yielding to their feelings. Let them rather cheer up, and hope in God; for they yet praise him.

I also visited the State Prison at Weathersfield, to-day. There were about three hundred prisoners. I was sadly impressed with two cases there—one, a young man, with whose parents I was well acquainted, and who, when I last visited them, was a good boy. Alas for parents, whose children are thus led astray. While I forbear to give names, the family, if they see this, may be sure they have my sincere sympathy and prayers.

The other case is that of Tuckerman, the defaulting Treasurer of the Eastern Railroad and robber of the mails,—for which last crime he is sentenced to twenty years' imprisonment. How different his position now, from that he occupied formerly, when in honor and prosperity in Boston! Then, though he was no doubt a secret defaulter, yet being without exposure he was regarded and honored as a gentleman in high life, and respected by all. He held a responsible trust, and not a breath of suspicion rested on his fair fame. A few years are past, his crimes have been developed, and he separated from his home, wife, children, and all that are dear, to mingle in the prison with the vile and degraded, for twenty long years. Truly no station or time of life is free from danger. God be merciful to us all, and keep us from evil.

Thursday, February 3. Took leave of friends in Hartford, and came to Charlton, Mass. I stopped at Dr. Darling's, and had a pleasant visit except as interrupted by a sick headache. The Doctor is well situated here, and has a good practice.

Friday, February 4. In the afternoon I took the train for Worcester, visited a number of families, took tea with Bro. Smyth, attended the covenant meeting in the evening, and, in company with Bro. J. W. Heath, took the train for Boston, at 10 P. M. and got home at 12.

Sabbath, February 6. Preached all day, and baptised in the evening. J.V.H.

"The Voice of the Church on the Reign of Christ on Earth, by D. T. Taylor. Edited with a preface by H. L. Hastings," 1 vol. 12 mo. pp. 420, price \$1. Postage 18 cts.

"This is a history of the doctrine of the Reign of Christ

on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium."—N. Y. Times.

"This work contains a wonderful amount of selections from authors in nearly every age of the church. . . . The views of many hundreds of great minds on a debated question."—Presbyterian Banner.

"It is idle to say that he has not succeeded in proving that the Voice of the Church as uttered for centuries thro' her most noted organs taught the pre-millennarian theory which he maintains."—New Church Repository.

"We recommend this volume to the perusal both of millenarians and anti-millenarians."—Literary and Theological Journal.

"We really wish the light here beaming forth to the world, might be b'azoned in large capitals on the sky."—Christian Messenger.

"If we should be asked, What Book in connection with the Bible is most needed at the present day? we should answer without hesitation, The Voice of the Church on Reign of the Christ."—Star of Destiny.

"I am glad that such a work as 'The Voice of the Church on the reign of Christ on Earth,' has been prepared and published. It is calculated, I think, to do much good."—Rev. George Duffield, D. D., Detroit, Mich.

"A large amount of historical evidence."—Ad. Herald.

"I am much pleased with it, am anxious to aid you in its circulation."—Rev. J. R. Graves, Ed. Tenn. Bap.

"This book the writer would earnestly recommend to all who seek for information on this general subject."—Rev. D. D. Buck, of M. E. Ch.

"I like it, and think it fitted to be useful."—Horatius Bonar, D. D., L. L. D., Scotland.

"I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think very new."—Rev. John Cumming, D. D., F. R. S. E., London.

"I am exceedingly pleased with it. It carries a force of evidence that cannot be resisted."—Rev. G. W. Selridge, Dalton, Ga.

"I have just bought and am reading with much pleasure the Voice of the Church. O that it might be heard in thunder tones through the world."—Rev. John Bray, New York.

"A very elaborate and well arranged statement of authorities upon that highly important subject, well adapted to be eminently useful and acceptable."—Rt. Rev. John H. Hopkins, Episcopal Bp. of Vt.

"So far as I have looked into its pages, I find that its matter evinces peculiar ability and research, and have no doubt it will be productive of good—great good."—E. B. Foote, M. D., Saratoga Springs, N. Y.

Address orders, with cash, to H. L. Hastings, Rochester, N. Y. For sale by Lindsey and Blakiston, Philadelphia; G. W. Young, 138 William st., N. Y.; Miles Grant 167 Hanover st., Boston; H. W. Pray, 191 High st., Providence, R. I.; and booksellers generally. For sale at this office. [pd. 4 m from mar 26.]

ROCKLAND FEMALE INSTITUTE, AT NYACK, ON THE HUDSON.—This is a first class collegiate and academic school, designed to secure the thorough education of young ladies, both in the polite accomplishments and in all the more practical and useful branches of study.

Its situation—directly on the banks of the Hudson, an hour's ride from New York city—is unrivalled in healthfulness and in the beauty and sublimity of its scenery.

The edifice—large, commodious, handsomely furnished, lighted with gas, supplied throughout with pure water—is, in all respects, admirably adapted to its purpose, and will accommodate one hundred boarders.

The spacious grounds of the Institute afford ample opportunity for exercise in the open air, and, being directly on the river, the pupils enjoy the finest facilities for salt-water bathing during the warm season. Physical culture receives particular attention; a regular calisthenic drill is maintained for all, and those who wish practice archery and horseback-riding.

The growing popularity of the school, and the accession to the number of students, have rendered it necessary to enlarge the Board of Instruction, which now consists of thirteen teachers and lecturers. The President has associated with himself Professor C. E. MANSFIELD, A. B., late of the Polytechnic Institute, Brooklyn, as Principal of the Department of Instruction—a post for which Prof. Mansfield is eminently qualified by natural endowments, scholarly culture, and ample experience as an instructor in one of the first educational establishments in the state.

The family and social organization of the school is such as to secure to the young ladies many of the advantages and comforts of home. This department is under the special charge of Mrs. Mansfield, who maintains over all the pupils a watchful and affectionate supervision.

The spring term commences Monday, April 18th. For circulars, or further particulars, address

REV. L. D. MANSFIELD, President.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 23, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XIII.—PROLOGUE TO THE SECOND GROUP.

We must now pass to our SECOND GROUP OF NEW THINGS. And I would remind you, at the outset, that we are still studying the new things of the Bible, and that we shall be profited only so far as we are taught of God. Therefore each one should pray, like David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Jesus said, when He was on earth, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." O let us ask God, with a child-like disposition, that He will instruct us into the secrets of that kingdom, of which so many glorious things are spoken.

While the first group, as you have seen, consists of things to be enjoyed and practised now; the second group is made up of things to be possessed by and by, if we

are good. While the blessings of Christ are, to some extent, present, there are many choice things, reserved for the future. In short the second group constitutes the hope of the church,—that is, the "one new man" which I have explained to you, is hoping for the new things, which I am about to exhibit.

You have all read the Bible enough to know, that it says much about a time, when God's children will be in a place of perfect happiness. There will be the absence of all evil and the presence of all good. This holy Book says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—it speaks of "an inheritance incorruptible, and undefiled, and that fadeth not away"—it declares that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Hence those who believe the Bible can sing,

"There is a world to come,
Happy and pure;
That is the Christian's home,
Long to endure:
O 'tis a world of light,
No more death, nor woe, nor night;
Faith views it with delight,
Knowing 'tis sure."

But, though the Scriptures say so much about this happy state, it is very evident that those to whom it is promised, have not yet entered into it. They are represented as strangers and pilgrims,—as having no abiding city here. Every thing around them says, "Arise ye, and depart, for this is not your rest, because it is polluted." Sin, tears, grief, sighing, and death, show that the promised rest has not yet come. Those who have died in the Lord, cannot enter the true rest, or be perfect in bliss, till all the children of faith, are gathered. "There remaineth therefore a rest to the people of God." How proper, then, is it for the Christian to sing,

"Here o'er the earth as a stranger I roam;
Here is no rest, is no rest;
Here as a pilgrim I wander alone;
Yet I am blest, I am blest:
For I look forward to that glorious day,
When sin and sorrow will vanish away;
My heart doth leap while I hear Jesus say,
There, there is rest, there is rest."

Yes, as God has promised these things, and as they are not yet received, his people are to look forward, feeling sure that He who has promised, will perform, in His own good time. They are exhorted to be "looking for that blessed hope"—to "hope to the end for the grace that is to be brought unto them at the revelation of Jesus Christ"—to be "looking for, and hasting unto the coming of the day of God." Paul says, "I press toward the mark for the prize." He says, "We are saved by hope,"—that is our being forever saved in what we are hoping for,—but he adds, "hope that is seen is not hope; what a man seeth,"—or possesseth—"why doth he yet hope for? But if we hope for that we see not"—or possess not—"then do we with patience wait for it." The church of God on earth, therefore, is to wait and labor, till the gospel has been fully preached, and then receive her promised reward.

However, though these glorious things are in the future, yet those who are united to Christ, and have communion with him, enjoy a sweet foretaste, or earnest of that which is in reserve. Paul, quoting from Isaiah, says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and adds, "But God hath revealed them unto us by his Spirit," 1 Cor. 2:9, 10. Again, he says, that believers are "sealed with that Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession," Eph. 1:13, 14. He says also, that "the Holy Spirit of God has sealed them unto the day of redemption," Eph. 4:30. You perceive that the seal of the Spirit is the earnest or foretaste of future redemption, and of all the glorious things which await the faithful. They have a few flowers and fruits from the goodly land to cheer them on the way, and as a pledge of perfect rest and bliss hereafter to be given:

Then onward we must haste,
New things are yet to come;
We now have but a taste
Of our eternal home.

The Shepherd's Dog.

A gentleman sold a considerable flock of sheep to a dealer, which the latter had not hands to drive. The seller, however, told him he had a very intelligent dog, which he would send to assist him to a place about thirty miles off; and that when he reached the end of his journey, he had only to feed the dog and desire him to go home. The dog accordingly received his orders, and set off with the flock and the drover; but he was absent for so many days that his master began to have serious alarms about him, when one morning, to his great surprise, he found his dog returned with a very large flock of sheep, including the whole that he had lately sold. The fact turned out to be, that the drover was so pleased with the colley that he resolved to steal him, and locked him up till the time when he was to leave the country. The dog grew sulky, and made various attempts to escape, and one evening he succeeded. Whether the brute had discovered the drover's intention, and supposed that the sheep were also stolen, it is difficult to say; but by his conduct it looked so, for he immediately went to the field, collected the sheep and drove them all back to his master.

The Child's Request.

The sparkling eyes of little Katie had looked out upon five joyous summers.—Scarcely had a cloud of a handbreadth cast its shadow on her path. She had lived in the light of a mother's smile; on her had been lavished the wealth of a mother's love.

At length a crushing stroke came, and the dear child was left motherless. The hearse came, and the long procession followed all that remained of that faithful Christian mother to her appointed resting-place in Greenwood. When the precious deposit had been let down into the deep grave, and the stricken mourners began to turn away, the earnest tones of childhood broke the sad stillness. "Let me see mamma buried!" cried little Katie, as she turned back, and drew her weeping father nearer to the grave.

Poor child! there was a burden of meaning in her words, which happily her young heart could but very partially comprehend.

May the merciful Saviour bear in His arms and press closely to His heart, all the dear children, who, like little Katie, have seen "mamma buried."

"Good to make Men of."

A gentleman once asked a company of little boys what they were good for. One little fellow promptly replied, "We are good to make men of."

Think of that, young friends; you are all good to make men and women of. We did not mean—nor did that little boy—that you are merely to grow up to the size of men and women. No, we mean a good deal more than this. You are good to make persons that will be respected and useful; that will help to do good in the world. No one who is not useful, and who does not seek to make the world better, deserves the name of man or woman.

You should not forget that, if there are to be any men and women—nay, that deserve such a name—twenty or thirty years hence, they are to be made of you who are now children. What a world this will be when you grow up, if all of you only make men and women! Will you not ponder this subject, and show yourselves men?

APPOINTMENTS.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time.

J. LITCH, President.

I. H. Shipman will preach in Waterbury, Vt., the first Sabbath in May.

I will preach in Claremont, N. H., Friday evening, Apr 22; No. Springfield, Vt., Sunday, 24th; South Reading, Mass., the second Sunday in May.

L. D. THOMPSON.

PS. My P. O. address is Northfield Falls, Vt.

L. D. T.

I will preach (D.V.) at Pike River Falls, Saturday, May

21st, at 6 P.M.; Sabbath, the 22d, at Stone Settlement, at 10 A.M. and 2 P.M. Evening, at 6, at Bro. L. Orcutt's school house; Monday, 23d, at the Burrough school-house, at 1 o'clock P.M.—after sermon baptize; and Tuesday, 24th at Hyattville, as A. Sargent or F. Mohannat may appoint.

C. P. Low.
PS. Having removed to East Chazy, Clinton Co., N. Y., I wish to be addressed accordingly.

I have appointments to preach as follows: At Canterbury, Town-house, the 4th Sabbath in April; and at Loudon Ridge the first Sabbath in May.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. S. Reynolds—Sent Harps the 14th, by Express.
T. Holland—Everything we send to Pa. is sent by Adams' Express, unless ordered to be sent by mail. Yours, therefore, were sent Feb. 11th by Adams' Ex. According to Mr. H's books, S. S. owes him \$2.66, which was the reason the A.M.A. did not continue the Herald to him. If there is an error, it shall be corrected—if he will designate the No. of the Her. in which his payment was received.

Mrs. D. B. Lum—Have cr. you to Jan. 1, 1860.
C. A. Thorp—Wm. Cookson was cr. last year to the end of 1858, as he says he paid. This year we have cr. him 75 cts. to April 1st, and then discontinued, as directed by Mr. Robertson. If there is any error, please explain to Mr. Robertson, who will direct in the matter. Mr. Bonham has paid the order on him, for \$5 16s.

J. Pearce—Your dividends up to Jan. 1, 1858, were cr. to J. V. H., who owes you a bal. of \$84.07. Besides this there was a div. to you of \$10 on the 1st of Jan., 1859; for which have cr. your Herald to Jan. 1, 1860, and there is a bal. of \$7.74 which the Chapel owes you. In order to transfer that share, it will be necessary for you to send the certificate here, with your name on the back, so that I can cancel it and send you a new certificate for the bal. One share would make two of you life members; or two shares would make the four such—still we can arrange it as you say, though it will be somewhat awkward to do so—the constitution requiring \$25 at one time.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, APR. 19, '59.

Received, for Associate Memberships—

Arthur Brown, Kingston, N. H. \$2.
W. S. G. Brown 2.
Horace C. Sargent 2.

By Collections—

Church in Boston, Mass. 10.
" Exeter, N. H. 2.45
" Portsmouth, N. H. 2.34
" Kingston, N. H. 8.66
E. Philbrick 1.
Mrs. E. Philbrick 25
P. Pardee 1.
A. Grover 50

TREASURER'S STATEMENT.

The amount needed to be raised to meet the purchase of the Herald office is \$2300.

The amount of cash raised first quarter, above

expense of collecting, is \$567.10

The balance of this is specially looked for from the Lord's stewards.

"The Lord loveth a cheerful giver." Your silver and your gold is the Lord's; and, remember that "Jesus sat over against the treasury, and beheld how the people cast money into the treasury," Mark 12:41.

Besides the above, the Association has had transferred to it towards a permanent fund 12 shares of stock in the Chapel. Who else will thus dispose of their shares?

MARRIED, March 13th, Mr. Jonathan Ramsey to Miss Augusta H. Piper, both of Piermont, N. H.

March 31st, Mr. Burton French of Haverhill to Miss Eliza C. Davis, of Benton, N. H. W. B. DAVIS.

My P. O. address is Boston, Mass., and my residence is 99 Springfield street. Communications for me, addressed simply, J. V. Himes, Boston, Mass., will come directly to me. J. V. HIMES.

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7 copies Miller's Memoirs, gilt, at \$1.25. Postage 20 cts.
7 " Cumming's D. Life " " 1. " 14 "
6 " " Genesis, " " 1. " 16 "
6 " " Exodus, " " 1. " 18 "
4 " " Ch. Be. Flood, 1. " 18 "

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, APRIL 19.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Dr L Kimball 945, Rev W L Lennert 945, J Umberhaid 945, L S Phares 945, H Smith 971, B Quint 945, D W Lamb 945, J P Simpson 945, Capt G Stanwood 945, D Y Dyer 945, S C Berry 945 and 70 cts on old acct—each \$1.

R Carson 984, S Barr Esq. 981 from 909 and 25 cts for Dis., Wm Newton 971, A Garland 971, F Smith 984, S Wilson 971, A Loomis 955, 64 cts due on old acct, Wm McKain 977, J B Barlow 976, Sarah Eldridge \$1 on old acct to 919 and \$1 from No 932 to 928; A O Tobey 986, John Towle 971—each \$2.

N T Withington 959, book and postage—\$3.

S Norcross 964, \$1.50, sent you Sup.; The Booth 934—

50 cts.

I have all along been (says the late Dr. Chalmers) vastly too much disquieted by the misconstructions of those who did not comprehend me, and have suffered much, both from the fatigue of refuting and explaining the same thing a hundred times over, and from the vexation felt in finding that, in spite of every effort, there is a character assigned to my views the very reverse of every principle by which I am actuated. But what should the opposition of men thus affect me

Does it not test my belief in the reality of an all perfect mind, that is now looking on when I suffer so painfully from the adverse limited and subordinate minds by which I am surrounded? Would it not nobly accredit my faith in God, that in quiet communion with him I felt a resting-place when sorely urged by the strife of tongues? To him may I at all times patiently commit my cause, and be still in the thought that he is God. Let me consider Him, who endured, not merely the controversy of adverse judgments, but of adverse wills, the contradiction of sinners, and let me not be weary nor faint in my mind. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

What is the Lord Doing Among You?

A young minister, not long after his settlement among his people, was introduced to the devoted M'Cheyne. Instead of greeting his visitor with the customary words of welcome, M'Cheyne accosted him with this searching, solemn question, "What is the Lord doing among you?" Surprised, and grieved that to this he could only answer, "Nothing. The Lord did not seem to be working at all among his people!" he was led on his return, simply to tell them, at a Congregational prayer-meeting, what question M'Cheyne had put to him regarding them; his sorrow at having nothing to say, and his desire the Lord should begin to work mightily in their midst. This simple statement was blessed that same night to one soul, and in how many more the Lord then began to work in answer to prayer, the great day will declare.

Young ministerial reader, would it not be well to ponder the solemn question, "What is the Lord doing among your people?" Are the Christians in your congregation in a lively, prayerful and devoted condition? Are the slumbering aroused, and are sinners being converted to God?

Any minister who is preaching without success, has reason for concluding that a great change must take place in himself before a great revival of true religion can take place among his people.

Preaching.

Preaching has ever been an institution of the religion of God. Enoch, the seventh from Adam, prophesied. Noah was a preacher of righteousness. Moses, Aaron, and Joshua, often preached to the assembled Israelites. Ezra preached to a vast multitude, and with great effect. Preaching and exhortation were parts of the worship of the Synagogue. John the Baptist preached with great power; as did Christ and his apostles. And preaching is the great institution of Christianity. It was by preaching that the early ministers of Christianity turned the world upside down, and dispersed the assembled deities of Olympus;—that the Reformers shook to its foundations the throne of the Man of Sin, and gave the gospel anew to the world;—and it is by preaching, more than by all other causes combined, that civilization and Christianity are now so rapidly extending over the world. And as Christ preached, sometimes from the deck of a ship,—sometimes from the side of a mountain,—sometimes in a private house,—sometimes in a Synagogue,—sometimes by a well's side,—sometimes in the Temple, so must his ministers embrace every opportunity to teach men, if they would preach the gospel to every creature. In the Papal Church "the Mass" is the important service; in some Protestant Churches the pulpit is put aside to give prominence to the altar, and "prayers" to the prominent service;—but how rarely is prayer joined with preaching in the New Testament. Prayer and singing, and reading the Word, have their place in regularly settled churches; but the preaching of the gospel is the great duty of the ministry. And so heavily did this duty lie on the heart of the Early Church, that even Laics, as they were called, were found proclaiming salvation through Christ. Origen thus preached. It is a great innovation upon the teaching and conduct of Christ and his apos-

ties to elevate praying above preaching, in the duties of the sanctuary. It is to preaching we owe the origin, the continuance, the spread of Christianity; and it is to itinerant preaching, much as it may be contemned by those who worship in cathedrals, that we owe the conversion of the Roman world from Paganism, and the rescue of our Christianity from a chilling formalism in these latter days.

But what is preaching? As to its matter, it is the true exposition of the Word of God in public, and its application to the hearers of it. And as to the manner, it is the so presenting the Word of God that it shall be understood, and felt, by those to whom it is addressed.—N. Y. Obs.

A Paying Business.

The editor of the Western Christian Advocate seems to think that while the amusing anecdote below "may sound very much like a fib, yet it nevertheless is true, and teaches true doctrine." We accept the charitable construction, and give the incident, as a hint to the "worldly wise."

At the close of a great meeting in Mississippi, a Presbyterian minister gave notice that a collection would be taken up for gospel purposes in the neighborhood. A Methodist preacher also present, and who had just preached the sermon, it being his regular Sabbath at this place, then rose and remarked that very little had been done toward the proper support of the gospel or of himself; that he had begun his circuit with two horses. One was used: he expected the other would soon go, and he would have to go afoot. Charity began at home; and, "Besides, brethren, Christianity is a paying business; it pays a profit even in this world. Did you ever hear the story of the infidel in the Tennessee camp-meeting? Well, I'll tell you."

"Up in Tennessee, once there was a camp-meeting held in a notorious bad neighborhood; and when at the close of the exercises, the hat was sent round, a roll of notes, about fifty dollars, was found. The brethren in those parts, in those days, being rather poor, considerable speculation was had as to where that fifty dollars come from; and next year it was decided to keep an eye on that hat, and see if it was done over again. Sure enough, next year's meeting there was another fifty, just as before, and it was traced to an infidel, reviling, country, store-keeper in the camp, and who was never known to say or do a good thing for God's people. So the elders called the man aside, and said,

"Did you put that 'ere fifty in that hat?"

"Well, I did."

"Mistake, aint it?"

"No, sirs; I never makes mistakes. It is all right. Afore you chaps cum round these diggins preaching, I couldn't keep ne'er a shoat, ne'er a yearling no whar, and I lost a powerful sight of truck; and now, gen-tle-men, I keeps the most of 'em. It's a paying business to keep you here, and I goes in for it."

Curiosities of the Earth.

At the city of Modena, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at a distance of 63 feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and, upon its extraction, the water bursts up through the aperture with great violence, and quickly fills this newly made well, which continues full, and is affected neither by rains nor droughts. But what is most remarkable in this operation is, the layers of the earth as we descend. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of mosaic work. Under this is found a soft, oozy earth, made up of vegetables, and at 26 feet large trees entire, such as walnut trees, with the walnut sticking to the stem and the leaves and branches in a perfect state of preservation. At 28 feet deep, a soft chalk is found, mixed with a vast quantity of shells, and this bed is eleven feet thick. Under this, vegetables are found again.

Charity.

We are told in classic history that an old painter was employed to sketch the Macedonian Emperor. The Emperor had received a severe wound on the right temple, in one of his famous battles, and a large scar was left.—The artist proceeded to the work assigned him, and sketched the monarch, leaning upon his elbow, with his forefinger covering the scar. His ingenuity was universally applauded, and he became more famed than ever. So it is with genuine charity, which "covereth a multitude of sins." Instead of exposing the faults of others, and holding them up to scorn and ridicule, it covers them with the finger of love, except when truth and justice require them to be openly rebuked. The way of the world is, to expose the scars of character, and set them off in more than their real ugliness. They are the subjects of gossip and keen satire in the social circle, and the sparks of fire that are struck around them often kindle into a flame. How much more beautiful is that spirit which treats the failures of others with forbearance, while it does not excuse ingenuity in the nearest friend! This is the charity that "suffereth long and is kind," and "doth not behave itself unseemly," and "thinketh no evil."

Original.

The Love of God.

"God is love." How sweet the truth! How softly it distills

On all, like gentle dew on hill and vale.

That he is love, His works abundantly declare:—Creation is a work which must have been performed,

By love, as well as by omnipotence;—For though blighted now by sin's great curse,

It bears indubitable marks of a benign Original. And the Conservator of all things from age to age,

Preserving high and low, both man and beast, Must be essentially benignant.

But Redemption is Love's masterpiece, Rising far above the rest, leaving them disrob'd Of glory, by reason of the glory which so far excelleth.

See the Eternal Son of God, in Bethlehem's low manger

Laid; and in His earthly course,

He has not where to lay His head;

Yea incarnate Love itself is often seen in tears; For "Jesus wept."

And look to sad Gethsemane;

The man of grief is bathed with gory sweat;

His holy soul is filled with deadly pain.

But this is not enough,—He's betrayed,—

Mocked—scourged,—and led away,

"Without the gate," to tragic Calvary,

And there is crucified between two thieves.

See Him there! Suspended between earth

And sky, as though deserving neither,

Yet Lord and Heir of both!

See Him there! But no, the sun forbears to shine.

Yet listen to His cries! He's dying

On the bloody tree in agony and deepest shame!

The holy Victim yields His precious life:

All nature is convulsed.

And why does Jesus die? He is God's Lamb,

And dies to save the fallen, sinful race

Of man, from sin and hell,

And make the earth a paradise again;

And bring His own to glorious rest and joy.

Then say, Is not the God with whom

We have to do a God of love?

And should not diabolic hate, at once,

And ever cease from under heaven?

Yet one thought more in favor of the same

Great truth;—Is not the "everlasting fire,"

Prepared for Satan, and all his wicked host,

A proof that God is love?

Even justice is an attribute of true benignity;

And holiness a proof that God is good.

Canada East.

R. H.

Italy.

As the Italian question is now the great European topic, a few words descriptive of the countries brought most prominently into the contro-

versy may have general interest. The Lombardo-Venetian kingdom, the kingdom of Sardinia and the Papal States constitute the theatre of whatever warlike events are threatened by the present complication. Their area in square miles and their population in 1852 are put down as follows:

	Area.	Population.
Lombardy.....	17,547	6,007,472
Sardinia.....	28,472	5,090,245
Papal States.....	15,883	2,898,116

Besides these, there are the duchies of Parma, Modena and Tuscany, with which Austria has intimate treaties giving her a reversionary interest in them and a controlling power over their affairs. They comprise, in the whole, an area of about 13,000 square miles, and an aggregate population of less than three millions.

Lombardy is a regular political and administrative division of the Austrian empire, and was so recognized by the Congress of Vienna. It comprehends two governments, that of Milan and that of Venice, with capitals of the same name. In religion, schools, police and every other respect, excepting the doubtful loyalty of its inhabitants, it has the usual Austrian characteristics.

Sardinia, west of Lombardy, and occupying the northwest of Italy, has attained of late a political consequence out of proportion to her size. This is owing to the liberal institutions which the monarchy has favored, and to the bold and enterprising character of her people. The face of the country shows great variety, from the unequalled summits of Mont Blanc to the rice fields of the south. From 1798 to 1814 Sardinia belonged to France. The army is about 50,000 men, capable of being raised on a war footing to over 150,000. The chief cities are its capital, Turin, with a population of 143,157, and Genoa, population 125,339. The island of Sardinia forms a part of the kingdom, whose original nucleus was Savoy.

The capital of the Papal States is Rome, "the eternal city," whose population in 1852 was 175,838. The whole army is nominally rated at 21,059 men, although the effective forces are only about 12,000 men, who are utterly incapable of maintaining order without foreign support. The country is poor, and heavily in debt. The government, ostensibly under the control of the Pope, is really in the hands of various ecclesiastics acting in nearly all official capacities. The States had in 1845, 9 archbishops, 52 bishops, 13 abacies, 1824 monasteries, and 612 convents. The secular clergy were estimated at 35,000, monks 10,000, nuns 8000. No wonder the country is not in a flourishing condition.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XVII.—SAMUEL HUTCHINSON.

From the "N. E. Historical and Genealogical Register," by J. Farmer, vol. I. p. 299, we learn that our witness came to America with Mr. John Cotton in 1633, being one of the sons of the well-known widow H. and younger brother to William, who was husband of the famous Ann Hutchinson, of early N. E. celebrity. Of Samuel it is recorded that "he lived in Boston unmarried until his death, 1667, and was accounted a scholar in his time, and published a work on the millennium." This work was a letter to a friend (of whom I know no more than his initials T. T.) who procured its publication, together with some millenarian verses of his own, which I deem not inappropriate to present in connexion with the testimony of H. though I know not whether the author was a resident of Old or N. E. Hutchinson's little work bears the earliest date of any pre-millennial production emanating from this country that I have seen, it being printed one year previous to that of Pres. I. Mather's first volume on the Second Advent, printed in Latin, at Amsterdam. I give the title in full, viz.

"A declaration of a future glorious estate of a church to be here upon earth at Christ's personal appearance for the restitution of all things a thousand years before the ultimate day of the general judgment: set forth by a Letter to a Friend: as also further proved by divers scriptures, together with the testimony of many godly divines both ancient and modern." 4to pp. 39. London, 1667.

He differs from Mather in supposing—as did many English writers at this period—the judgment-day simply, to occur at the close of the 1000 years, the latter holding with the learned Mede that the great judgment day and Millenary reign of Christ are synchronal and identical.

The book begins with the following, from the pen of the editor T. T.: "The seventh angel sounding presents a glimpse of the glorious reign of Jesus Christ, whose personal appearance is royally attended with these fifteen changes; full of wonder, as so many trophies of his absolute victory, and universal sovereignty."

These "15 changes" are rhymed forth as follows by T. T.

1. The saints released—
royal Jesus brings;
2. The rest released,
mount on angel's wings.
3. To Israel's mourning
Sounds a glorious call;
4. To Babel's burning
An eternal fall.
5. The world combined,
Hath a fatal blow;
6. Satan confined
To his den below.
7. The whole creation
Finds a full release;
8. And every nation—
Flourisheth with peace.
9. The mount asunder
Cleaves to enlarge the plain,
(That vale of wonder
Where the Lord must reign.)
10. The glorious city
From God's throne doth glide;
11. The nuptial ditty—
Ushers in the Bride,
12. Thus saints regaining
An immortal state;
13. In glory reigning,
While the sun bears date,
14. The nations bending—
Virgin voices raise;
15. All duties ending
In joy, love, and praise.

On pp. 18, 19 are other verses by this writer, who appears to have been a true believer in the personal reign, and whose testimony seems so woven in with that of Hutchinson's, that we cannot omit it. Besides, it is too good not to be copied, as an exhibition of the right adventual spirit.

ADVENT HYMN, 1667.

Come, Zion's sons, with Zion's songs,
Attend your royal king:
Join concert in celestial throngs
His wondrous reign to sing.
Hark, virgins: hear the mid-night cry;
The Bridegroom is at hand;
With burning lamps, full vessels by—
Stand, lovely virgins stand.
Lo, he who with ten thousands saints
In those bright clouds appears,
We join to cease all sad complaints,
All troubles, toils, and tears.
Now like his glorious body we
Shall all be fashioned
With robes, and crowns of majesty,
As Kings be furnished.
Thus to Jehoshaphat's fair vale
We with our King descend;
Where vanquished foes, faint, feeble, pale,
Shall at his throne attend.
The day is come,—the Lord must reign,
The saints must judge the world;
Satan confined, his cursed train
Into confusion hurled.
The groaning creatures from that snare,
Which long entangled them,
Set free—with saints in glory share
The New Jerusalem.
These sweet refreshing times, O Lord,
From thy glad presence spring;
With hearts and voices saints accord,
Thy glorious reign to sing.
Little I presume, did this unknown saint,
Whose harp thus breathed out his love in such
pleasant numbers, and who long ago turned to

dust, imagine that in the land of his friend S. H. two hundred years afterwards, there would be found a large body of Christians, led on by half a thousand ministers, the symbols of whose faith and the spirit of whose holy songs would be like his own, who would reprint his hymn with delight, and in the exercise of a similar hope and love for Christ's appearing, with him wait the return of the nobleman from the far country, to establish on earth an eternal Kingdom. Blessed be God, that it hath ever come to pass, and yet there remains much room for others to see their way to that "blessed hope and glorious appearing."

To return to Hutchinson.—I now present the substance of his Letter, which begins as follows.

"Loving brother:—In 1659 you wrote something unto me concerning the * Fifth Monarchy men, and you thought many good men held the point, and many good men opposed it, and so do I. There are good men both for and against it. And though Saint Augustine fell from it, and Calvin condemned it, yet that doth not prove it an error. A point may be thought to be confuted, when it is not so much confuted as ill-defended. Though Calvin calls this opinion a dotage, yet that proves nothing against it."

"That place in 1 Thess. 4:17, if you look into the original you shall find it as Mr. Mede saith not then, but afterwards, we which live and remain upon earth shall be caught up to, &c. Now this word first, or then, or afterwards, saith he, may admit a great distance of time, as 1 Cor. 15:23. Every one or all mankind shall rise in their order.—Christ the first fruits, that is, first, afterwards they that are Christ's at his coming. Here afterwards denotes a great distance of time of above a 1000 and a half of years, as we may find by experience. So I conceive that the saints are not then at Christ's second coming, when he comes for the restitution of all things as it is in Acts 3:20, to be taken up into the clouds; but afterwards, after the 1000 years, when Christ delivers up the kingdom into his Father's hands as in 1st Cor. 15; then to be caught up in the clouds, and to be with Christ forever. And this I conceive shall be the ultimate day of judgment, when the saints shall be translated into heaven and the wicked cast into hell."

A key to the understanding of the foregoing is found in the fact that in general the millenarians of the 17th century did not hold to the endless reign of Christ on earth, but supposed he would reign with his people below during the thousand years, and then eternally in heaven. Thus, perceiving but a part of the truth they attempted, it is seen, to explain away, or postpone the translation of the just, which evidently occurs at our Lord's second coming. A far better view is that his reign on the renewed earth is in its duration without end.

In a marginal note this is explained as not being "such Fifth-Monarchy men as take up arms against Commonwealths and Governments, &c., but of such Fifth-monarchy men, as Daniel prophesied of in chapter 2:44-45 and Dan. 7:13 14, which will not be till Christ appears in the clouds."

To be continued.

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XVII.

Mr. Editor—Dear Sir:—We notice, next in your 15th No., in your plea for the devil and the resurrected wicked in the new earth subsequent to the millennium, the following declaration.

"Their living again, then, is at the very epoch when Satan is again to be loosed; synchronous with his being loosed they come to life, the sea gives up all its remaining dead, and death and hades deliver up the dead that are left in them—

the nations of the wicked dead—and these must necessarily then appear, in the four quarters of the earth, at the very time, and in the very position in which are found the nations that Satan goes forth to deceive."

In reference to this quotation just made, we wish to inquire,—from what sea will the wicked dead be given up at this epoch? Will the negative have the goodness to inform us? Is it the sea in which they are buried at death, or some other sea, that will give them up, at the close of the millennium? If it is the sea in which they were deposited at death, it must be the sea of this world, from which they will then rise. Consequently the seas of this world, which has buried so many millions of our race, will be in existence subsequent to the millennium. And if the sea then exists—so must the land also, for the sea cannot exist without the land. If then, both the land and the sea of our world, will exist at the close of the millennium, the entire world of land and sea must then exist. And if this world shall then exist, the millennium must then, have been in this world, where seas dash their rolling waves upon a thousand shores. Hence we see how the reign of Christ in the millennium will be from sea to sea and from the river to the ends of the earth, according to the scriptures of divine truth. This world, therefore, is not to pass away until the millennium brought to view in the 20th of Rev. has blessed our world with its righteous reign.

That it is the very sea in which the wicked are buried at death, that will give them up at the Saviour's call, subsequent to the millennium, is evidently believed by our friend of the negative himself.

This inference is logically drawn from his own language. Notice the following. "The sea gives up all its remaining dead, and death and hades deliver up the dead that are left in them." This language clearly implies that the same sea, death and hades, hath before this epoch given up a portion of their dead,—and that this portion thus given up were the righteous dead, which according to the views of the negative, must have been given up at the commencement of the millennium. Consequently the same sea which gives up a portion of the righteous dead at the commencement of the millennium, will remain during this long period, and give up the remainder of the righteous, and all the wicked dead, at its close. The conclusion therefore, from the holy scriptures, and from the language of the negative upon the resurrection of the remaining dead from the sea, is, that this entire world of land and water, will be in existence after the millennium is past.

It is therefore logically proved, both from the holy scriptures and from the language of the negative, that the millennium must be in this world. This conclusion cannot be avoided! It is just as conclusive, as that, two and two make four. Now will the negative dare deny this conclusion? We would respectfully invite him, or any one believing with him, as lovers of God's truth, to examine this reasoning, and to show us wherein it is not conclusive. If it is not conclusive, then the millennium must precede the personal and visible advent of the Lord Jesus Christ.

But if the negative, choosing to close his eyes against the light of reason, and stop his ears, lest he should see and hear the truth, and be converted,—leaping over the soundest reasoning, trampling upon the most conclusive arguments, and argue that it will be from some other sea that the wicked dead will be given up at the end of the millennial period, he will find it equally impossible to maintain his theory:—for if it be from some other sea that they will be given up it would imply a previous resurrection and removal from the former sea to the latter. Two resurrections therefore of the wicked must follow, if it be from some other sea,—(perhaps some of the resurrected wicked will happen to get killed in the great battles of Gog and Magog while fighting their way from the four quarters of the earth under Satan to the camp of the saints and the beloved city so as to need another resurrection.) But where we would ask, will there be another sea from which the wicked can be given up sub-

sequently to the passing away of this world with all its seas? It cannot be in the new earth under the new made heavens! for if we can believe the apostle John, there will be "no more sea" then.

But again we remark,—the views of the negative are in direct opposition to the affirmations of the apostle. The negative tells us that the wicked when raised "must necessarily then appear in the four quarters of the earth, at the very time, and in the very position in which we found the nations that Satan goes forth to deceive." But the apostle John says, "And I saw the dead small and great stand before God," &c. Rev. 20:12. They do not appear in the four quarters of the earth before Satan for deception, but before God for judgment. Appearing in the four quarters of the earth before Satan for deception, and standing before God for judgment at the same time, is an impossibility. And we greatly marvel that the negative has not seen it.

You further argue, in your pleadings for the devil and all the resurrected wicked in the new earth; that they cannot injure the saints of God, nor effect the materiality of that world, "should they come upon it in number like the leaves of the forest." Now then if they can do no injury to that world,—if they are so innocent and harmless that they cannot injure the saints of the Lord Jesus, nor contaminate the materiality of that world,—why not let them remain there forever? Why drive them from it, if they are so harmless and innocent that they do no injury to the saints nor to their possessions in that world? I can see no good reasons, according to your views, why they should not be allowed to remain there.

Again you say—"The lost should have one look at Paradise restored in all its transcendent glory, so as to realize the value of the inheritance they have forever forfeited."

In reply we say—if these reasons just given by the negative are good and sufficient reasons why Satan and the resurrected wicked should come upon the new earth, and have one good look at Paradise restored in all its transcendent glory, so as to realize the value of the inheritance they have forever forfeited. The same reasons would be good and sufficient why they should remain there, and enjoy the view forever, for how could they better realize the value of this inheritance, than by remaining in it, where they could see and enjoy the view eternally?

Your argument for the devil and the resurrected wicked coming upon the new earth to look at the beautiful city of the saints, properly stated, stands thus. Satan and the resurrected wicked should be permitted to come, where they can best realize the value of the inheritance which they have forever forfeited by coming upon the new earth, where they can have a full view of Paradise restored in all its transcendent glory. Therefore, Satan and the resurrected wicked should be permitted to come upon the new earth.

Again, if the foregoing reasoning be correct, we say—Satan and the resurrected wicked should be permitted to remain where they can best realize the value of the inheritance which they have forever forfeited. Satan and the resurrected wicked could best realize the value of the inheritance which they have forever forfeited by remaining in the new earth, or before the throne of God, where they could have a full view of Paradise restored in all its transcendent glory.

Therefore Satan and the resurrected wicked should be permitted to remain in the earth or before the throne of God forever.

Now let us apply your reasoning to the other class—the righteous: for if it be good on our side, for one class; it must be equally good on the other side for the other class.

Jesus Christ and the resurrected saints should go where they can best realize all the miseries of perdition which they have forever escaped. Jesus Christ and the resurrected saints could best realize all the miseries of perdition which they have forever escaped by going down to those regions where they could have a full view of all the torments of the lost. Therefore Jesus Christ and the resurrected saints should go down to the regions of the lost in perdition.

Again, Jesus Christ and the resurrected saints should eternally remain where they can best re-

alize the miseries of perdition which they have forever escaped.

They could best realize the miseries of perdition which they have escaped by remaining eternally in those regions where they could have a clear view of all the torments of the wicked in the dark mansions of despair. Therefore Jesus Christ and the resurrected saints should eternally remain with the lost in perdition.

Hence we see that your reasoning carried out and applied to both classes, would place the devil and the resurrected wicked in the new earth, before the throne of God, where they can eternally realize the value of the inheritance which they have forever forfeited, with unending views of Paradise restored in all its transcendent glory, and Jesus Christ and the resurrected saints, amid the gloom of despair, in perdition, where they must view eternally the miseries of the second death, which they have forever escaped.

Now do you not, my good friend, see the unsoundness of your premises and course of reasoning? I have no doubt you do, and that you will never allow yourself so to argue again. For it places the wicked eternally in heaven, and the righteous in perdition.

Your parallel scriptures cited and commented upon in the 16th No. of your reply, have been before considered and replied to,—the most of them, it is therefore unnecessary to reply to them again here. We have conclusively shown that they sustain the affirmative, and not the negative of our question.

Ebenezer Peaslee.

Newton, April 18, '59.



ADVENT HERALD.

BOSTON, APRIL 30, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

"The Field is the World."

"Words few and slight, and seemingly of little import, a great battle has been fought over them, greater perhaps than over any single phrase in the scriptures, if we except the consecrating words at the Holy Eucharist." Trench on Parables, p. 74.

The question at issue is, whether the field in which the different seeds are sown, is representative of the church, of this globe as adapted to man's habitation, or the family of man on the globe.

In the parable of the sower, the seed sown was the revealed word, and the field in which it was sown was the hearer to whom the word is preached. In the present parable, the seed is not the word, but persons; and consequently the field must be something analogous to them, as a field is to seeds and waving grain. Dr. Scott remarks: "The field represents the world throughout which the word of God was preached under the gospel. The good seed (or the converts produced by it,) are the children of the kingdom, true believers. . . but the produce of the bad seed are the children of the wicked one: heretics, anti-Christians," &c.

With this view, the world is evidently understood, not of the habitable globe, but of its population; and the seed sown are the doctrines inculcated; which is a departure from our Lord's interpretation of the seed.

Prof. Trench regards the field as the church. He thinks it would require no special teaching to acquaint the disciples that in the world there would be a mixture of good and bad. He adds: "Nor need the term 'world' here used perplex us in the least: it was the world, and therefore was rightly called so, till this seed was sown in it, but thenceforth was the world no longer." He therefore regards the seed as the word, sown in the hearts of men, changing them from the world to the church; which seems not in harmony with the Saviour's teaching.

Wesley thus illustrates its meaning: "God sowed nothing but good in his whole creation. Christ sowed only the good seed of truth in his church."—Which makes goodness and truth the good seed, instead of the children of the kingdom, as Christ interpreted it.

There is not the same relation between the church and its members, as there is between a field and the seed sown in it; for the members constitute the church, and the church could not be sown in itself.

Townsend says: "The field is indeed the whole world, in which the gospel is preached, and not to be confined to the Jewish nation alone"—the good seed being "those truly pious men who, being formed on the model of the gospel, and as it were assimilated to it, are the heirs of future glory."

Dr. A. Clarke says: "Christ seems to refer, first, to the origin of evil. God sowed good seed in his field; made man in his own image and likeness: but the enemy, the devil, corrupted this good seed and caused it to degenerate. Secondly he seems to refer to the state of the Jewish people: God had sowed them at first wholly a right seed," &c.

We regard it as of no very practical importance, whether the field is supposed to be the church, or the habitable globe—except that as the clearer our views of truth are on each scriptural topic, so much more harmonious will they be as a whole. Regarding the field as the world, it would follow that good and wicked men are to mingle together in it till the end. And regarding it as the church, a mingling together of the good and wicked there, would be equally incompatible with a pure church or a regenerated world before the Advent. Dr. Trench, who applies it to the church, admits that the parable teaches, "that evil is not, as so many dream, gradually to disappear before good, the world before the church, but is ever to develop itself more fully, even as on the other side, good is to unfold itself more and more mightily also."

The practical bearing of this parable in church history, has been in respect to church discipline. The Erastians, according to Dr. Whitby, in applying it exclusively to the church, held that the injunction to let both tares and wheat grow together till the harvest, forbade exclusion from church communion of those that caused offences. And we see not how this conclusion can be avoided,—if the church is thus illustrated. For to excommunicate, does certainly gather out of that field. But the exclusion of unworthy members from the church is a duty; and hence that cannot be the field, from which gathering out is prohibited.

While some, in giving that interpretation have denied the right to excommunicate, others in denying that the field is the church and applying it to the world, have supposed that there might be established a pure church. Thus the Donatists, early in the fourth century, thought to found a church entirely pure by separating themselves from all who were not of their precise way of thinking. This led to the most shocking uncharitableness and presumption in their conduct towards other churches, and self-righteousness in their estimate of themselves. This parable was quoted against them; to which they replied, the field in which the mixed growth is to be, is not the church, but the world. We think the Donatists right in their interpretation of the field, but wrong in their judgment of the church; and the Erastians we think were wrong, in both interpretation and judgment. That there should be no excommunication from the church, and that a pure church may be constituted by such separation are two extremes, between which the truth occupies an intermediate place.

Our opinion is, that the field in which the seed is sown is the world, and not the church—for the following reasons:

1. Our Saviour in explaining the parable, when he is giving the literal meaning of the previous figures and is not expressing himself by figures as he then was, explicitly affirms that, "The field is the world"—*kosmos*, the habitable earth. If the field was the church, why did he not say it is the church? and if we may depart from his own explanation of his figure of the field, why may we not be equally authorized to substitute some other meaning for that which he has given of the husbandman, the enemy, the good seed, the tares, the reapers, and the harvest? It would seem that license to vary at all from the interpretation which the Saviour has given of one of the figures used by him in this illustration, would permit a similar departure from his exposition of any or all of them; and that if we may not depart in one instance, we may not in another.

2. The application of this to the world, leaves it still true of the church, as is abundantly demonstrated by other scriptures, that it cannot be made pure in the present age, either by an excommunication of all unworthy members, or by a withdrawal of the pure into a separate communion.

3. The application of this figure to the church would seem to deny the right of the church to excommunicate. For, unworthy members are gathered out of the church by excommunication; and where there can be no reasonable doubt respecting the unworthiness of the member, the Bible not only sanctions but commands this. But if unworthy members may not be gathered out of the church,

then where is the authority of the church to excommunicate? It may only admonish, and entreat, but may not cut off. The gathering of the tares from the field, according to the interpretation of Matt. 13:41,42, appears to be the removal of the wicked from the earth; which remedy the church may not resort to for its purification, while it may excommunicate.

4. It is true of the world, that man was created in it in a state of innocence—a pure seed,—and that the apostasy of the race, and consequently the presence of the children of the wicked one here, was through the agency of the devil. And the wicked outside of the church are as much his seed, as are those in. But was the visible church ever a pure church? Of the first twelve that constituted it, one was a devil, and another was an offense unto Christ. The sowing of a pure seed, and its subsequent corruption, seems therefore more true of this globe than it does of the church.

5. The harvest being at the end of the world—*aion*, makes it more natural to regard it as the harvest of the whole earth, for the entire period of its apostasy, than as the harvest merely of the Christian dispensation, or of the separation of the evil from the good in the church.

6. A crowning reason, however, for our conclusion, is that we regard this *kosmos*, or habitable globe as the kingdom out of which the tares will be gathered, and as that in which the righteous will shine forth as the sun. The argument for this is the following:

When this world was created, God gave the dominion of it to man, and commanded him to replenish and subdue it—See Gen. 1:26-8.

Man, by apostasy lost this dominion; and Satan by the introduction of the children of the wicked one, gained a usurped supremacy in it and the curse followed.

The restitution of all things through Christ "God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21. And of that restored condition, Peter (2 Ep. 3.) John (Rev. 21 and 22) have prophesied.

Paul shows in Heb. 2:6-9, that we do not now see all things put under man's feet as promised in the 8th Psalm and that this is to be through Christ, to whom is to be in "subjection the world to come whereof we speak."

John shows that the kingdoms of this world are to be our Lord's and his Christ's, when the resurrection of the dead shall come, (Rev. 11:15-18), and that the representatives of the redeemed in the future state are to reign on the earth, Ib. 19:10.

According to Daniel (7:27), "the kingdom and dominion and the greatness of the kingdom" is to be "under the whole heaven;" which must of course make the territory of the kingdom identical with this *kosmos*, from which the wicked must have been gathered.

When our Savior taught us to pray "Thy kingdom come;" the natural thought is that it is the kingdom which the governments of this world, as symbolized in Dan. 2 and 7, have had the dominion of, but redeemed from them and Satan, and restored to its rightful owner.

In harmony with this thought are the words of Christ, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—(Matt. 25:34)—reference being seemingly had to the inheritance given Adam, forfeited by him, but promised again from the foundation of the world to be recovered through the woman's Seed.

In the various parables, where "the kingdom of heaven" is illustrated by various similitudes, it is evident that the kingdom is sometimes brought to view in the preparatory process by which it is being perfected, and sometimes in its perfected condition; so that while the kingdom is the subject of illustration, it is sometimes as a church in an imperfect condition, and sometimes as a restored earth, with all the righteous shining "forth as the sun in the kingdom of their Father." In the present parable both of these conditions are apparently illustrated—the preparatory and the perfected state.

Another consideration is, that as the righteous constitute the church, the church cannot be the kingdom which the church will inherit, or in which it will shine forth; which, consequently must, in such connection, refer to the territory of the kingdom of which the righteous are subjects.

We therefore regard the parable as teaching that the field is this earth, which was fitted up for man's occupancy; that a holy race was created in it; that the devil caused man to apostatize; that both the children of God and the children of the devil have since occupied it, and will do so till the judgment; that at that epoch the wicked will be gathered out of it, and consigned to eternal punishment; and that the resurrected and glorified saints will shine forth in it forever.

The Right Ammunition.

A good brother writes from New Hampshire: "When I was a boy, I got an old gun and went a hunting; and for want of shot I took peas; and my first game was a squirrel. I blazed away, there was a great noise, much smoke and a great rattling of peas. The only effect it had on the squirrel was, it rather confused him for a moment; but as the smoke cleared away we both found he was not dead. He whirled round a few times, and then ran into his hole out of harm's way; and most likely is alive yet, unless he has died of something besides peas."

I. H.

The writer of the above makes an application of it to suit himself; but as it is also applicable to other things, we remark that any effort to be effectual, should use the right instrumentalities. As only the right sized shot are adapted to squirrels, and powder alone, though it would make as much noise, would make no impression on them, so arguments only are adapted to logical results. Words are not necessarily arguments nor assertions demonstrations, and hence in every logical encounter, those who assume logical weapons, should see to it that they use them skillfully, and reason legitimately, or they will labor ineffectually.

The Volume of the Book.

"Will you give me information on Psalms 40:6, 7? Where can be found the Volume of the Book, where it is written?"

Ans.—"The volume of the book," doubtless, refers to the Pentateuch, or five books of Moses: which were comprised in one volume or roll. That was the "Book" of David's time,—as the whole Bible is the Book of ours.

The writing in the Book, to which reference is made, doubtless comprises the references to Christ's coming which are there recorded. In this Psalm, the Savior declares that his coming is there written; and when he was on the earth and referred to the predictions of his coming, he invariably began at "Moses and all the prophets." He says, "These are the words which I spake unto you . . . that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me," Luke 24:44—the prophets and psalms not being written before the time of David.

The predictions in the law of Christ's coming, comprise the promise of the woman's Seed, of the Star that should come out of Jacob, &c. and all that was typified of Christ's coming and death in the sacrifices and other observances of the Mosaic ritual.

P. O. Montpelier, Vt. April 21st, 1859.

A paper from your office, having the address of W. Bullock, Mansfield, Vt., finds its way into this office every week, of late. Would say there is no P. O. in the State by the name of Mansfield. Respectfully yours, WILL. P. REDFIELD, Clerk.

As the above as we, suppose, is a new subscriber and paid \$2 in advance; can any one give us the true P. O. address?

ITEMS AND NEWS.

A man by the name of Robins, indicted for bigamy, was tried at Raleigh, N. C., and convicted.—He was branded with the letter B on the right cheek in open court—the brand leaving a mark that he will carry to his grave.

Soulouque's prime minister is said to have cheated the ex-emperor out of all his ill-gotten money and is enjoying it at present in Paris.

Eight negro convicts escaped from Weston, Lewis County, Va. on the 10 inst. Officers started in pursuit of them in the direction of Ohio, but up to the last accounts they had not succeeded in getting upon their track.

Isaac and Spencer, two slaves, were indicted for murder, a few days since, in Memphis, Tenn., and when the jury were directed to take the oath, Mr. W. W. Ritchie, a member, refused to be qualified, on the ground that he was conscientiously opposed to capital punishment. On his persisting in his refusal, the Judge committed him to prison for thirty days, for contempt of Court.

"The Millerites of Newark, N. J. are now preparing for the second coming of the Messiah, or the end of the world; which they compute will take place on or about the Passover of 1859, which commences this (Monday) night and continues for eight days. Six persons were baptized into this faith on Friday last at Newark."

It is an imposition on the memory of the dead to call such persons as Flavel and Decker, Millerites. They get out a new time about every year, and can use the same argument for any year in the future on the same principle as in the past. Truth is greatly injured by the weakness and ignorance of such unlearned and incompetent teachers.

An extraordinary gale at Buffalo, drove the waters over the wharves and piers with great force and flooded the low lands. The scene presented by the high dashing waves and the wild commotion of the waters is said to have been splendid.

At Cincinnati, Thomas Welsh, a lad about ten years of age, was shot in the forehead by a companion and instantly killed. Several boys were at play, when one of them drew a pistol and playfully pointed it at young Welsh, when the pistol went off and the ball entered the forehead of Welsh.

The number of Jews in Oregon, most of whom are engaged in commercial pursuits, is large. In Portland they have a synagogue lately incorporated by the Legislature under the name of the "Congregation Beth-Israel," where religious worship is conducted after the custom of the German Israelites. A large proportion of them however are free-thinkers.

A Portland firm, near the last of the winter, sent an order to New York, for a lot of cod fish hooks.—The order was not filled, and the manufacturers sent as an apology, that the wire was in such demand for making ladies' hoops that they could not obtain the article to manufacture into hooks.

Rev. Clement Frachon, a Roman Catholic priest, was stabbed in his house in St. Thomas, Canada, on the 15th inst. A thick flannel undershirt prevented the blow from proving fatal, although he fell covered with blood. Attempts had been made previously to take his life, but for what reason is unknown.

A young girl, 19 years old, was arrested at Detroit on Saturday, dressed in male attire, who had run away from her home in Canada, with the intention of making her way to Pike's Peak. She had taken money from her father's desk for this purpose. She was entirely ignorant of the route and supposed Pike's Peak was a short distance from Chicago. She was returned to her parents.

The trains of the St. Louis, Alton and Chicago Railroad were again stopped last week by a large company of men to whom the road has long been indebted for wood and other supplies. One of the trains was a mail train, and several of the leaders being arrested for obstructing the mails, the rest dispersed and the trains are again running regularly.

A disturbance occurred among the students of the Georgia Military Academy a few days ago, which resulted in the dismissal of the entire Senior class.

Rev. Mr. Harding, the New Jersey clergyman, who is suspected of having murdered his wife by poison, a few weeks since, has been arrested at Wheeling, Va.

The amount of damage done by the present flood of the Mississippi River is alarming. The flood is as high and destructive as that of last year, which was desolating in its effects. The system of Mississippi levees seems wholly inadequate to the resistance of the vast volumes of water they are constructed to confine.

Since the murder of Butler, by Ward, at Louisville, school teachers there have a sorry time with their pupils. The teacher of the Fourth Ward School lately attempted to chastise one of the large boys, whereupon the pupil seized a poker and struck the master a severe blow on the side of the head.—The latter then left the schoolroom, followed by all the boys, who pursued him with brickbats and stones for some distance.

Patrick Donnelly, a drunken vagabond, found wallowing in the mud of a street in St. Louis was sent to prison for fifty days. He was formerly a prosperous broker in that city worth over \$100,000.

The Concord (N. H.) Democrat states that "on Thursday, the 14th inst., during a brisk snow storm a vivid flash of lightning lighted up the leaden atmosphere, followed after a considerable interval by a peal of heavy, rattling thunder. The fluid took the wires leading to the telegraph office in Concord, and came upon the operator with an unceremonious flash and report of a pistol, and with a heat which melted the wire in one of the magnets.

About half-past four Saturday morning, the 23d, the "Salem," from Portsmouth for Boston, with a freight train of about twenty cars loaded with lumber, went through the draw bridge over Parker River, between Newburyport and Rowley, with six lumber cars and one milk car. The fireman, John Page, finding the bridge giving way, jumped into the water and swam ashore. The engineer, George Perkins, after directing the fireman to jump, also leaped into the water on the other side of the bridge, and has since been found.

As sharp and nipping winters do to the earth, so do afflictions to the heart; they mellow it and make it fruitful. These goads in our sides quicken us to our work. Christians are like clocks, the more weight is hung upon them the faster they go.

Foreign News.

The Paris correspondent of the Daily News, writing on the night of the 7th, says that all the news during the week was excessively warlike. The Director-General of the Sardinian Railways had had a long interview with the Emperor. It was announced that the National Guard of Paris was likely to be increased from 30,000 to 150,000, so as to render the regular army of Paris available for a campaign. Lastly, it was reported that the English squadron at Malta had been ordered to the Adriatic.

The Paris correspondent of the Times of the 8th says that "the fact of Austria refusing to enter the Congress unless Piedmont first disarms, and of Piedmont, most probably at the instigation of her powerfully refusing compliance, is, I am again informed, perfectly correct." An article in the Patrie, evidently emanating from a source higher than a merely ministerial one, would to a great extent justify the apprehension that, after all the trouble that has been taken, the meeting of the Congress seems hardly so certain as has been supposed.

The Vienna Journals continue to be most hostile to the government of the Tuileries, and to tauntingly say that Count Cavour is the only man in the world who possesses the French Emperor's secret.

The Vienna correspondent of the London Times writes: "The sincerity of the French government is about to be put to the test, for this government a day or two since proposed a general disarmament. If France accept the proposition, peace will probably be maintained; if she rejects it, war is almost inevitable. Sardinia persists in refusing to disarm unless Austria does so likewise, but the latter cannot possibly suspend her preparations for war as long as the Emperor of the French continues his armaments."

The Austrian Gazette says: "For us the Congress is a secondary affair; the capital point is that the armaments should cease. The Congress cannot meet for a month, and its deliberations will last at least two more. Are we to be spending our money all this while in armaments which will of course be highly useful if we are to fight, but superfluous in the contrary case?"

Letters from Milan announce the arrival at that town of two battalions of Croats. Orders had been issued to the railway directors to hold their lines in readiness for the transport of a fresh corps d'armee of 25,000 men. The roads were encumbered with material for war and army stores.

In Rome, the priestly party look upon the proposed Congress on the affairs of Italy with great dislike and jealousy, as an unjustifiable interference with the internal arrangements of the State. The people too, or at any rate the liberal party—have very little faith in the Congress, and at the most expect that it will only botch up the Italian question so as to avert war for the present.

Count Cavour had returned to Turin, where he was greeted with a popular demonstration. Nearly 10,000 volunteers for the Piedmontese service have arrived here (Turin.)

Letters from Rome, Florence, and other towns of Italy announce the opening of numerous subscriptions for affording pecuniary assistance to the Sardinian government, and also that volunteers have been dispatched to Piedmont.

THE EUROPEAN CONGRESS.—The New York Courier and Enquirer publishes the following, taken from the letter of a friend, who wrote from Paris under date of April 7th:

"Everything respecting Peace or War remains uncertain, but I regret to say that appearances are even more unfavorable to-day than at the date of my last (21st March). Of two circumstances I am assured by an Austrian Diplomat of the first rank, namely, that his Government will not consent to either of two things upon which France insists—namely, to the admission of Piedmont into the proposed Congress, nor to the sitting of the Congress at all, until Piedmont shall have commenced to disarm."

Without being able to quote my authority for that which I am about to state, I beg you to regard it as a fact. Three of the Five Powers of whom (by their representatives) the Congress is to consist (England, France, Austria, Prussia and Russia), three of these five, namely, England, Austria, and Prussia—doubt that the Congress ever will take place. The other two, France and Russia, alone know what will be the fact, for upon their adhesion or objection to that which Austria insists on, everything depends."

AFFAIRS IN ITALY.—The N. Y. Commercial Advertiser prints the annexed extract from a letter written by a distinguished New York merchant at Rome, March 25:

"More anxiety is felt within a few days in regard to political matters in the north of Italy. Here everything is quiet, and I am induced to believe the

Pope could take care of himself were the troops withdrawn. But from present indications, I do not believe Napoleon intends to do it. One thing is certain, it is well known that the French Minister and Antonelli, the Secretary of State, and the nearest and most powerful friend of the Pope, have had a serious misunderstanding. I do not know what will grow out of this. No one can foresee the result, but it causes much speculation as to what the Emperor intends by sustaining his minister in a course which is offensive to his Holiness. I cannot solve his action, unless he desires to have a quarrel with the Pope. The King of Naples is now very ill, and will probably die very soon (but not soon enough). There will be an uprising of the people and a revolution. Sardinia evinces a determined spirit for a fight with Austria. Should such a thing happen, France and Russia will go to her aid. England must remain neutral, although the Englishmen here seem to think she would aid Austria. This, however, is impossible, for should she do it, Napoleon would be in London within a year."

INSANITY.—The Superintendent of the Pennsylvania Hospital for the Insane, in a recent report remarks that no class of society is exempt from the manifestation of the dreadful malady of "a mind diseased." It is found among the purest and the best of all the dwellers upon earth, as well as those who are far from being models of excellence; it is seen in early childhood, and developed after the three score and ten years allotted to man. High social position, exalted intellectual endowments, opulence, cannot be relied upon as a guaranty against mental any more than physical infirmity. Yet temporary attacks of insanity, likely to result in health, involve less loss to an individual and his friends than many other maladies. The curability of insanity in a large proportion of the cases, if properly treated at an early period, is now well established, and many individuals who have thus temporarily suffered are known to have filled high public stations and conducted extended business affairs in after life with perfect success.

TOLERATION.—The London Examiner says:—"The Japanese are not intolerant, for they have three different religions divided into upwards of thirty sects, the votaries of all of which live peaceably together. The persecution of the Christians in the seventeenth century was a political and not a theological one. Before it commenced, the bronzes, or priests of Buddhism, a form of religion introduced from India, were the most importunate in their complaints against the Christians. They petitioned the Emperor against them, who demanded how many forms of religion existed in the Empire, and the reply was thirty-five. 'Well,' replied His Majesty, 'where thirty-five can be tolerated, we can easily have thirty-six. Leave the strangers in peace.'"

A man of considerable eminence in public life (the late Judge Stow), some time before his death, became very much concerned about spiritual things, and a hope for eternity. His great desire was not to patch up a peace with God, not to stupify conscience, not to mistake conviction for conversion; in short, not to cherish a false or unscriptural hope, but to become the subject of a religious experience which would stand any and every test. His remark was this: "I see a great deal of religion around me that does not recommend itself to my judgment. I do not want that kind." When will Christians so live that intelligent observers will deem them examples rather than beacons: when such will say of them, Let me live their life, and die their death?

Dr. Emmons' advice to young preachers was not to preach over thirty minutes, saying, "There are no conversions after the first half hour." Wesley held the same opinion, and said in one of his letters, "If any, then, of the preachers exceed their time (about one hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer the sermon is, the more good it will do. This is a grand mistake."

The pious John Newton says: "I was once in a large company where very severe things were spoken of Mr. W., when one person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known any body convinced of error by what was said of him behind his back. This was about thirteen years ago, and it has been on my mind as a useful hint ever since."

RIDING A HOBBY.—The Archbishop of Dublin tells us of a horseman, who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of horse's hoofs, and never dreaming that they were those of his own beast, he

rejoiced, and said, "This, at least, shows me that I am in some track!" When the second circuit was finished, the signs of travel were doubled, and he said, "Now, surely, I am in a beaten way;" and with a conclusion of every round, the marks increased, till he was certain that he must be in a frequented thoroughfare, and approaching a populous town; but all the time he was riding after his horse's tail, and deceived by the track of his own error. So it is with men who ride a hobby.

Our life is a continual journey toward the grave, shorter or longer as God pleaseth; and many times when we think ourselves far from it, we may be just upon it.

God attaches so much importance to salvation from sin, that in the present moral constitution of the world, every man is responsible to him for the spiritual welfare of his fellow-men.

SCRIPTURE TROPES.

LAMP, *n.* Lit., a light: "Ere the lamp of God went out in the temple of the Lord where the ark of God was, and Samuel was laid down to sleep, the Lord called to Samuel," 1 Sam. 3:3, 4.

—A Metaphor, expressive of any thing morally, intellectually, or spiritually illuminating:—"Thy word is a lamp and the law is light," Prov. 6:23.

—A Substitution, when its being lighted or extinguished is put for the reception or loss of means of guidance: "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out," Prov. 13:9.

LAND, *n.* Lit., the habitable part of the earth: "God called the dry land earth," Gen. 1:10.

—A Metonymy for the people dwelling on it: "Thou hast heard what the kings of Assyria have done to all lands by destroying them utterly," Isa. 37:11.

LEAD, *v.* Lit., to guide or direct in a literal way: "I will lead on softly, according as the cattle that goeth before me and the children be able to endure," Gen. 33:14.

—A Metaphor, expressive of guidance: "I lead in the way of righteousness," Prov. 8:20.

—A Substitution for the same: "Teach me thy way, O Lord, and lead me in a plain path," Ps. 27:11.

LEAN, *v.* Lit., to incline towards or rest against: Samson said, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them," Jud. 16:26.

—A Metaphor, expressive of trust or dependence: "Thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it," 2 K. 18:21. "Lean not to thine own understanding," Prov. 3:3.

LEAN, *adj.* Lit., thin-fleshed: "Seven kine came up out of the river lean-fleshed," Gen. 41:3.

—A Metaphor, expressive of a poor condition or prospect: "And what the land is, whether it be fat, or lean," Num. 13:20.

—A Substitution for loss: "The fatness of his flesh shall wax lean," Isa. 17:4.

LEAST, *adj.* Lit., the smallest in quantity: "He that gathered least, gathered ten homers," Num. 12:32.

—A Metaphor expressive of lowest in favor, or degree: "Set them to judge, who are least esteemed," 1 Cor. 6:4.

—A Substitution for insignificance: "I am the least in my father's house," Jud. 6:15.

LEAVEN, *n.* Lit., a prepared batter or paste for inducing fermentation: "It shall not be baked with leaven," Lev. 6:17.

—A Metaphor, expressive of assimilating influence: "Take heed and beware of the leaven of the Pharisees and of the Sadducees," Matt. 16:6.

LIFE, *n.* Lit., vitality; a condition of existence; or, ability to perform the functions appropriate to any given sphere or condition of being.

—A Synecdoche for the person—the same words ordinarily rendered life, being in these instances rendered persons: "Gather of it, every man according to his eating, an omer for every man, according to the number of your persons"—Heb. lives, Ex. 16:16.

—A Metonymy for the Author or Giver of life. Said the Savior: "I am the resurrection and the life," John 11:25. "I am the way, the truth, and the life," 14:16. "When Christ who is your life shall appear, then shall ye also appear with him in glory," Col. 3:4. "This is the true God, and eternal life," Also for the means, condition, source, or manner of life: "Search the Scriptures; for in them ye think ye have eternal life," John 5:39.—"The words that I speak unto you, they are spirit, and they are life," 6:63. "His commandment is life everlasting," 12:50. "This is life eternal that they might know thee, the only true God," 17:3.

"The body is dead because of sin, but the spirit is life because of righteousness," Rom. 8:10.

LIGHT, *n.* Lit., a luminous effulgence: "God said, Let there be *light*! and there was *light*." And God called the *light* day," Gen. 1:3-5.

— A Metaphor, expressive of any genial influence or favor: "Lift Thou up the *light* of thy countenance upon us," Ps. 4:6. "Thy word is a lamp unto my feet, and a *light* unto my path," Ps. 119:105. "The Lord shall be to thee an everlasting *light*," Isa. 60:19.

LIGHTNING, *n.* Lit., an electric flash, darting with inconceivable velocity, and illuminating the whole heavens: "There were thunders and *lightnings*, and a thick cloud upon the mount," Ex. 19:16.

— A Simile, illustrative of suddenness or visibility: "As the *lightning* cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be," Matt. 24:27. "His arrow shall go forth as the *lightning*," Zech. 9:14.

LILY, *n.* Lit., a flowering plant of great delicacy and beauty, and of a variety of colors: "Consider the *lilies* of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these," Matt. 6:28, 29.

— A Simile, illustrative of tenderness and beauty: "I will be as the dew unto Israel: he shall grow as the *lily*, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree," Hos. 14:5, 6.

— A Metaphor, illustrative of the relation of Christ to true believers: "I am the rose of Sharon and the *lily* of the valleys," Cant. 2:1.

LINE, *n.* Lit., a small cord,—that may be used as a measuring instrument, or as a guide in any operation: "The carpenter stretcheth out his rule, he marketh it out with a *line*," Isa. 44:13.

— A Metaphor, expressive of exactness and certainty in any result: "Judgment also will I lay to the *line* and righteousness to the plummet: and the hail shall sweep the refuge of lies," Isa. 28:17.

— A Substitution, when measuring by it, or any act, is put for just and accurate arrangement: "He hath cast the lot for them, and his hand hath divided it unto them by *line*," Isa. 34:17. "He divided them an inheritance by *line*," Ps. 78:55.

LION, *n.* Lit., an animal—the most courageous of beasts: "Thy servant kept his father's sheep, and there came a *lion*, and a bear, and took a lamb out of the flock," 1 Sam. 17:34.

— A Synecdoche for lions: "The *lion* shall eat straw like the ox," Isa. 11:7.

— A Simile, illustrative of strength, boldness, or of any of the characteristics of the lion: "Thou huntest me as a fierce *lion*," Job 10:16. "The devil, as a roaring *lion* walketh about, seeking whom he may devour," 1 Pet. 5:8. "The righteous are bold as a *lion*," Prov. 28:1.

— A Metaphor, expressive of difficulty or power: "The slothful saith, There is a *lion* in the way," Prov. 22:13. Christ, by an elliptical Metaphor, is denominated "The Lion of the tribe of Judah," Rev. 5:5.

LIPS, *n.* Lit., the exterior of the mouth: "Hannah spake in her heart; only her *lips* moved, but her voice was not heard," 1 Sam. 1:13.

— A Synecdoche for the person: "The Lord shall cut off all flattering *lips*," Ps. 12:2. "Your *lips* have spoken lies," Isa. 59:3.

— A Metonymy for the words spoken: "Iniquity was not found in his *lips*," Mal. 2:6.

— A Substitution, when any act of the lip is put for what would be expressed by it: "They shoot out the *lip*, they shake the head," Ps. 22:7.

LOOK, *v.* Lit., to take cognizance with the eye: "Look now toward heaven, and tell the stars, if thou be able to number them," Gen. 15:5.

— A Substitution for considering with the mind, or directing thought towards any object: "Look unto Me, and be ye saved, all ye ends of the earth," Isa. 45:22. "Looking for the coming of the day of God," 1 Pet. 3:12.

LOOSE, *v.* Lit., to free from restraint: "Loose his shoe from off his foot," Deut. 25:9.

— A Metaphor, expressive of exemption from any disability: "O Jerusalem, loose thyself from the bands of thy neck," Isa. 52:2. "Loose the bands of wickedness," 56:6.

— A Substitution, expressive of any analogous release: "Whatsoever ye shall *loose* on earth shall be *loosed* in heaven," Matt. 16:19.

LOW, *adj.* Lit., depressed in space: "He had much cattle, both in the *low* country, and in the plains," 2 Ch. 26:10.

— A Metaphor, expressive of what is humble, or feeble: "He regarded the *low* estate of his handmaid," Luke 1:48. "When the sound of the grinding is *low*," Eccl. 12:4.

— A Substitution, when the act of making low is put for discomfiture, or humiliation: "A man's pride shall bring him *low*," Prov. 29:23.

CORRESPONDENCE.

The Lost Canon.

The following curious and ingenious piece of satire was written it is said by one M'Gowan a clergyman of Scotland and a dissenter (now deceased) the author of a very odd book called "The Dialogue of the Devils." I copy it from "The Parson's Horn Book, by the comet literary and patriotic club" Dublin: 1831. I doubt if it was ever reprinted in this country. It reminds one of "The lost chapter of the Acts," a similar production that appeared in the Herald some years ago. The author is especially severe on the English established church, though his home made scripture applies equally well "South of Mason and Dixon's Line" among the slave-holding churches of America, and also fits too closely in certain quarters farther North. It has its moral and alas is but too true!

D. T. TAYLOR.

THE THIRD EPISTLE OF PETER TO THE PREACHERS AND RULERS OF CONGREGATIONS.—A LOOKING GLASS FOR THE CLERGY.

One of the best proofs that a prophecy is what it purports to be, is its exact fulfillment. If this rule be adopted in the "The Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy!

INTRODUCTION.

How the following Epistle came to be overlooked by the early saints of Christendom, and by all the Fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts, among the ruins of an ancient city by a miserable wandering monk, create circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained in the Epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfillment of any prophecy with the prediction itself.

TRANSLATOR.

CHAPTER I.

The Style and Manner of Living.

1. Now ye who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see ye take unto yourselves marks, nay, many outward marks, whereby ye shall be known of men.

2. Be ye not called as men are called, but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name, so may ye show forth your honor and your calling.

3. And let your dwelling places be houses of splendor and edifices of cost, and let your doors be decked with plates of brass, and let your names, even your Reverend titles be graven thereon, so shall it be a sign.

4. Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk, and robes of fine linen, of curious device and costly workmanship, and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

5. Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow, and wherewithal ye shall be fed."

6. And drink ye of the wines of the vintage brought from afar, and wines of great price, then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye shew forth your moderation and your temperance in all things.

7. Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars, and communion tables, and pedestals, and urns of precious stones, and clothes of velvet and scarlet, and vessels of silver.

8. And let there be rooms for the changing of robes, and places for the precious metals and mitres.

9. And let the houses be divided into seats for the congregation, and let every man know his own seat, and let the first seats in front of the altar be for the rich that pay by thousands, and the next for the poorer that pay by hundreds, and the last for those that pay by tens. And let the poor men sit behind the door.

10. And let the seats be garnished with cushions and crimson cloth, and with fine velvets, for if the houses of players and vain people who deal in idle

sayings and show of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II.

The Choosing of Ministers.

1. When ye go out to choose holy ones to be of your brethren and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not whether they incline to God or mammon.

2. But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

3. Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

4. Nay, age shall make them wise in the things of your wisdom; ye exceedingly cunning in many mysteries, even the mysteries which you teach.

5. Then shall they be fitted for the "laying on of hands;" and when the Bishop hath done his office, then they shall be called Reverend Divines.

6. But if any man believe that he is called of God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel" if he be not made a Divine by your rules, and by the hands of a Bishop, then he is not a Divine, nor shall he preach.

7. He that is chosen of you shall give you honor, and shall be honored of men and honored of women, and verily he expects his reward.

CHAPTER III.

The Performance of Preaching.

1. When ye go to the church to preach, go not by the retired way, where go those that would shun the crowd, but go in the highway, where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

2. Then shall your hearts be "lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you, and the men shall praise you, and the women shall glorify you, even by the women shall ye be glorified.

3. And when ye go in, go not as the unordained, prepared only with a soul to God, and with a heart to man, and with a spirit filled with the Holy Ghost, but go ye in with your pockets full of papers, and full of divine words,—even in your pockets shall your divinity be.

4. And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, and with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

5. And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when to lift your left, and let your motions be graceful, even in your attitude and in your gestures let your grace be. Thus shall ye be pleasing in the eyes of the people and graceful in their sight.

6. Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough in its banks; and at times let it swell like the waves of the ocean, or like the whirlwind on the mountain top.

7. Then shall ye charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you, and likewise the women; ye unto your sayings and unto your persons shall they be inclined.

8. And be ye mindful not to offend the people; rebuke ye not their sins; and when ye rebuke sin rebuke it at a distance, and let no man apply your sayings to his own case;—so shall not he be offended.

9. If a brother shall raise up the banner of war against brother, and Christians against Christians, rebuke them not, but be some on one side and some on the other, and tell the one host that God is on their side, and the other host he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

10. Preach ye not "peace on earth and good will towards men," but preach ye glory to the victor, and victory to the brave.

11. If any man go into a foreign land and seize upon his fellow-man, and put iron on his feet and iron on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not! he has obeyed a golden rule.

12. And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious. So shall ye not offend him, lest peradventure he withdraw himself from your flock.

13. Teach them to believe that ye have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright vail, so bright that through it no man can see.

14. And lo! ye shall bind the judgments of men (and more especially of women,) as with a band of iron; and ye shall make them blind in the midst of light, even as the owl is blind in the noon-day sun; and behold ye shall lead them captive to your reverend wills.

CHAPTER IV.

The Clergy's Reward.

1. "In all your gettings" get money! Now therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and go where each man will pay according to his measure. For verily I say ye must get your reward.

2. Go ye not forth as those that have been sent without two coats, without gold or silver, or brass, in their purses, without script for their journey, or shoes, or staves; but go ye forth in the good things of this world.

3. And when ye hear of a church that is vacant and hath no one to preach therein, then be that a call unto you, and be ye mindful of the call, and take ye charge of the flock thereof, even of the golden fleece.

4. And when ye shall have fleeced your flocks, and shall know of another call, and if the flock be greater, or rather if the fleece be greater, then greater be also unto you the call. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

5. Those you have "freely received," let them "freely give," and let not men have your words, "without money nor without price," but bargain ye for hundreds, and bargain for thousands even for thousands of silver and gold shall ye bargain.

6. And over and above the price for which ye have sold your service, take ye also gifts, and be mindful to refuse none saying, "Lo! I have enough" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of the brow.

7. Yea, take ye gifts of all, and take them in gold and in silver, and in lead; in wine and in oil; in raiment and in fine linen.

8. And the more that the people give you, the more will they honor you; for they shall believe, that "in giving to you they are giving to the Lord" for behold their sight shall be taken from them and they shall be blind as bats and "shall not know what they do."

9. And ye shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall be no longer filthy in your sight. And "verily you will have your reward."

10. (Benediction) In doing these things ye shall never fail. And may abundance of gold and silver flax and spirits, and wine and land, be multiplied unto you, both now and hereafter. AMEN.

Letter from S. Chapman.

Dear Bro.:—When I wrote last, dating Groton, N. Y., Feb. 1st, I was to preach at the Homer chapel, on the following Sabbath, expecting immediately after that to leave for New York. I met the appointment in H. and had an interesting farewell season with that beloved people. That evening Mr C., a prominent man from West Cortland, (4 miles from H.) where I had preached once, some ten days before, called on me with a neighborhood request that I visit that place and hold a series of meetings before I went east. Mr. C. heard that discourse, and was often with us during my stay in Groton, and became a decided believer in the doctrines we hold. Was therefore anxious that his neighbors should hear more on the subject. So I consented to meet the call. Entered upon our work there Feb. 9th. Preached evenings and on the Sabbath for ten days. Our place of worship was a large, commodious school house. It was full, and for most of the time the best of order was observed. Several of our brethren from Homer, and others from B. Hollow (12 miles north) were with us occasionally, and took an active part in the services. This added special interest to the meetings. Quite a number of the most prominent citizens embraced, and heartily confessed faith in the doctrines we taught. Several of them being quite wealthy, and their minister decidedly opposed to their present views, it was feared by our brethren that they might not all abide in the faith. The Lord baffle all opposing influences, and save them in the day of his coming. Even though

it be "so as by fire," is my humble and earnest prayer. Preached again in Homer on the Sabbath, Feb. 20th, that being the fifth Sabbath with that people, on my late return from the west. It was expected that quite a number of the late converts from Cortland and Groton would have been present on that occasion, and united with the Homer church. But it being a stormy day, but few came from abroad. Bro. C. from W. Cortland was present, and did unite with the church, which was very cheering to the brethren there. Notwithstanding the inclemency of the weather, we had a good congregation, who listened with interest to a discourse from Isa. 18:21, 22, after which we attended to the Lord's supper, and again took an affectionate leave of each other, and it was pleasing to know (as the brethren all testified) that our recent labors there had not been in vain in the Lord. On Tuesday Feb. 22d I took the cars for New York. The next day crossed the ferry, and found my way to the Mansion House in Brooklyn. Friends all well. That evening Bro. Harrington, clerk of the church worshipping at No. 207 Bowery, New York, called on us and presented a request from the church that I preach for them on the coming Sabbath. The next day crossed the ferry and visited Dr. Croft and other brethren in the city (all strangers to me) and finally consented to their request. On Friday the 25th crossed the North river and took the cars for Newark (10 miles distant) to consult with Dr. Wallace respecting a tumor on my cheek, of some two years' standing. On a careful examination he unhesitatingly pronounced it a cancerous tumor, and said it was located very near an important artery, and should therefore be attended to without delay. As the Dr. was confident that it might be effectually removed by a thorough application of his remedies, I consented for him then to apply his plaster, he requiring me to visit him and have it renewed twice a week till the work was accomplished. Having thus placed myself under his care, I said to him, "I will now be subject to your order respecting retrenching in eating, drinking or preaching, at least for the time being." The Doctor replied, "Your blood, Mr. C., is good. I shall not, therefore, deprive you of eating and drinking what you please, except swine's flesh; and with respect to preaching, I should think it was in you to preach. Go on, therefore, and preach as much as you please. By that means your mind will be at ease, and the medicine will be more likely to produce the designed effect." Accordingly I returned and met my appointment at the Bowery on the Sabbath. Notice being given through the daily papers, we had a good congregation in the morning, and more in the PM. Professor Whiting being present, and my subject for that time being quite historical, I felt a little embarrassed at first, but soon recovered, and had usual freedom in speaking. The brethren were manifestly comforted, and requested me to supply the desk the next Sabbath; to which I consented, if able to preach. More out on that occasion (the brn. said) than were ever seen in that hall since they occupied it. At the close of afternoon service we attended to the Lord's Supper. This was mutually refreshing. By request I continued to preach there every Sabbath till I left. The fifth Sabbath (March 27th) was to have been my last Sabbath there, and the congregation was larger than at any time before. At the close of afternoon service a liberal contribution was taken for my special benefit. This was timely, and very acceptable; being then under medical treatment and liable also for my board. By special request I stayed another week, and preached to them the next Sabbath, and administered the Lord's supper the second time. It was a solemn and I should think interesting day to all. Besides Sunday worship, we met at the hall on Sunday and Tuesday evenings for prayer and conference. Also at Bro. Harrington's, in Brooklyn, every Friday evening (my boarding-place.) These seasons were truly refreshing, as nearly all, both male and female, old and young, took part in the services, and were blest in so doing. It was cheering to my own heart to hear the brethren say, repeatedly, "Thank the Lord that Bro. Chapman's footsteps have been directed this way. We have been instructed and comforted by the word." &c. Several persons manifested seriousness of mind, seeming to say, "what shall we do?" One young lady in Brooklyn was converted, a very clear case. A prominent member of the Independent church on 16th street was with us at the Bowery the first Sabbath, and being interested invited me to repeat my morning discourse in their chapel the next Wednesday evening. I did so. Text, Heb. 9:27, 28. The house was crowded, and the best attention given to the word. The minister followed with kind and responding remarks. An interesting revival commenced there from that evening. Before the next Wednesday evening arrived, one precious soul was converted, not only to Christianity, but also to the "blessed hope." Titus 2:13. By request I preached there every Wednesday evening for five weeks. Several precious souls were converted, and almost the entire church, minister and all, received the word understandingly, and frankly confessed that they believed the coming of the Lord was near, and might occur at any moment. Truly a happy and devoted people, and we became much attached to each other. On Lord's day March 13th I received a respectful note from the minister of the Moravian church in Brooklyn, inviting me to preach in his chapel the next Tuesday evening. I cheerfully met the call. Our congregation was not large,

but respectful, and attentive to the word. Before services commenced the minister inquired of me what would be my subject. I told him, "The two comings of Christ," and pointed him to my text, Heb. 9:28. Then said he, "I will select hymns that will be suitable for it." He did so, and led in the singing. More appropriate hymns cannot be found in the Advent Harp, and they were sung in the spirit, which helped me exceedingly in preaching. We have since learned that the word was well received by the minister and others. Now having been thus particular in speaking of my recent labors in New York and Brooklyn, while under medical treatment, and for a portion of the time in great pain, I am confident that many will say, for a sick man Bro. Chapman has not been "slothful in business," and may they not add, but "fervent in spirit, serving the Lord"? Now a word further respecting my complaint. For the first two weeks after applying the plaster I suffered considerable pain, but seeing the Doctor twice a week, and being assured by him that the plaster was doing its work, I endured it patiently. On the 15th of March I visited the Doctor at his residence for the fifth time. As he took the plaster from my cheek, the cancer dropped out of its own accord, being about the size and shape of a shag hickory nut. When the Doctor had carefully examined it, and the vacancy it left, he said with a smile, "Be assured, Mr. C. you will have no more trouble from that source; for the disease is completely removed, root and branch." He then applied the healing plaster, with directions for it to be renewed daily till I saw him again at his residence, one week from that time. So I returned in time to meet my appointment at the Moravian chapel that evening. Visited the Doctor again on the 22d. On a careful examination he said, as the cavity was nearly filled with sound and healthy flesh, he would not subject me to the expense of visiting him again, but to continue the plaster as before, and then he would meet me at the Mansion House in B. Accordingly on the 29th he met me there. Presented his bill, much reduced from the amount he ordinarily charges (thus regarding my profession and condition), and pronounced me entirely healed: for which let me ask you, my dear Advent brethren and sisters, to aid me in rendering suitable praise and thanksgiving to our God, who has mercifully directed in the case, and liberated his servant from a disease so unwelcome. When any of our brethren or others are afflicted as I have been, I advise them to call on Dr. Danl. Wallace, in whose skill as a cancer-curer I have the fullest confidence. His residence and office are on Broad street, No 703, Newark, N. J., 10 miles from New York city. As I was arranging to settle my board bill with brother H. (say \$20) Bro. W., who had already contributed \$11 for my benefit, said to bro. H., "I will pay you \$10 toward bro. Chapman's board." "Very well," said bro. H., "then I will give him the balance." I record these various particulars to the praise of God, and to "render honor to whom honor is due." On Tuesday 5th inst. took the cars for home, and arrived here safe that evening. Found my sons and other relatives well. Spent a day or two with them. Visited a few Advent families. Then started for Wallingford (25 miles south) where I designed to preach on the coming Sabbath. Stopped in Berlin (the half-way place) and visited mother B. and bro. and sister P., the only original '43 Adventists in that section. Spent the night there, and had a good and profitable time with them. Arrived in W. on Friday, in time to circulate the notice among the scattered brethren in various parts of the town, so that we gathered a good congregation at their chapel on the Sabbath. The brethren were hungry for the word. I therefore gave them two lengthy discourses, administered the Lord's supper, and in the evening, after listening to a brief off-hand discourse, the brethren and sisters spoke and prayed freely. It was a melting time indeed. That was in fact a day of peculiar interest. Bro. J. B. and wife, of Meriden, were with us on the Sabbath. At their request I appointed to meet the friends in M. Tuesday evening, on my return to Hartford. Pains was taken to notify all who in any wise sympathized with us in the blessed hope, and we had a good gathering at the house of Bro. Curtis (formerly the Advent chapel). After preaching all spoke, protracting the services till 10 1/2 o'clock. The season was refreshing and profitable to each of us. Returned to H. last evening, where I find a good and welcome home in the family of my youngest son, Wm. R. Chapman. Shall remain here some time. Then visit our colored brethren and others in R. I. Think I shall go into Mass. May go as far east as Boston. If so, will endeavor to visit the friends on the way. Did intend to visit the brethren in Haydenville, Mass., but they neglect to answer my letter, and I know not the reason why. If they are living, I hope to hear from them soon. The Lord direct my future steps, is my constant prayer. My P. O. address, for some time to come, will be Hartford, Ct., care of Wm. R. Chapman. Hope the friends will continue to write. Yours, Bro. Bliss, as ever, expecting redemption soon. SAML. CHAPMAN.

Hartford, Ct., Apr. 15, 1859.

PS. Our brother Dr. J. Croft has constantly on hand pure wine of his own manufacture, composed of nothing but the "fruit of the vine" (grape juice) and sugar. It is said to be preferable to any other wine as a medicine; and it is just the thing for sacramental purposes (the Lord's supper). Wish all our churches might be supplied with it. Price \$3 a gallon. Without the addition of alcohol, it is said to keep good for ages. The Doctor resides at No. 108 Columbia street, New York city.

When the Christian has entered into his closet and shut the door; let him stand on his guard with sleepless vigilance. He has secluded himself with his implacable enemies—the flesh and Satan: and if they find him thoughtless against their wiles, his soul shall "be snared and taken."—*Religious Herald.*

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore backs, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

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An Important Volume.

"The Voice of the Church on the Reign of Christ on Earth, by D. T. Taylor. Edited with a preface by H. L. Hastings." 1 vol. 12 mo. pp. 420, price \$1. Postage 18 cts.

"This is a history of the doctrine of the Reign of Christ

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"It is idle to say that he has not succeeded in proving that the Voice of the Church as uttered for centuries thro' her most noted organs taught the pre-millennarian theory which he maintains."—New Church Repository.

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"I am much pleased with it, am anxious to aid you in its circulation."—Rev. J. R. Graves, Ed. Tenn. Bap.

"This book the writer would earnestly recommend to all who seek for information on this general subject."—Rev. D. D. Buck, of M. E. Ch.

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"I am exceedingly pleased with it. It carries a force of evidence that cannot be resisted."—Rev. G. W. Selvidge, Dalton, Ga.

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Address orders, with cash, to H. L. Hastings, Rochester, N. Y. For sale by Lindsey and Blakiston, Philadelphia; G. W. Young, 138 William st., N. Y.; Miles Grant, 167 Hanover st., Boston; H. W. Pray, 191 High st., Providence, R. I.; and booksellers generally. For sale at this office. [Pd. 4 m from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 30, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XIV.—THE NEW WINE.

The first thing which I will present is the new wine of this kingdom. Our Saviour mentions this; and I introduce it first because of what He connects with it. He says, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom," Matt. 24:29, or as it is expressed in Mark's Gospel, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

It was a most affecting occasion when Jesus uttered these words. It was at the last supper, and on the evening before he was crucified. But though such a scene of suffering and shame was just before him, he did not dwell on that,—he chose to administer consolation to his sorrowing disciples. He did so by holding out a blessed hope. He talked of the kingdom of his Father,—of his being there with his people,—and of that being a festive, or joyous time.

Yes, he talked of the kingdom,—the kingdom of God. Prophets had foretold this kingdom, and the sweet Psalmist of Israel had sung of it. A pious captive in Babylon, Daniel by name, was instructed by heaven to show that at the end of all earthly kingdoms, the God of heaven will set up a kingdom which will stand forever; and that the saints of the Most High will take the kingdom and possess it forever and ever. When Jesus was on earth as a man of toil and sorrow, the kingdom was his chief theme, when teaching the people; and he instructed his disciples to pray, "Thy kingdom come." When he was about to endure the cruel death of the cross, he did not cease to talk of the kingdom. After he rose from the dead he was on earth forty days, and often "spoke of the things concerning the kingdom of God." When he was gone to heaven, and had sent the Holy Spirit, his apostles preached the same truths, exhorting Christians to "continue in the faith, and that we must through much tribulation enter into the kingdom of God."

This kingdom, though near, has not yet

come. It will come when Jesus comes again. When the kingdom is here, he will be here too,—for he speaks in our text, of being with his people in it. Before he went away he distinctly said, "I will come again." You know, when Jesus was seen, a long time since, go from the mount of Olives, into heaven, two shining ones appeared, and told those who were looking up, that he who had just passed from their sight, would so come in like manner as they had seen him go into heaven. The apostle tells us that "Christ will appear the second time." He has already appeared as a servant, and to give his life a ransom for many,—he will appear the second time, as a king, and to give eternal life to those who have served him. He came at first as an infant of days, and he ended his earthly course, covered with the deepest shame; but he will come again in power and great glory.—Behold he cometh with clouds, and every eye shall see him.

"How unlike the Babe of Bethlehem!
How unlike the Man that groaned on Calvary!
Yet he it is,—that Man of Sorrows,
O how changed!"

And when he thus comes in his kingdom, with all his holy angels, and all the saints are gathered to him, it will be a festive or joyous occasion, as the poet has it,

"O that will be a happy time,
When Jesus comes again!"

We infer this from the fact that he will then drink new wine with his followers, in the kingdom of God. This shows that it will be a time of festivity, the fruit of the vine being put by a figure of speech for all the provisions which will be found on our heavenly Father's table. You read in the Bible that Esther, Queen of Persia, invited the king and Haman to "a banquet of wine." Of course she provided other things beside wine. So when you are invited to "tea," you expect to partake of a number of good things. And when our Saviour, at the last supper, spoke of drinking new wine with them, in the kingdom of God, he doubtless wished them to understand that a glorious banquet would take place at his return.

Yes, while the new covenant sacrifice was offered at our Saviour's first advent, the new covenant feast will be observed when he comes again. He will come to the feast. The prophet Isaiah, speaking of Messiah coming in his kingdom, says, "The Lord of hosts will make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Jesus promised his followers that they should eat and drink at his table in his kingdom. Luke 22:30. In the Revelation of John, it is said, "Blessed are they which are called unto the marriage supper of the Lamb."

The world has its feasts and joyous times now. The church is to wait for her's. Jesus said before he went away, "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Again, "Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The joy of the world is short—the joy of the church will be forever.

"A day without night,
She'll feast in his sight,
And eternity seem as a day."

O may my young readers so live as to be accounted worthy of being with Jesus and his disciples, in the new kingdom, and not be doomed to weeping and gnashing of teeth, in outer darkness, which will be the portion of those who do not love and serve God. O come to Jesus; devote your lives to him; and you will be at the most brilliant and sumptuous festival which the universe ever witnessed. Do not miss of being there. Methinks I hear you respond,

I will not pursue the pleasures of sin,
The pleasures of virtue do all my heart win.
I mean to partake of the fruit of the vine,
When all the redeemed shall drink the new wine
With Jesus, their King, when he cometh again,
Forever and ever in glory to reign.

The Universalist Father.

Dear Bro. :—A little girl whom we will call Emma, in the town of C. in this State, who had become very much interested in the Sabbath School in the neighborhood where she lived, one day inquired of her

father (who was a Universalist) why he did not pray. "Father," said she, "why do you not pray as they do at the Sabbath School. I love to hear them pray; I wish you would pray," &c.

The father had been a Universalist for years; and although he had much to say of the love of God, yet he had no family altar consecrated by prayer, and evidently knew nothing of the love of God in his heart, however much he might know of the theory of God's love to the human family. But when his own darling child,—one whom he loved as he did his own life,—pressed home to his conscience the gentle though searching rebuke, "Why do you not pray?" and then expressed the earnest desire, "I wish you would pray," he could not withstand the sincerity, reasonableness and earnestness of the child. Her words found a lodgment in his heart, and proved effectual; he began to reflect on his situation; he saw himself a sinner, wretched and miserable, and a subject of God's displeasure. At his first opportunity he attended the house of prayer and requested the prayers of the people of God, and on the Sunday following publicly declared his intention henceforth to be on the Lord's side; and he now speaks boldly in the name of the Lord.

Emma has now a praying father; her desires have been realized; and she now feels happy as she kneels beside her father in their family devotions, as his prayer rises as holy incense before the throne. Thus we see that God, by the use of the most simple means, sometimes accomplishes the greatest results. This individual had doubtless sat under the dispensation of the gospel time after time, and heard the gospel plan of salvation so clearly and forcibly delineated, that his judgment had often been convinced of its truthfulness; but yet unmoved.

"A man convinced against his will
Is of the same opinion still."

But when those simple words of a beloved child fell upon his ear, directed by the Spirit of God, they reached his heart; and, like the prodigal, he "came to himself." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Thus we see the influence that a child may have over those of ripe years, by simply expressing the feelings of the heart. This example of Emma's, is worthy of imitation.

D. E. ATWOOD.

Low Hampton, N. Y., Apr. 14, '59.

Brother Jonathan.

The origin of this term, as applied to the United States, is as follows:—When General Washington, after being appointed commander of the army of the revolutionary war, went to Massachusetts to organize it, he found a great want of ammunition and other means for its defense; and on one occasion it seemed that no means could be devised for the necessary safety. Jonathan Trumbull, the elder, was the Governor of the State of Connecticut; and the General, placing the greatest reliance on his Excellency's judgment, remarked, "We must consult Brother Jonathan on the subject." The General did so, and the Governor was successful in supplying many of the wants of the army; and thenceforth, when difficulties arose, and the army was spread over the country, it became a by-phrase, "We must consult brother Jonathan;" and the name has now become a designation for the whole country, as John Bull has for England.

APPOINTMENTS.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time.

J. LITCH, President.

I. H. Shipman will preach in Waterbury, Vt., the first Sabbath in May.

I will preach in Claremont, N. H., Friday evening, Apr. 22; No. Springfield, Vt., Sunday, 24th; South Reading, Mass., the second Sunday in May.

L. D. THOMPSON.

PS. My P. O. address is Northfield Falls, Vt.

L. D. T.

I will preach (D.V.) at Pike River Falls, Saturday, May 21st, at 6 P.M.; Sabbath, the 22d, at Stone Settlement, at

10 A.M. and 2 P.M. Evening, at 6, at Bro. L. Orcutt's school-house; Monday, 23d, at the Burrough school-house, at 1 o'clock P.M.—after sermon baptize; and Tuesday, 24th at Hyattville, as A. Sargent or F. Mohannat may appoint.

C. P. Dow.
PS. Having removed to East Chazy, Clinton Co., N. Y., I wish to be addressed accordingly. C. P. D.

I have appointments to preach as follows: At Canterbury, Town-house, the 4th Sabbath in April; and at Loudon Ridge the first Sabbath in May.

T. M. PREBLE.

I purpose to preach in Brunswick, Me., yellow school house, the first Sunday in May; in Richmond Corner meeting-house, the 3d Sunday in May.

I. C. WELLCOME.

Elder T. Smith will preach in South Hope, Me. Ap. 30, and May 1; Lincolnville, May 7th and 8th; and Holden, May 14 and 15.

THE MAINE ANNUAL CONFERENCE.—It will be remembered by those who are interested, that it was voted at our last annual conference that the next conference should be appointed by the moderator, and scribe, at such time and place as they should designate, after consulting the churches. It seems by experience that the early part of the summer is an appropriate time for it, for several considerations. I write this notice to call the attention of the brethren to it, and to ask what church or society wishes the conference to meet with them the present year, and what time. Will such please write to Bro. N. Smith of Hallowell, or to me at Richmond soon? The church at Richmond, though very few in numbers, have sustained it four years, liberally, and have enjoyed the blessing of God in so doing, especially the last year. I do not know their minds about it for the future, but think it might be well for other sections of country to hold it with them, each as opportunity may offer. In behalf of others,

I. C. WELLCOME.

Richmond, Me., Apr. 3d, 1859.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Branch—Have thus cr. you on Herald to 971 and ch. S. S. \$2.

H. M. Beck—The \$2 sent J. V. H. pays the bal. due him for 1858, and \$1.25 to the Association on present year, to No. 952.

P. V. West, \$1 on new acct to 958—\$2 cts on old to 919 and \$7.21 to bal. old acct of M. D. Everett, C. Boomhower, R. H. Reed and A. Hawley.

A. Pearce—Sent the 26th by exp., as per direction.

A. M. ASSOCIATION.

TREASURER'S STATEMENT.

The amount needed to be raised to meet the purchase of the Herald office is.....\$2300.
The amount of cash raised first quarter, above expense of collecting, is.....\$567.10
The balance of this is specially looked for from the Lord's stewards.

"The Lord loveth a cheerful giver." Your silver and your gold is the Lord's; and, remember that "Jesus sat over against the treasury, and beheld how the people cast money into the treasury," Mark 12:41.

Besides the above, the Association has had transferred to it towards a permanent fund 12 shares of stock in the Chapel. Who else will thus dispose of their shares?

D. I. Robinson has gone to New York, to take charge of the Advent Mission church in that city.

My P. O. address is Boston, Mass., and my residence is 99 Springfield street. Communications for me, addressed simply, J. V. Himes, Boston, Mass., will come directly to me.

J. V. HIMES.

My Post Office address from the first of May next will be Cainsville, C. W.

S. K. LAKE.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7	copies Miller's Memoirs, gilt, at \$1.25.	Postage 20 cts.
7	" Cumming's D. Life " " 1.	" 14 "
6	" " Genesis, " " 1.	" 16 "
6	" " Exodus, " " 1.	" 18 "
4	" " Ch. Be. Flood, 1.	" 18 "

RECEIPTS.

UP TO TUESDAY, APRIL 26.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Eld. A. Rollins 971, M Winslow 945, J Beckwith 962, R Jackson 945, N Davidson 960, J Jewell 990, Amos Bliss Jr. 945, M M Tracy 960, S Telford 950, A P Donald 945, H S Pearsall 951, S B Hastings 945, R Flint 945, J Lang 945—each \$1.

Wm Young 986, O Kimball 971, M Clark 986, G Wilson 976, Dea I Arms 986, L Carver 971, Mrs R E Hutchins 950, H M Heck 952, E Cooley 950, A P Smith 971, A Weldon 988, E Danham 964 and Dis.—each \$2.

Wm Luther 976—\$2.20 from Jan. 1, and 80 cts on old acct—\$3.

J Shelley 997—\$2.70.

The designators were marshalling people to their places. "Room there, for Marcus Cæcilius!" "You, there, Thraso, give place to the excellent Albinus Felix." "Welcome, Caius

Cælius! There is a place reserved for you in the podium, and for Apicius next the magistrates."

"What sport is there to do, worthy Volero?" demanded Cælius, the same whose conversation we have just been relating.

"By Hercules, sir, excellent. Five Christians, and no chance of their giving in."

"What beasts have they?" enquired Apicius.

"A bear, a leopard, a wild bull, and a boar," said the designator. "They are better than lions—for they show more sport."

In came the people, pouring up the different passages, and quarrelling with each other for the best seats. The knights took their places in the seats behind the podium, which were covered with cushions; the rest of the people were content with seats on the bare stones. At length a flourish of trumpets gave warning of the approach of the Præfect; and as he took his place and bowed to the people, the air was rent with shouts of "The gods preserve Lucius Æmilius!" Almost at the same moment the martyrs were introduced at the door opposite to him, which led under the podium immediately on to the arena. They came forward firmly and cheerfully; the Perpetua and Felicitas had just taken leave of their two babies.

Immediately beneath the Præfect's seat were the dens of the wild beasts; and opposite each of them a post was erected; to these the sufferers were tied.

In the meantime, among the spectators, there was many a civil inquiry after health, many a polite interchange of compliments, and many a congratulation on the fineness of the day.

"Five sestercia to two," cried Apicius, "that Vivia Perpetua is the first to be torn."

"I will take it," said Cælius. "I wish though for the sake of patrician honor, that it might be so; for to see her stand side by side with that contemptible Libyan slave, is too much."

"Hush!" cried his companion, "they are going to fling open the dens."

At that moment two gigantic Numidian slaves appeared, who drew back the exterior bolts of the dens, and then stood aside, covered by a kind of projection from the wall, with so narrow an entrance as to secure them from danger.

And now they heard the shouts and threats of the den keepers, on the opposite side, as they incited the animals to come out. And first of all, champing his tusks, a boar rushed out, and taking an oblique direction, made at Satur; then as if changing his mind, dashed at one of the Numidians, who was imprudently standing outside of his place of safety, and mortally wounded him. At the next moment a leopard, with a wild howl, leapt out, and striking down Revocatus and Saturnius, fled around the arena, without doing them further harm. Last of all, the bull rushing out of his cage, threw down Perpetua and Felicitas, stamped upon them and then passed on in the midst of the arena, bellowing terrifically.

Thus in the first encounter, none of the Martyrs were mortally wounded. The beasts were driven back; and the sufferers led to the gate of the amphitheatre called Sana Vivaria. Then Perpetua and her companion were covered over with a net, and carried back; Satur and his friends were already retired to the posts. The signal being given, a leopard sprung out at the former, and mortally wounded him. Saturnius was attacked by the bear, and after the terrible embrace of a few moments, was set free.

The people began to give signs of impatience that three of their victims escaped the beasts, and the gladiators appeared on the other side of the amphitheatre. Perpetua and Felicitas, being set at liberty, gave each other the kiss of peace, and were followed by Revocatus into the midst of the arena; and there, by the sword of the gladiators, they too entered on their rest. Their bodies were drawn out by hooks into the spoliarium, and there given to their friends; their souls went to that reward for which they had struggled so nobly.

He that never prayed can never conceive, and he who has prayed aright can never forget, how much is to be gained by prayer.—*Dr. Young.*

A Parable.

BY REV. C. H. SPURGEON.

A certain tyrant sent for one of his subjects and said to him, "What is your employment?"

He said,

"I am a blacksmith."

"Go home," said he, "and make me a chain of such a length."

He went home; it occupied him several months, and he had no wages all the while he was making the chain, only the trouble and pain of making it.

Then he brought it to the monarch, and he said, "Go and make it twice as long." He gave him nothing to do it with, but sent him away.

Again he worked on, and made it twice as long. He brought it up again, and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still.

And when he brought it up at last the monarch said, "Take it and bind him hand and foot with it, and cast him into a furnace of fire."—There were his wages for making the chain. Here is a meditation for you to night, ye servants of the devil! Your master the devil is telling you to make a chain.

Some of you have been fifty years welding the links of the chain; and he says, "Go and make it longer still."

Next Sunday morning you will open that shop of yours, and put another link on; next Sunday you will be drunk, and put another link on; next Monday you will do a dishonest action, and so will keep on making fresh links to this chain; and so when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." There is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicines sometimes, when the disease is bad. God apply it to your hearts.

The Weevil in the Heart.

Yesterday afternoon, as we were sitting on the piazza of a beautiful farm mansion the "lord of the manor" brought us a handful of wheat-ears from a neighboring field. They looked fair and promising. To outward appearance there was no defect. But when the farmer rubbed open the little sheathes in which the ripe berry should have been, lo! there was nothing but a tiny, orange-coloured worm! Instead of the golden grain, the destructive weevil. So stealthily had the parent fly deposited her egg in that wheat-ear, so steadily had the worm hatched from that egg done its work of mischief, that the whole ear contained little else than weevil and barren chaff!

A sad emblem this, thought we, of the human heart. Externally the appearances are fair. The profession is good. But no gracious fruits are produced,—there is a weevil in the heart. With one man the weevil is covetousness. It gnaws away the kernel of piety. At the household altar, or at the communion table, he looks like other Christians. But there is no growth in grace, no outflow of holy influence on his family or his circle of associates. God reaps nothing from that man's life. The church gets no revenue of blessing. For in the inner core of his soul the all-seeing Eye detects a destroying worm, the love of mammon.

Another church member grows indifferent to the claims of the closet, the prayer-meeting, the Sabbath school, and of every enterprise of benevolence. When the brotherhood gathers for communion and devotion, he is the absent. Thus in every point he yields only chaff. The reason is clear. There is no kernel of heart-love to Christ. Some weevil of inward sin has consumed it. It is all in vain to look for the daily outcome of a spiritual life, for the soul is as hollow of inward grace as the worm-eaten ear. Occasionally the weevil of worldliness and unbelief infests a whole church, as the worm infests a grain field; and however fair the outward look in either case, the

curse of chaff is upon them. Nothing but the most summary repentance, followed by reviving showers of God's Spirit, can produce any after-growth; even then it is but a thirty-fold yield instead of a sixty-fold.

In the second book of Samuel we read of a sad case of mischief produced by the egg of lust deposited by Satan in a royal heart. On a summer eve the owner of that heart walks on the roof of his palace. The wife of Uriah comes unexpectedly athwart his vision. The lust was there, we fear, already; the temptation brings it forth, just as a July sun brings the deadly worm from the egg. And fearful havoc does the lust work in David's heart, for adultery in the the darkness ends in murder in the daylight.—Even in Hezekiah's heart there was a weevil of pride. "God tried him," that he might see it. Peter had an insect of presumption, Lot, of sensuality, Judas of avarice. Paul must have been troubled with some species of insect, or else he would not have needed the "thorn in the flesh" to correct him.

Reader! has Satan been depositing the egg of some stealthy sin or lust in your heart?—Search for it. Watch unto prayer. Crush the egg, or else when it hath conceived it will bring forth the weevil, and the worm will bring certain death to your piety and your peace,—to your hopes and your Master's harvest.—*T. L. Cuyler.*

Respiration and Suffocation.

A young man, in all the vigor of abounding life, shuts himself up in his room, prevents the access of fresh air, closing the windows, chimney and chinks, lights a pan of charcoal, and seating himself at his writing-desk, begins to unburthen his heart of its sorrow, in the tragic eloquence of one for whom such sorrow is insupportable. The poor boy has been refused the hand of the girl he loves, and believing that without her life would be worthless, he has resolved on suicide. As his pen hurries over the paper the vapor from the burning charcoal fills the room. His pulses throb, his head is hot, his breathing oppressed. The candle is beginning to burn dimly, and its flame lengthens. He is unable to continue. He walks languidly up and down the room and finally crawls to the bed.—Life slowly ebbs. On the following morning, when the door is burst open, a corpse is stretched upon the bed.

A few hours later, she whom he loved, and who loves him, hears of this rash act, which annihilates even hope. In her despair she flings herself into the dark and sullen Seine. The next morning a corpse is exposed at the dreadful Morgue. The casual spectator gazes on it with undefinable awe, as he thinks of the stillness of that wondrous organism, which but few hours before was so buoyant with life. Where is all that mystery now? The body is there, the form is there, the wondrous structure is there, but where is its activity? Gone are the graceful movements of those limbs, and the tender sweetness of those eyes; gone the rosy glow of youth, and the soft eagerness of womanly grace; gone the music of that voice and the gayety of that heart.—The mystery of life has given place to the mystery of death.

What has thus suddenly arrested the wondrous mechanism, and, in the place of two palpitating, vigorous beings, left two silent corpses? The cause seems so trifling that we can only marvel at its importance, when revealed in the effect.—It was the same in both cases, in spite of the difference of the means; that which killed the one killed the other; the fumes from the charcoal pan and the rushing waters of the Seine, interrupted the exchange of a small quantity of gases, and by preventing the blood from getting rid of its carbonic acid, in exchange for an equivalent of oxygen, the fervid wheels of life were suddenly arrested. It is the same cause, acting with milder force, which makes the faces pale of those who issue from a crowded church, and gives a languor to those who have sat for some hours in a theatre, concert-room, or any other ill-ventilated apartments, in which human beings have been exhaling carbonic acid from their lungs. A breath of fresh air quickly restores them, and after

breathing this fresh air, during a walk home, they scarcely feel any evil results of the late partial suffocation. Had the young man's door been burst open, and fresh air admitted to his room, or had the girl been rescued from the river, and made to breathe within a few minutes after her plunge, both would have been finally restored; and the concert-goers, if kept much longer in that ill-ventilated room would have perished, as the lovers perished.—*Blackwood.*

The Power of Prayer.

In a recent Fulton St. prayer meeting, New York, a clergyman related the following narrative. "I have been," said he, "for thirty years connected with the people of my charge.

I have seen many deep and powerful revivals of religion. I have witnessed the triumphs of the grace of God in the conversion of a multitude of souls. But I think I saw, last Monday morning, the happiest man I ever saw in my life. I think I never witnessed such a marked and wonderful triumph of grace. It was the conversion of a lawyer—a man of marked ability and high standing. It occurred in a parish where there was no minister and no stated means of grace. It was in this wise.

"Three pious ladies, acting on a hint thrown out in this meeting—of which the people read in the Observer and the Evangelist, of the importance of united prayer for some specific object, agreed to pray for the conversion of this lawyer. They entered into a solemn covenant with each other to make his speedy conversion the subject of early prayer, and many times a day. And beginning as they agreed, they soon became deeply burthened with anxious desire—so much so, that they could not rest, and they could not be satisfied with simple prayer. They went to the lawyer and told him what they were doing—that they unitedly and daily prayed for his salvation. They asked him if he would not pray for himself. He told them he would, without any distinct impressions of the responsibility he was taking upon himself. He was a man of strict probity and honor.

"As night approached, this lawyer began to meditate upon the promise he had made. He at first thought he would not keep his engagement. Then again he said to himself, 'I am in the habit of keeping my promise to my fellow men; why should I not keep my word with these ladies? Why not? But I do not know how to make a prayer. I have not prayed, or tried to make a prayer, for years. I cannot pray. It is a mockery for me to attempt it. I ought not to have promised.'

"But you have promised, and you must keep your promise," the voice within him seemed to say. "You must pray." He put it over to a later hour, postponing it as long as he could.

At last a late hour of the night was come. His mind was in a tumult. "Oh, what shall I pray for? Let me think what most I need. If I have got to look up to God and ask for something, what shall it be?" Then he began to think about his posture of prayer. "Am I to get down on my knees? I have not bent a knee for ever so long!" And when on his knees before God, he said: "What shall I ask for? What shall I acknowledge?"

It was a terrible conflict. Before this he had not the least idea what his promise involved. To pray was not a mere matter of form. It was something that must be honestly done. So he thought himself:

"I can ask God to show me that I am a sinner, for I am one." He already began to feel it. "I can ask God to bow this stubborn heart;" for he already began to feel how stubborn it was. "I can ask God to show me how such a wretch as I can be forgiven;" for already he began to feel that he was a wretch undone.

He knelt down, and such an overwhelming sense of sin and shame came over him, that he was filled with agony. What he had promised to do, in a light and thoughtless frame of mind, he was now trying to do in great heaviness of spirit. But he determined to be honest and earnest.

Who shall describe what followed?—said the earnest clergyman. Who shall say what passed

in that solitary chamber? Suffice to say that last Monday morning my eyes beheld the happiest man they ever have rested upon in all my religious observation and experience.

The Great Unfinished Problems.

The last of Prof. Mitchell's "astronomical discourses" in New York city, was upon "The great unfinished Problems of the Universe." A grand theme for the princely orator. The introductory statement was as follows:

"I am to speak of the unfinished problems of the universe. This would seem to imply that there are some which are finished; but I know of none such, absolutely. I believe that we are now permitted to announce that the great law of universal gravitation reigns throughout our solar system with absolute command and power. I believe that we can, almost with certainty, announce that its dominion reaches to the fixed stars; and when this is uttered, I think I have told you all the problems that are finished in the astronomical world. When we come to the examination of our own system; when we come to inquire whether we have determined the actual and positive movements of the sun; whether we have reached to the precise and critical knowledge of the movement of any planet; whether we are able to predict, with absolute precision, the place of any of these revolving worlds;—I answer, it has not been done."

From far before the advent of Christ, men have been watching the stars in their courses. Babylon has sprung up, waxed great, flourished mightily, waned, sunk out of sight and out of memory, and been exhumed after its burial of centuries, since this long succession of star-gazers began. From the days of Kepler and Newton, what mighty minds have grappled with these problems, hesitating at no toil and no expense; and still—in the judgment of those who admit nothing as of any worth but a rounded, adjusted, comprehended fact—how meager have been the results. A settled confidence gained in the laws of gravitation—no more. And yet, did Professor M., or any one of his five thousand auditors, feel that in this statement was implied either unworthiness in God, or hopelessness for man? Far from it. Plato calls man "the hunter for truth," and that he pursues such noble game as these problems suggest, in such a magnificent chase as the starry heavens, bespeaks the dignity of his heritage. That these are problems, and not illusory riddles—problems, whose terms are all connected by certain law, each solution to yield an expression for some attribute of God—this, while it is a fundamental article of the astronomer's faith, is also a prophecy of his large reward. These are problems to exercise the energy, the skill, the patience of myriad generations to come—the disciple in solving which, be it remembered, is not of less value than will be the solutions themselves.

That is an interesting conceit of Lord Bacon, in the preface to his *Novum Organum*:

"With regard to the sciences that contemplate nature, the sacred philosopher declares it to be 'the glory of God to conceal a thing, but of the King to search it out': just as the Divine Spirit were wont to be pleased with the innocent and gentle sport of children, who hide themselves that they may be found, and had chosen the human soul a playmate, out of his indulgence and goodness towards man."

God does, indeed, hide himself behind the pebble and behind the planet, that man may, by searching, find him out. So the Christian astronomer, as he looks out beyond Orion and the Pleiades for the rim of the universe, holding fast to that one great law which has, perhaps, passed from theory into fact—the only finished problem of the heavens—finds Whom the previous and patient search but prepares him to enjoy.

But there are other "unfinished problems of the universe" than those within the sphere of the physical. The moral world presents its questions—more immense, more difficult, more glorious. We should expect this. The "seen and temporal," however grand, must be inferior to the "unseen and eternal." The soul and its heritage must transcend the mortal body and its home.

The earnest Christian student is often perplexed and overwhelmed by the difficulties which prevent his harmonizing the doctrines of grace, or following out to their logical results the principles of criticism. There is a system of theology in the Bible, just as there is a system of astronomy in the stars, and a system of geology in the strata of the earth's crust. There is a striking analogy here between nature and revelation. Human freewill, divine sovereignty, original sin, effectual grace, trinity, providence, prayer—these are facts to the Christian student, just as the sun, and the planets, and the fixed stars are facts to the astronomer—but by what central and mediating principle they are reconciled and adjusted and harmoniously combined into one perfectly balanced whole, is a problem infinitely profounder than that which inquires after the wonderful influence which unifies and controls the multitudinous system of worlds in their intricate and stupendous circlings through immeasurable space. We may justly expect that it will require severer study and longer time to solve it.—*N. Y. Examiner.*

The Inexhaustible Fullness.

Mountains have been exhausted of their gold, mines of their diamonds and the depths of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for 6,000 years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion.

Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For, when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness or veiled in the smoke of a burning world, the fullness that is in Christ shall flow on through eternity in the bliss of the redeemed. Blessed Saviour! Image of God! Divine Redeemer! in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up to enjoy!—*Dr. Guthrie.*

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XVIII.

Mr. Editor—Dear Sir:—We have now arrived to your 17th No., in which you positively affirm—that there is no place for the millennium this side of the Advent. And in support of this strange affirmation you bring the great metallic

image seen by Nebuchadnezzar in his wonderful dream which so greatly troubled the Chaldean monarch to know its true import.—For he saw until "a stone was cut out, without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2:34-35.

To know the meaning of all this the King commanded the magicians, the astrologers, the sorcerers, and the Chaldeans to come and show the King his dreams. So they all came and stood before the King to hear him relate his wonderful dream, and give its interpretation. But the King got embarrassed and forgot his dream, and couldn't tell them a word of it. They waited a short time for him to recover himself from his embarrassments, and tried to encourage by the most cheering language, saying—"O King, live forever: tell thy servants the dream, and we will show the interpretation." "The King answered and said, the thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. . . . But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor, therefore shew me the dream and the interpretation thereof." But they thought that the King was very unreasonable to require them to make known to him his forgotten dreams; which he had never given them one item of—to tell him what thoughts had passed his mind when he was in a deep sleep, of which he could not remember one word,—was, truly an unreasonable demand, as they expressed to him.

But the decree went forth that they should be slain, because they could not make known unto the King his mysterious and forgotten dreams. This led the officers of the King to arrest Daniel and his fellows, to be slain. But Daniel answered the king's guard, which had gone forth to slay the wise men, and said, why is the decree so hasty from the King? They told him why. Then Daniel went in to see the King, and talks the matter over with him; and told him not to be so hasty; but to give him reasonable time and he would show the King what he had dreamed about, and the interpretation of it. He granted Daniel's request, and gave him time to consult his God in prayer, which Daniel did and returned to the King, and made known to him the dream and the interpretation thereof, saying, "But there is a God in heaven that revealeth secrets, and makes known to the king Nebuchadnezzar what shall be in the latter days."

By "the latter days," the gospel dispensation is meant. This will not be denied by the negative. Therefore according to the interpretation made known to the King by Daniel, he understood how many different kingdoms shall rise, and rule in the earth, stretching themselves from sea to sea over all this world, until the God of heaven should set up a kingdom in the days of these other Kings, which should be greater in power and might, and which should bruise and break them; until they should fall and be utterly wasted; and the kingdom of God here set up, should fill the whole world.

Thus we are to have the kingdom of God set up in this world where all these other kingdoms have existed,—extending itself from sea to sea and from the river to the ends of the earth. And this is to be "in the latter days," or gospel dispensation, according to the divine interpretation, as given to King Nebuchadnezzar by Daniel 2:28.

Now whatever is to be fulfilled in the latter days, or gospel dispensation must be in this world—in the mortal state; and not in the immortal state, in the world to come. That which was made known to Nebuchadnezzar by Daniel in the interpretation of the King's mysterious dream, was to be "in the latter days," or in the gospel dispensation. Daniel made known to King Nebuchadnezzar in the interpretation of his mysterious dream that in the days of these

earthly kings, before mentioned, the God of heaven should set up a kingdom which should never be destroyed nor left to any other people, but his own—they being the only people that should ever enjoy the blessings of this holy kingdom throughout all the future generations of this world,—and that this kingdom should break in pieces and consume all these other kingdoms and stand forever. (verse 44.)

Therefore the kingdom of God as made known to Nebuchadnezzar by Daniel in the interpretation of the King's mysterious dream, which was to be set up in the days of these earthly kings, before mentioned which should never be destroyed, nor left to any other people, and which should break in pieces and consume all these earthly kingdoms and stand for ever, must have its full, perfect, and entire fulfillment in the latter days, or in the gospel dispensation. No part of it is represented by Daniel as having its fulfillment beyond the period of the latter days, or gospel dispensation. Not one word is said, or intimated by the prophet that it will be the first thousand years of eternity. Such an idea finds no support in the book of Daniel, or anywhere else! It has no foundation from scripture, or reason. It is only sustained by the most unreasonable assertions of erring men, who have unjustifiable desires to sustain their particular theories.

Again—where this kingdom of God is set up, there the millennium will be enjoyed by the people of God. This kingdom of God is set up in this world, in the mortal state. Therefore the millennium will be enjoyed by the people of God in this world in the mortal state.

Now will the negative deny either of the first propositions? If not he cannot deny the conclusion. Will he say that the millennium will not be enjoyed by the people of God where this kingdom of God is set up? I know that he will not dare do it! Will he dare deny that God's kingdom is set up in this world, in the mortal state? This he will not be willing, to admit, nor dare to deny! For Daniel says (verse 44) "And in the days of these Kings shall the God of heaven set up a kingdom," &c. Now where, we inquire were these kingdoms referred to by the prophet, to have their existence? In this world in the mortal state, or in the world to come in the immortal state? Will the negative tell us? If in this world in the mortal state, then it must be in this world, in the mortal state where the kingdom of God will be set up and enjoyed by the people of God. But if it be in the immortal state in the world to come, then we must have these other kingdoms there also! for it is in the days of these Kings, reigning over their kingdoms, while in their strength and power, that the God of heaven sets up his kingdom. Now will you contend that those wicked Kings and kingdoms will exist in all their power and glory in the immortal state in the new earth, previous to the setting up of God's everlasting kingdom? And will these kingdoms there be smitten, broken, and consumed by the kingdom of God in that world? Can you believe it? If you cannot believe it, then cease your opposition to the kingdom of God in this world, and admit our conclusions, that the millennium will be in this world, in the mortal state. It is positively affirmed by the prophet Daniel, verse 44, that God sets up his kingdom in the days of the kings—while they are reigning over their kingdoms in this world, in the mortal state—these kingdoms then exist in the same world, and at the same time God sets up and establishes his kingdom, and they continue thus for a season, otherwise God's kingdom could not break in pieces and consume all these other kingdoms. It is a universally admitted fact, I believe, that no being can act where he does not exist. It is equally certain that no kingdom can act where it does not exist. If then the kingdom of God is to act upon and break in pieces all the kingdoms of this world and consume them, it is certain that it must be fully established over all the world, and if so fully established over all the world, as to break in pieces and consume all these earthly kingdoms, and fill the same world, then there must be found a place for the millennium in this world, in the mortal state. Tell us not then again, that there is no place for the glorious millennium in this world,

this side of the Advent of the Lord Jesus Christ!

The place where the millennium will be enjoyed is just where all these other kingdoms have existed—where the stone that was cut out of the mountain without hands, and that brake in pieces the iron, the brass, and the clay, the silver and golden governments or kingdoms of this world, when the stone that overturns all these governments becomes a great mountain and fills the whole earth.

But says the negative, the duration of this kingdom of God is expressed in such terms that it cannot be in this world, in the mortal state; it is called an everlasting kingdom—a kingdom that shall never be destroyed—that shall stand forever, &c. Now then, if such terms are expressive of a period far too long in its duration for a thousand years in this world, in the mortal state, then they must be equally expressive of a period too long for a thousand years in the immortal state. Consequently if terms are expressive of a period too long for the millennium in this world, they express too long a period for a millennium in the world to come, and cannot be claimed by the negative to prove his millennium in the new earth. But must refer to the eternal state of the righteous subsequent to the last judgment.

EBENEZER PEASLEE.

Newton, April 18, '59.



ADVENT HERALD.

BOSTON, MAY 7, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Ethiopia's Stretched out Hands.

We lately heard a stranger preach from the text in Ps. 68:31, "Ethiopia shall soon stretch out her hands unto God." The preacher affirmed that this was a specific promise of the future evangelization of Ethiopia, that the region thus designated, was that portion of Africa lying between the Equator on the south and Sahara on the north which has been thus denominated for more than ten centuries, and where the Gospel had never reached; that the term "soon" was to be understood on the principle that with the Lord a thousand years are as one day, that this was one of the many passages that promise the conversion of the world, which no Christian could have any doubt of; and that the colonies of Sierra Leone, and Liberia on the western coast of Africa are within the territory thus scripturally referred to.

It is true that the name Ethiopia has been applied to a region of country in the interior of Africa; but every one conversant with the geography of that continent is aware that it is almost exclusively appropriated to an unexplored region about twelve degrees in width from east to west, and twenty-five in length from north to south, extending only about eight degrees north of the equator, not approaching within ten degrees of the desert, and its nearest point being more than two thousand miles distant from the settlements referred to. As its interior is unexplored, and its history is entirely unknown, no one is authorized to say what has, nor what has not been its connection with the worship of the true God.

While, however, this region may have been thus denominated for more than ten centuries, it does not by any means follow that it was the Ethiopia of David's prophecy 28 centuries ago! The Ethiopia of Scriptural history is, in the Hebrew, Cush—the name of the eldest of the sons of Ham—and is properly applicable only to the region lying on the upper waters of the Nile, comprising modern Nubia and Abyssinia, extending eastward into Asia across the strait of Babelmandel, and continuing along the south of Arabia to the Persian Gulf. This was the region settled by the posterity of Cush and was the Ethiopia of David's and of the Savior's time. Lying just south of Egypt it was often spoken of in connection with that country, as it is in the text:

"Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God."

What, then, is the nature of this promise? It is a part of the Psalm of David when he brought up the ark of the Lord from the house of Obed-edom to Jerusalem, with great offerings and rejoicings.—From the history of that occurrence, and from what followed (2 Sam. 6 and 7,) it is evident that during that removal David meditated the erection of the temple; for he said unto the prophet Nathan, after he had returned to his house: "See now, I dwell in an house of cedar, but the house of God dwelleth within curtains." Nathan replied that the king might do all that was in his heart; but in the night following the Lord said to Nathan, "Go tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in"—that work being reserved for his son Solomon. In the 68th Psalm, David refers to the temple which he desired to build and which he did not know then would be denied him, says:

"Because of thy temple at Jerusalem shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

The plain import of this Scripture, then, is that "because of the temple at Jerusalem," so imposing and magnificent did he design it to be, the surrounding nations would be led to recognize the greatness of Israel's Jehovah, by their kings and princes coming with presents and offerings to him—those of Egypt and Ethiopia being especially mentioned—the stretching out of their hands being a substitution for such recognition by bringing presents.

And this was to be "soon;" which is incompatible with the supposition that it is still unfulfilled. For though the term "soon," when applied to the end of the world, is relative to the whole period of the earth's duration, and therefore may be a long interval, yet when spoken in relation to the temple at Jerusalem, and the princes soon coming with presents because of that, the interval must be comparatively limited. In looking for evidence of the fulfillment of this scripture, we find that when Solomon had built the house which David had planned his fame went far abroad, and kings and princes visited him.

We read that "all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year," 2 Ch. 9:23,24. Among these royal visitors it is not improbable that there were princes from Egypt and Ethiopia. We are particularly informed that, "When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bear spices, and very much gold, and precious stones." "And she gave the king an hundred and twenty talents of gold and spices a very great store, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon." Besides that, he had "of all the kings of Arabia, and of the governors of the country," 1 K. 10:1, 15.

"Seba" and "Sheba" are often spoken of in connection in the Scriptures—the former being a son of Cush, and the latter a grandson, are supposed to have settled in Africa to the south of Egypt, in the ancient Ethiopia. And tradition favors the opinion that this Ethiopia was the region whence the queen of Sheba came. Some suppose that she came from another Sheba, on the southern coast of Arabia east of the Red Sea, which also was within the ancient Ethiopia.

Dr. Jenks says: "Ethiopia proper, lay south of Egypt. Its chief city was Meroe, whose queens were named Candace. Its traditions claim for an Abyssinian queen under the name of Maqueda, the queen of Sheba, and that by her Solomon had a son Menilek, who took the title of David I." *Bible Atlas* p. 141.

Again he says: "It is disputed whether the queen of Sheba were of Yemen, whose traditions place her in the list of kings, or of Abyssinnia, whose kings its traditions say sprang from Menilek, Solomon's son by the queen. These opposite sides of the narrow strait of Babelmandel were doubtless occupied by a kindred people under separate, or at times the same government, whose seat was at one time in Arabia, at another in Abyssinnia. So that Sheba, Saba, and the Sabeans may have been on either or on both sides of the strait." *Ib.* p. 151.

Another writer says:

"The Abyssinians boast that their country was the Sheba of Scripture, and that it was converted to Judaism several centuries before the Christian era.

It is much more certain, that prior to the middle of the fourth century, the nation was converted to Christianity, which it has ever since professed. This is, however more tinged with Judaism than among other nations," *Am. En. Cy. Art. Abyssinia*.

The Abyssinians claim that Judaism was introduced into that country by the queen of Sheba. Mr. Bruce the African traveler states that the annals of that country are very full on this point. Referring to them he says:

"They say she was a pagan when she left Azab, but being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son whom he called Menilek, and who was their first king. . . . To Saba, or Azab, then, she returned with her son Menilek; whom, after keeping some years, she sent back to his father to be instructed. Solomon did not neglect his charge; and he was anointed and crowned king of Ethiopia in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom. . . . With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody. . . . All Abyssinia was thereupon converted, and the government of the church and state modeled according to what was then in use at Jerusalem." *Clark's Com.* on 1 K. 10.

Much of the above may be mythical, but it strongly confirmative of the supposition that Judaism was introduced into the Ethiopia of the Scriptures by the queen of Sheba. And this is confirmed by the record in Acts 8:26-35:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.—And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

If one so high in authority in Ethiopia, was in the habit of coming up to Jerusalem to worship, it is quite evident that the religion of Judea was had in honor in Ethiopia. For a single individual could not have held that faith, and retained his position, unless it was at least tolerated there; which it would hardly have been unless it was the acknowledged religion.

And Christianity also, may have been introduced there by this treasurer of the queen of Ethiopia; for on his requesting baptism, and making the confession "I believe that Jesus Christ is the Son of God," Philip baptised him; and he returned a Christian convert, to Ethiopia, where his influence would not unlikely do much to extend the doctrine of Christ. At any rate, if not then, or soon after, it embraced Christianity before the middle of the fourth century. And so prevalent was it, that the town of Gondar alone now contains more than forty ancient stone churches.

McCulloch says: "Abyssinia was included in Ethiopia;" the inhabitants call themselves "Itjopians;" and he mentions a tribe still there "who profess Judaism."

He adds:

"The Abyssinians profess Christianity, but it has little influence on their conduct. At present they are split into three parties, violently opposed to each other. They retain a great number of Judaical observances, abstaining from the meats prohibited by the Mosaic law, practicing circumcision, keeping both the Saturday and Sunday as Sabbaths and regarding fasts as essential. . . .

They have monasteries, both of monks and nuns, who are far, however from professing that rigid austerity which is the boast of the Romish church.—Their veneration for the Virgin is unbounded; and the Catholic missionaries found that they completely outdid in this respect their own ultra zeal. Their saints are extremely numerous, and surpass, in mir-

aculous power, even those of the Romish calendar." *Geog. Dic.* v. 1 p. 16.

"Prior to the middle of the fourth century Abyssinia was converted to Christianity, which it has ever since nominally professed. After the rise and spread of Islamism, those of the Egyptians who were reluctant to change their faith being compelled to fly southwards before the sword of the Saracens, Nubia and Abyssinia became filled with Christian refugees." *Ib.* p. 17.

The Christianity that now prevails there, is admitted to be very corrupt, as it is throughout the greater portion of the world; so that the religion of Abyssinia is often characterized in our school geographies as "corrupt christianity." But however corrupt it may now be, its past and early prevalence there, and the prevalence of Judaism before the Christian era, is demonstrative that the Ethiopia of Scripture did soon stretch out her hands to the God of heaven because of the temple at Jerusalem. And hence the text, are not a specific prophecy of the unfulfilled future,—the country to which it applies having been already converted, first to Judaism and then to Christianity.

The Gospel Triumphant.

It is true that we often take desponding views of Christianity. It is aggressive, and it is progressing. We are indebted to Mr. Sharon/Turner for a collection of statistics, showing the advance the church has made. Here is an abstract of his showing:—

There were Christian communicants in the	
First Century	500,000
Fifth Century	15,000,000
Tenth Century	50,000,000
Fifteenth Century	100,000,000
Eighteenth Century	200,000,000

True there was one century, during the madness of the crusades and locking up of the Bible, after which there was a decrease. But take the past, and you have an advance of 5,000,000 each century, or 146 every day. Is there not really something inspiring in such a view? Let us go on a little longer, and we may well say, "From the tops of the rocks I see them, and from the hills I behold them; who can count the dust of Jacob, and number the fourth part of Israel?"

It is stated that actual statistics show, that during the last fifty years "the number of members in the evangelical Churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eight-fold," while our population has increased only four-fold. So much for the oft-reiterated statement, that the growth of evangelical Churches has not kept pace with the growth of population.—*Western Watchman*.

Would that the above estimate were a true one! But it is best not to be self-deceived.

In the above estimate, the No. given for the Christian communicants of the 18th century, exceeds more than two-thirds of the present entire population of Europe and America! It is apparent, therefore, how loosely the estimate is made. This number, 200,000,000, is not far from the entire population of nominal Christian countries,—only a portion of the population of which are actual professors; these include all the phases of false and corrupt Christianity and false professors. Twenty millions, as the estimate of actual Christians, would be a much nearer estimate of the present number, than the above; and it is a question whether the proportion of heirs of the kingdom to the entire population of the globe, is not less now than it was at the end of the 3d or beginning of the fourth century.

The Infidel Nowhere.

It is impossible for a reasoning being to refrain from anticipations of the future. The heathen has his elysium, the Mohammedan his sensual paradise, and the Christian his heavenly paradise and eternal kingdom; but to what does the infidel look forward? He anticipates going "nowhere." He expects to drop asleep and be for ever unknowing. This is his expectation, if not his ardent desire. The Investigator of this city, in reply to the inquiry, "Where is he?"—respecting the place of sinners in a future state of being answers:

"Very likely they are where they were before they were born—nowhere in particular, which is a much better disposition of them, according to our notion, than to locate them in an Orthodox hell or heaven either. Both these places are alike unattractive to men of correct views, and such men have no desire to reside in such locations."

Mr. Joseph Barker, a prominent Infidel, said at a gathering in Philadelphia in Oct. 1858:

"There was a time when I was full of religion; but now, I believe in no God, no devil, no heaven, no hell, no soul, no spirit, no resurrection, no immortality or eternal life, and rejoice that I am free from them all. I have not a particle of them in my

head, or my heart, or any where else. I never wish to go to the orthodox heaven. I'd much rather go nowhere."

And thus if the question were put to all who profess infidelity, whether they would choose the heaven of the Bible, or nowhere, their election in ninety-nine instances out of a hundred, would be nowhere. That is their anticipated future—a condition in which they will know nothing, fear nothing, care for nothing, hope for nothing! They expect to lie down in peace and to be at ease and quiet. They know that in this present state of existence, they may have sorrows, and that their going hence may be with anguish of spirit, but as soon as their breath ceases they hope to be at rest. For this they look and long. It is the hope of their being—the hope of the whole infidel world.

It is evident from this that the unrenewed heart, when it has fully chosen to array itself against the God of heaven, desires annihilation. It dreads hell and loathes heaven; there is nothing in the character of God, angels, or saints for it to delight in; it dreads to come into the presence of the Almighty, and hence it desires extinction of being, and solaces itself with the French motto, of "Death is an eternal sleep, hell a fable, and the Bible a lie." The doctrine of eternal accountability they will not believe, and so they hug to their hearts the flattering illusion, that disbelieving is equivalent to disproving.

Conservatory of Art, Science, and Historical Relics.

We have received the 2d No. of the Conservatory Journal, devoted to the advancement of the proposed Massachusetts Conservatory, and accompanying it is a plan of a magnificent proposed structure, in the form of a Greek cross, having a central dome 100 feet in diameter and the four arms or galleries that radiate from it being each 200 feet in length by 50 in breadth and terminating also in domes,—the whole to cover about six acres. Such a structure erected at a cost of about \$450,000, would finely accommodate the several societies of History, Science, and Art—giving them distinct apartments, for the preservation and display of their respective specimens and yet bringing them in such close proximity as to enable them to co-operate in common interests and present a united attraction to the citizen or stranger visitor.

It is proposed to petition the city to permit the erection of this in a central position on the public garden; which would afford ample grounds for historical, botanical, zoological, aquarial and other appropriate uses. And then it is proposed to appeal to public and private munificence for the requisite means to carry the whole design into effect.

The credit of the first conception of this measure is due to Mr. Wm. Emerson Baker of this city, who has expended, and is expending largely of his private means to effect it; and it is owing mainly to his persistent and judicious efforts that the attention of the various societies and the public generally has been called to it, and their favorable judgment so universally and heartily gained for it. He has already assumed the pecuniary responsibility of leasing commodious rooms in Summer St. to serve as a nucleus for collections of every thing curious in nature or art,—in view of the proposed institution. The rooms are now ready for the reception of such; and those who will loan or donate any specimens in their collection, may direct them to "Conservatory, Summer St. Boston," with the assurance that they will be choicely preserved and judiciously displayed.

The zeal with which this measure has been taken hold of, is so meritorious of itself, it would be such an attraction and serve purposes so useful, and the great favor with which it is becoming to be regarded, give very great assurance that it is no idle dream, and that its conception will be crowned with the success it deserves.

ITEMS AND NEWS.

At a farm house, near Ballymena, Ireland, a little girl was found by her mother drowned in a churn, into which she had fallen while taking milk from it. In St. Louis, a Mexican fell upon his knees upon the pavement in front of a revolving wax fashion figure, and proceeded with his devotions, in spite of the interruptions of passers by. He had evidently mistaken the figure for some saint or for the Virgin.

To give an idea of what Parisian "society" has become under the second empire, and the august example set by the Court in masquerading and mummery, a lady high in the fashionable world issued cards the other day for a fancy dress ball, with masks, "doors not open until after midnight." Impossible to be more regular in leading an irregular life.

Last week, in the Crawford (Indiana) Circuit Court, four brothers were sentenced to the Penitentiary for horse stealing. The family to which these

brothers belong consist of a father and seven sons. The father and still another son are in jail awaiting trial for horse stealing. One died in the jail at Leavenworth recently, and one is indicted, but not yet arrested.

The Charleston Courier says that the artesian well water of that city possesses decided medicinal properties, and has produced a highly beneficial effect in cases of dyspepsia and nervous debility. Strangers from the North, who have experienced its healing virtues, have made arrangements for receiving regular supplies for home consumption.

Capt. Gookin, of ship Richmond, at this port, states that on the 22d inst., Nantucket New South Shoal bearing North 20 miles, saw at a distance something that appeared like a small island, but on nearing which discovered it to be a dead humpback whale.

Solomon Sturges, one of the wealthy men of Ohio, and a great landowner, is selling his immense possessions because he believes no man has a right to own more land than is necessary for his use, and that of his family. In his advertisement he says, "God has no doubt wisely ordained that land sharks should be cursed; and I can truly say that I am exceedingly anxious to sell all my lands, and get clear of the curse."

On the 30th ult., John Milton Crane, editor and proprietor of the Bonham (Texas) Independent, was shot and mortally wounded, in the streets of that town, by Matthew Saddler, with whom he had quarrelled. He died in a few hours, in great agony. The murderer escaped arrest.

The Albany Argus states that Thomas Y. How, Jr. of Auburn, while engaged in a legal argument, in Syracuse, in the midst of a powerful effort, was observed to commence trembling, the law papers suddenly dropped from his hand, his countenance became contorted, and he dropped to the floor in a state of insensibility. He was copiously bled. His left arm and lower limbs are wholly benumbed.

The wife of Andrew Will, of Ware, awoke one night, and feeling unwell, got up and tried to walk, but could not, and then laid down and died immediately.

Isaac B. Maxwell of Springfield, expressman, while hurrying to the depot in Chicopee to take the cars for home, suddenly ruptured a blood vessel, and fell in the street and died in a few minutes.

Mr. George W. Bates and J. F. Leach of Bridgewater, Mass., discovered a nest of black snakes under a large stone in that town last week, from which they took eighty-nine full grown snakes, whose united length was three hundred feet. Others of the same species were seen peering out in search of their absent neighbors.

A woman named Richards, thirty years old, recently walked with her two children barefoot in the snow from Bracken, Kentucky, to Lexington, a distance of about ninety miles. She had been reduced to utter poverty, and was endeavoring to reach her relatives, who live in Pittsburg, Ohio.

Four of the great caravans of Wombwell's menagerie were recently blown over in a gale of wind at Holywell, England, by which four persons were killed and twelve others very severely wounded. None of the animals got loose. The lions, tigers, and leopards were thoroughly frightened, but the monkeys and other animals in the neighboring cages heightened the excitement by loud screaming and yelling.

The Philadelphia Ledger states that the authorities of that city have under consideration the proposition of removing all the squirrels from the public squares. It is alleged that these little animals cost the city a great deal of money, in consequence of the number of trees destroyed by their "barking" propensities. Also that it costs a great deal to buy nuts for them; and while they please the children with their gambols, the feathered songsters, who would delight both young and old with strains of nature's music, are entirely driven from the squares.

The Cincinnati Gazette says the latest advices in regard to the high water in the Lower Mississippi are of an alarming character. The numerous crevasses have resulted in the overflow of large tracts of country and the destruction of stock, crops, and improvements to an almost incalculable amount. From Memphis down, the river is described as spreading on either hand like a sea, and the marks of desolation are everywhere visible. Scores of plantations and villages are either overflowed or rendered almost uninhabitable.

A man calling himself Lamartine is wandering through the West and raising funds by pretending to commit suicide. He takes laudanum and sends for a doctor and clergyman. They come to him, and find a letter in his room in the most pathetic style of suicide literature. He states that his poverty is the cause of the rash act. He is restored with difficulty, and sympathetic people raise a purse for him and he departs. He raised \$25 in this way last week at Dayton, and \$40 at Sandusky, and depart-

ed with with a "free pass" on the railroad, to commit suicide at some other place.

Mr. Price, the well known fruit grower of Cincinnati, informs the editor of the Gazette that the prospects for a good crop, on his 6000 or 7000 trees, is so fine that if all the fruit now on the trees remains to maturity, the limbs will require props to keep them from breaking.

A Miss Riley of Indiana mixed a seidlitz powder in two different glasses, and instead of pouring them together before drinking, drank them off separately, when the effervescence occurring in the stomach partially strangled her. A dose of mustard was given to make her vomit what she had taken, and a physician sent for, but before he arrived she was a corpse.

Adam Orebaugh, postmaster at Dodsonville, Highland county, Ohio, was arrested last week, and taken to Cincinnati, charged with stealing bank notes and coin from letters passing through his hands.

Information has been received in Hartford from Rev. Mr. Van Lennep, missionary in Tocat, Asia Minor, that on the evening of March 6 the mission premises were burned to the ground. Mr. Lennep only had time to save himself and family from the flames. None of their property was saved. The fire was probably set by some enemy of the mission. Of his losses by this calamity, Mr. Lennep says:

"All my books are gone consisting of some 1600 volumes. Our bedstead, bedding, sofa, tables and furniture in general. * * * All my papers accumulated for twenty-eight years, my lectures in college and at the Seminary; the whole commentary of the Old Testament in French and Armenian (I believe there is no other copy of the latter); my commentary on Romans, of which eight chapters were ready for the press; all my sketches and sketch-books, comprising some twenty or thirty volumes; daguerreotypes of all my friends and the portraits of my children, my very writing materials; all my medicines and medical books—all, all gone."

THE WAR QUESTION IN PARLIAMENT.—By the steamship Bremen we have full reports of explanations in Parliament on April 18th respecting the state of Europe.

It is stated the question of disarmament was that upon which the parties first disagreed, in which state they remain—the difference between Austria and France being this: "Austria proposes a disarmament previous to the Congress. France proposes that the principle of a disarmament shall be acknowledged before the Congress meets; but that the details of that disarmament shall be considered after it has met."

The Earl of Derby states that England has "made one more effort, suggested one more proposition," which he is not at liberty to lay before Parliament.

The Earl of Malmesbury regrets that he is not able to give a more satisfactory account of the pending negotiations; and he observes that, "by a war in Italy, elements will be upheaved that will scarcely be settled within our time." Lord Clarendon said of the principals of the quarrel: "All profess the utmost anxiety for peace and the utmost abhorrence of war; and yet during all this time, preparations for war upon a gigantic and ruinous scale have been made." He thought the proceedings relating to the Congress did not bear out the assumption that there is "an honest purpose or desire to keep the peace."

Mr. Disraeli said it appeared to him that "the elements of a settlement are in existence." Lord Palmerston, also, said there were "well-founded hopes that the peace of Europe will not be disturbed." Mr. Gladstone was of opinion that it was no time to protract negotiations or to stand on ceremony, when "a pure casualty might have the effect of lightening up the conflagration which, once lighted up, cannot be extinguished." As to the course of England, in the event of war, all the speakers took it for granted that it would be neutral, although Lord Derby remarked that the neutrality, as long as it might last, must be an "armed neutrality."

Any of our readers afflicted with Scrofulous complaints, will do well to read the remarks in our advertising columns respecting it. But little of the nature of this disorder has been known by the people, and the clear exposition of it there given, will prove acceptable and useful. We have long admired the searching and able manner in which Dr. Ayer treats every subject he touches: whatever has his attention at all, has a great deal of it, he masters what he undertakes and no one who has a particle of feeling for his afflicted fellow man, can look with indifference upon his labors for the sick. Read what he says of Scrofula, and see in how few words and how clearly he tells us more than we all have known of this insidious and fatal malady.—Sun, Philadelphia Pa.

SCRIPTURE TROPES.

M.

MAN, *n.* Lit., a male of the human species:—"The Lord said, It is not good that man should be alone; I will make him an help meet for him;" and He made "a woman and brought her unto the man," Gen. 2:18, 22.

—A Synecdoche, 1, for the whole race: "God created man in his own image, in the image of God created he him; male and female created he them," Gen. 1:27; 2, for a part of the human organism: "Though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4:16.

—A Metonymy for the affections, or any of the characteristics of man, whether he be renewed or unrenewed: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:22-24.

MANNA, *n.* Lit., the miraculous food wherewith God fed Israel's children in the wilderness: "There lay a small round thing, as small as the hoar frost, on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was," Ex. 16:14, 15.

—A Metaphor, expressive of blessings that flow through Christ: "To him that overcometh will I give to eat of the hidden manna," Rev. 2:17.

MARK, *n.* Lit., a visible effect: "The Lord set a mark upon Cain," Gen. 4:15.

—A Metaphor, expressive of a given result: "I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:14.

MARRIAGE, *n.* Lit., wedlock,—the legal union of husband and wife: "There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called and his disciples to the marriage," John 2:1, 2.

—A Metaphor, expressive of closely united and endeared union: "The marriage of the Lamb is come, and his wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:7, 9.

MEAT, *n.* Lit., the flesh of animals.—As Scripturally used, it is expressive of food of any kind: Jesus "said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of a honey-comb," Luke 24:41, 42.

—A Metonymy for the table on which the meat is set: "For whether is greater, he that sitteth at meat, or he that serveth," Luke 22:27.

—A Metaphor, expressive of any spiritual or intellectual nourishment: "Labor not for that meat which perisheth, but for that meat which endureth unto everlasting life," John 6:27.

MELT, *v.* Lit., to dissolve, or to make a hard substance liquid. They gathered manna "every one according to his eating; and when the sun waxed hot, it melted," Ex. 16:21. "The elements shall melt with fervent heat, the earth also," 2 Pet. 3:10.

—A Metaphor, expressive of the loss of any thing immaterial: "The heart of Egypt shall melt in the midst of it," Isa. 19:1.

MILK, *n.* Lit., a fluid secreted in the breasts of female animals, for the nourishment of their young: "The churning of milk bringeth forth butter," Pr. 30:33.

—A Metaphor, expressive of elementary instruction: "As new born babes, desire the sincere milk of the word, that ye may grow thereby," 1 P. 2:2.

—A Substitution, when feeding with or partaking of milk, is put for giving or receiving instruction: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it," 1 Cor. 3:2.

MIND, *n.* Lit., the understanding, or judgment, whereby we form estimates, distinguish between things that differ. It is not the spirit, which is the agent that thinks and judges, but an attribute of the spirit, by which it reasons: "Their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament," 2 Cor. 3:14. "Even their mind and conscience are defiled," Titus 1:15.

—A Metonymy (1), for the renewed part in those born again: "So then with the mind I myself serve the law of God; but with the flesh the law of sin," Rom. 7:25. (2), for the affections, "which were a grief of mind unto Isaac and Rebecca," Gen. 26:35. If a Levite "come with all the desire of his mind," Deut. 18:6. (3), for the memory: "I am forgotten, as a dead man out of mind," Ps. 31:12. "Bring it again to mind, O ye transgressors," Isa. 46:8. (4), for the purpose or intention, "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind," Prov. 21:27. (5), for the thoughts or imagination: "Thou wilt keep him in perfect peace, whose mind is stayed on thee," Isa. 26:3. (6), for soundness of mind, "Clothed in his right mind," Mark 5:15. (7) for the will: Feed the flock, "not for filthy lucre, but of a ready mind," 1 Pet. 5:2. (8) for the instruc-

tions or teachings communicated, "Who hath known the mind of the Lord? but we have the mind of Christ," 1 Cor. 2:16.

MORNING, *n.* Lit., the beginning of the day; when the night is ended: "Job rose up early in the morning, and offered burnt-offerings," Job 1:5.

— A Simile, expressive of the dissipation of darkness or difficulty of any kind: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily," Isa. 58:8.

— A Metaphor, expressive of the beginning of a new era, of a time of prosperity, &c., "Weeping may endure for a night, but joy cometh in the morning," Ps. 30:7. "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning," i. e. of the resurrection, Ib. 49:14.

MOTHER, *n.* Lit., a female parent.—Eve "was the mother of all living," Gen. 3:20.

— A Metaphor, expressive of that which has preceded in time, and to which a relation is sustained analogous to that of a child to its mother, "Jerusalem which is above is free, which is the mother of us all," Gal. 4:26.

MOURN, *v.* Lit., to grieve, or lament, "Jacob mourned for his son many days," Gen. 37:34.

— A Metaphor, expressive of desolation, "How long shall the land mourn, and the herbs of the field wither?" Jer. 12:4.

MOUTH, *n.* Lit., the aperture between the lips, or the opening to any cavity.—"Who hath made man's mouth?" Ex. 4:11. "A great stone was upon the well's mouth," Gen. 29:2.

— A Metonymy for the words spoken.—"I called my servant, and he gave me no answer; I entreated him with my mouth," Job 19:16.

— A Synecdoche for the person: "The mouth of the righteous speaketh wisdom," Ps. 37:30.

— A Metaphor, expressive of any opening.—"If the earth open her mouth and swallow them up," Num. 16:30.

MULTITUDE, *n.* Lit., a large assemblage of people.—The Midianites "came up with their cattle and their tents, and they came as grasshoppers for multitude," Jud. 6:5.

— A Metaphor, expressive of what is abundant or numerous, "Should not the multitude of words be answered?" Job 11:2. "According unto the multitude of thy tender mercies blot out my transgression," Ps. 51:1.

MUSIC, *n.* Lit., the melody or harmony of sounds.—"At what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer and all kinds of music, ye shall fall down and worship the golden image," Dan. 3:5.

— A Metonymy, for the instrument, or for the object of music, "Behold their sitting down and their rising up: I am their music," Lam. 3:63.

N.

NAKED, *adj.* Lit., unclothed.—"They were both naked . . . and were not ashamed," Gen. 2:25.

— A Metaphor, expressive of the absence of ornament, or disguise.—"Hell is naked before him, and destruction," Job 26:6.

NAME, *n.* Lit., the proper denominative of any thing.—"Whatsoever Adam called any living creature, that was the name thereof," Gen. 2:19.

— A Metonymy for the person or thing that is named.—"I will praise the name of God with a song," Ps. 69:30.

NEST, *n.* Lit., a lodgment made by birds, wherein to lay their eggs and hatch their young.—"The foxes have holes, and the birds of the air have nests," Matt. 8:20.

— A Metaphor, expressive of any snug or secure retreat.—"Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord," Jer. 49:15.

NET, *n.* Lit., an instrument for taking birds or fishes.—"In vain the net is spread in the sight of any bird," Prov. 1:17.

— A Metaphor, expressive of any entangling agency.—"God hath compassed me with his net," Job 19:6.

NIGH, *adv.* Lit., near in space, or time.—"Your redemption draweth nigh," Luke 21:28.

— A Metaphor, expressive of ease of access.—"The Lord is nigh to all that call upon him," Ps. 145:18.

NIGHT, *n.* Lit., the part of the day between sunset and sunrise.—"God called the light day, and the darkness he called night," Gen. 1:5.

— A Metaphor, expressive of a period of ignorance, or adversity.—"The night is far spent, the day is at hand," Rom. 13:12. "The night cometh when no man can work," John 9:4.

NOURISH, *v.* Lit., to train up, or to administer sustenance to the body.—"Pharaoh's daughter nourished him for her own son," Acts 7:21.

— A Metaphor, expressive of the administration of spiritual food.—"Thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine," 1 Tim. 4:6.

O.

OIL, *n.* Lit., the juice of olives.—"He that loveth wine and oil shall not be rich," Prov. 21:17.

— A Metaphor expressive of pleasure: "To give unto them beauty for ashes, the oil of joy for mourning," Isa. 61:3.

OPEN, *adj.* Lit., unclosed: "Every open vessel, uncovered, is unclean," Num. 19:5.

— A Metaphor, expressive of what is apparent, or manifest: "Open rebuke is better than secret love," Prov. 27:5.

ORNAMENT, *n.* Lit., an article or addition that embellishes: "A bridegroom decketh himself with ornaments," Isa. 61:10.

— A Metaphor, expressive of any moral or intellectual grace: "Even the ornament of a meek and quiet spirit," 1 Pet. 3:4.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Fullness of Jesus.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains
White, in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem!

I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases—
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraceth;
I on his breast recline.

I love the name of Jesus—
Immanuel, Christ the Lord;
Like fragrance on the breezes
His name is spread abroad!

I long to be like Jesus—
Meek, loving, lowly, mild;
I long to be like Jesus
The Father's holy child!

I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Conviction and Conversion.

My soul is weary of this world,
Its fancied joys and pleasures;
I care not for its gilded toys,
Or all its golden treasures;

For there's a whispering inward voice
Which comes at morn and even,
And wakes a longing in my heart
For peace and joy and heaven.

Oh this must be the Spirit's voice,
My mind so sweetly drawing.
Lord, I obey; to Thee I come
For mercy richly flowing.

'Tis done! I have His pardon sealed;
My sins are all forgiven;
Jesus is now to me revealed,
And all the joys of heaven.

ACORN.

The Previous Choice.

The plan of Redemption through Christ, in its design, operation, and its ultimate result, was evidently all taken into account and settled, before the foundation of the world. The inference drawn from direct scripture leads us to suppose it; the multifarious scenes of earth go to sustain it; and the final result as drawn from prophecy confirms it. It was "fore-ordained before the foundation of the world," that men should be redeemed "with the precious blood of Christ as of a lamb without blemish and without spot." 1 Peter 1:18-21. Thus constituting him a "Lamb slain from the foundation of the world." Rev. 13:8. And when Christ came he began to unfold those things "kept secret from the foundation of the world."—Matt. 13:35. And these "unsearchable riches of Christ," and "the fellowship of the mystery, which from the beginning of the world hath been hid in God" were committed to his apostles. Eph. 3:8,9.—It being the

apostles "who first trusted in Christ;" and "chosen in him before the foundation of the world." Ib. 1:4,12. But this choice was "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. Hence all the just who do not worship the beast or his image have their names "written in the book of life from the foundation of the world." Rev. 7:8. They being "In hope of eternal life, which God that cannot lie, promised before the world began."—Titus, 1:2. For they expect an inheritance "prepared for you from the foundation of the world."—Matt. 25:34. The divine scheme seen in shadow at the beginning, will present itself in all the beauties of reality at the end, so that the twain will shew one master hand in the design and result. O, infinitude of knowledge.—Truly, our God is wise of heart, there is no searching of his understanding. While God foreknew, it does not follow that he decreed all things done under the sun. Man's free agency is not impaired in the least, overruled, or any arbitrary decree by which free and deliberate action could not be had, either to do good, or to do evil. But God's infinite knowledge scans the man's life from the first vital breath to the last; and after urging upon the man the means of salvation, and shewing him the necessity of acceptance, and consequence of refusal, God seals the verdict man freely chooses to render. And thus the saved and lost were known before the world began; and the saved were written in the Lamb's book of life, because they prayed, labored and hoped for it to be put there, and God knew this before the foundation of the world.

No act, or event then, either surprises God or disconcerts his plans. What a world of evil and sin, has been prevented by God's foreknowledge! what a singular scene would this world present, did not God foreknow the minutest iota of things to transpire!

God foreknowing all events and disposer of them, he oftens shews before the calamities to come, and thus the "wise man foreseeth the evil and hideth himself: while the foolish "through unbelief and stubbornness "pass on, and are punished." While God foreknew all things, man's salvation materially depends upon his own choice and action here. "He that endureth unto the end the same shall be saved." And all such as do so are in the book of life; for they "seek for glory, honor, immortality, eternal life," and they that seek shall find.

J. H. CLARK.

Allenstown, N. H.

Home Missions.

NO. II.

In my first, I put the question to our brethren in Maine, Shall we make another missionary effort? Some may answer, that nearly all our efforts are now on that principle. If this is so, then can we not put it on a footing to increase it, to direct our efforts to given points?

Here let me specify. We notice that in some of the States a society is formed, a fund is raised, and pledged, one or more faithful laborers are chosen and sent out as evangelists, to preach where there is an ear to hear, to supply destitute ones with the word of life, and to open new interests for the message of the kingdom of God. These men go out to preach and visit, to pray and instruct, "from house to house;"—not to preach and peddle, nor to preach without studying the word, and then retire to "bed and study and pray and plan how their family shall be fed and clothed, house-rent paid, and other bills met, until the night is spent, and then arise to pursue some scheme decided upon to earn the money. No, not to go out under these embarrassments; but to preach, with all his energies, the unsearchable riches of Christ, present the claims of the gospel—its hope, and the duty of the people to support, as well as to believe it; take up collections, and receive what may be freely given for the mission, and his family supported with the fund in the missionary treasury.

These are the points I wish to direct your attention to. It is not to interfere with the labors of pastors of churches, nor to draw away their necessary support, but to call into action much that is now dormant, to open a channel for those isolated to put into the treasury of the Lord what they should, where they see a prospect of its being expended as they wish, and to stir up others to emulation to become enlisted in the cause of truth, and to set men of God in the field, who can and ought to preach constantly, but cannot do so because our means are not so directed as to sustain them. Let us remember that God works by means. Yours in behalf of Christ,

I. C. WELLS.

Apr. 11th, 1859.

Dear brother—We have taken this valuable paper since the autumn of '42, and feel that we cannot do without it at present, though times are rather hard. I hope to send you some subscribers for it. There

is not much interest taken in this paper in this section, to my knowledge. The reason is, the people have not had an opportunity to hear the glorious truths of which it treats preached. I think if some brother should take a tour this way, he might give us light on many Bible truths that seem veiled in a mystery to many inquirers after the truth.

I should be glad to see more letters in the Herald. We need encouragement in these days of trials.—Yet those who trust in the Lord shall be as mount Zion, which cannot be removed. Yours in the blessed hope,

LYDIA M. LOWELL.

Perry, Me.

Let each one furnish their quota of letters, and there will be letters in the paper.

We are thankful for all words of encouragement, and hope the intention to increase our circulation will not be forgotten.

A subscriber who has been a reader of the Herald but a short time writes—

"Wishing you much success in your excellent paper, I think we have only to subscribe, pay for and read it, to learn its value and appreciate it. Before I commenced reading it I believed it far less valuable than I have since found it to be. Wishing you success in the spread of the knowledge needed in the last days, and also the pecuniary point of the Association, which I hope we shall all remember according to the ability God hath given us, knowing that religion is something more than good wishes. I hope for one to wish well and to act well."

Bro. Reuben Jackson writes from Steubenville, O., April 18th, 1859—

It does seem to me that the signs of the consummation of all things earthly are multiplying thick and fast around us. There is evidently violence in the land, now as there was in the days of Noah. I long to see some sound and able expounder of the Scriptures here to arouse the slumbering churches, some of whose members have told me that they expected to see all the Jews with their knapsacks on their backs traveling towards Jerusalem. So you see I have none to sympathize or rejoice with me except my wife; and yet I would prefer remaining in this isolated condition rather than to be associated with believers in some of the errors that are afloat.

"The earth, as it moves in its orbit from year to year, maintains its distance of ninety-five millions of miles from the sun; and the sun, except when seen through a hazy atmosphere, at its rising or its setting, seems to be of the same magnitude—to human view an object always small as compared with our own world. But suppose the earth should leave its orbit, and make its way in a direct line towards the sun. How soon would the sun seem to enlarge its dimensions! How vast and bright would it become! How soon would it find the whole field of vision and all on the earth dwindled to nothing!

So human life now appears to me. In earlier years eternity appears distant and small in importance. But at the period of life which I have now reached, it seems to me as if the earth had left the orbit of its annual movements, and was making a rapid and direct flight to the sun. The objects of eternity, towards which I am moving, rapidly enlarge themselves. They have become overpoweringly bright and grand. They fill the whole field of vision, and the earth, with all which is the common object of human ambition and pursuit, is vanishing away!"—Albert Barnes.

When John Wesley was quite a lad, the rectory in Epworth, England, in which he lived, was fired at night by the rabble of the parish, and he was saved at the moment that the roof fell in, and crushed the chamber to the earth. Hence on one of his portraits, he caused an emblem of a house in flames to be engraven, with the motto, "Is not this a brand plucked out of the fire?"

George Whitefield exulting in God, and with eloquent earnestness preaching the doctrine of the kingdom of God, had a seal, the device of which was a winged heart, soaring above the globe, and the motto—Astra petamus. "We seek the stars."

The seal used by Rev. Robert M. McCheyne, of Scotland, had upon it the figure of a descending sun, and over it the words—"Nox venet." "The night cometh."

OBITUARY.

DIED, at his residence in West Becket, Mass., Apr. 12th, '59, of the Pneumo-Pleuritis, my father, EPHRAIM WALKER, in the 61st year of his age.

In early life he gave his heart to his Savior and united with the Baptist church, and to the last maintained his Christian integrity. In 1840 he was led to take heed unto the more sure word of prophecy and felt that the consummation of all things

on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium."—N. Y. Times.

"This work contains a wonderful amount of selections from authors in nearly every age of the church. . . . The views of many hundreds of great minds on a debated question."—Presbyterian Banner.

"It is idle to say that he has not succeeded in proving that the Voice of the Church as uttered for centuries thro' her most noted organs taught the pre-millennarian theory which he maintains."—New Church Repository.

"We recommend this volume to the personal both of millenarians and anti-millenarians."—Literary and Theological Journal.

"We really wish the light here beaming forth to the world, might be blazoned in large capitals on the sky."—Christian Messenger.

"If we should be asked, What Book in connection with the Bible is most needed at the present day? we should answer without hesitation, The Voice of the Church on Reign of the Christ."—Star of Destiny.

"I am glad that such a work as 'The Voice of the Church on the reign of Christ on the Earth,' has been prepared and published. It is calculated, I think, to do much good."—Rev. George Duffield, D. D., Detroit, Mich.

"A large amount of historical evidence."—Ad. Herald.

"I am much pleased with it, am anxious to aid you in its circulation."—Rev. J. R. Graves, Ed. Tenn. Bap.

"This book the writer would earnestly recommend to all who seek for information on this general subject."—Rev. D. D. Buck, of M. E. Ch.

"I like it, and think it fitted to be useful."—Horatius Bonar, D. D., L.L.D., Scotland.

"I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think very new."—Rev. John Cumming, D. D., F. R. S. E., London.

"I am exceedingly pleased with it. It carries a force of evidence that cannot be resisted."—Rev. G. W. Selvidge, Dalton, Ga.

"I have just bought and am reading with much pleasure the Voice of the Church. O that it might be heard in thunder tones through the world."—Rev. John Bray, New York.

"A very elaborate and well arranged statement of authorities upon that highly important subject, well adapted to be eminently useful and acceptable."—Rt. Rev. John H. Hopkins, Episcopal Bp. of Vt.

"So far as I have looked into its pages, I find that its matter evinces peculiar ability and research, and have no doubt it will be productive of good—great good."—E. B. Foote, M. D., Saratoga Springs, N. Y.

Address orders, with cash, to H. L. Hastings, Rochester, N. Y. For sale by Lindsey and Blakiston, Philadelphia; G. W. Young, 138 William st., N. Y.; Miles Grant 167 Hanover st., Boston; H. W. Pray, 191 High st., Providence, R. I.; and booksellers generally. For sale at this office. [pd. 4 m from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 7, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XIV.—THE NEW BODY.

The next thing I must introduce is the *new body*. We shall not be at the glorious feast in such imperfect bodies as those we now have. Therefore after Isaiah has mentioned the feast to be observed at the return of our Saviour, he says, "He will swallow up death in victory, and wipe away tears from off all faces"—that is, the bodies of the redeemed will be so changed, that death and tears can have no place in the kingdom of God.

I am not aware that the word *new* is applied to the resurrected or changed bodies of the saints, unless the learned Doctor McKnight is correct in his view of Romans 6:4, 5, which he renders as follows: "We have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in a new life; for seeing that we have been planted together in the likeness of his death, certainly we shall be also in the likeness of his resurrection." He understands the "new life" or "likeness of the resurrection," to mean our being raised to a new life in the body at the last day.

However, there are plenty of passages to prove that the saints will receive new bodies when the great day of the feast comes, and the Master of that assembly returns in glory. The apostle Paul, in writing to the Romans, tells us that the Spirit who dwells in believers will "quick- en their mortal bodies." To the Philippians he says, "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." He tells the Thessalonians that when the Lord descends from heaven, the dead in Christ will rise first, and that those who are alive and in Christ, will be caught up together with them to meet the Lord in the air, and be forever with him. Writing to the Corinthians he expresses this glorious truth more fully. After speaking of the coming of Jesus and his kingdom, he says, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incor-

ruption." This statement shows the need of new bodies, for the righteous living have flesh and blood or mortality; and the bodies of the dead are gone to corruption.—The apostle next speaks of the new bodies. He says, "Behold I show you a mystery"—I explain to you a divine secret—"we shall not all sleep"—that is, Christians will not all die—"but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must"—that is, to inherit the kingdom of God—"put on incorruption, and this mortal must put on immortality; so when this corruptible,"—meaning the bodies of the dead saints—"shall have put on incorruption, and this mortal"—meaning the bodies of the living—"shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Thus you learn that at the second advent, and the establishment of God's kingdom, the good of every age and clime will receive new bodies. The mighty change taught in the above texts, will give them a new and glorious life. Their moral nature is made new now,—their physical nature will be made new then. Now the inner man, or the soul, is renewed day by day, then the outer man, or the body, will renew its youth forever.

This blessed change will take place.—And not only so, but he has, to some extent, accomplished it. Some have already been raised and translated. The resurrection of Christ gives a specimen and a pledge of what is promised; and the translation of Enoch and Elijah shows what will be done for all the living righteous, when the end comes. What God has done for a few, he can and will do for many. What he has done is only a sample of the great and glorious harvest. It is this blessed hope of "a better resurrection" which has, in every age, cheered and sustained the children of God, in suffering and death. Paul was ready to endure anything if he might attain to the resurrection of the just. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

Then does it not appear desirable to participate in this new and blessed life? Is not the resurrection a precious truth?—Since death entered the world, how many of the Lord's children have died! How many millions, since Cain killed Abel, have suffered a cruel death, in various ways! Some whom we knew, and who were dear to us, have gone to the silent tomb. We sorrowed, but not as those without hope. As the pious Bonar says,

"Saint after saint on earth
Has lived, and loved, and died,
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come."

Not only have so many of God's children died, but those who are alive are mortal, and subject to weakness, pain, sickness, and other ills. With the whole creation, they are groaning within themselves, waiting for the redemption of their bodies. They cannot but long for the appearing of Christ when mortality shall be exchanged for a new and immortal life.

Who would not like to enter a land where there is no death, and in which the inhabitant will not say I am sick! The gospel talks of such a land; and the true Christian is hoping and living for it. To his mind it is a blessed and consoling reality.

O think of the time when the King in his beauty, and all the redeemed millions, shall eat bread in the kingdom of God! Picture to your mind an immortal company,—all faces shining as the sun,—joy filling every heart,—gladness playing on every countenance; all signs of death, mourning and sorrow fully and forever gone! No wrinkled, care-worn, pale, sickly-looking visages at that grand banquet! All will enjoy perfect health, perennial youth, and unfading bloom and beauty!

"Who would not live for ends like these—
So noble, so immortal!"

What child would not like to have the new body, and share in the blessed life forever!

O let us make the happy choice, and then,

When Jesus comes again,
We shall new bodies have;
And we shall ever with Him reign,
And perfect bliss receive.

There will be also a resurrection of the unjust.—The wicked will rise from the dead,—they will rise, says the inspired word, to shame and everlasting contempt, and will go away into everlasting punishment. How awful the doom of those who neglect the great salvation provided by eternal love at immense cost, and offered freely to all!

To Children.

The little birds, at break of day,
Commence their matin songs;
How cheerfully they seem to say,
All praise to God belongs.

And should not little children, too,
Whom God has made more wise,
Praise Him, each morn, for mercies new,
Who all their wants supplies?

RESPONSE OF CHILDREN.

Yes, we should join the feathered choir,
In their melodious lays,
O Lord, our youthful hearts inspire,
Thy holy name to praise.

Then, like the joyous birds, we'll sing,
And trust in God always,
Who cares for us, and everything,—
We'll serve Him all our days.

A. WELDON.

Fingal, C. W.

GOOD SECURITY.—"Uncle Oliver," said the pastor of a country church to an elderly farmer of his flock, "I wish you would carry a load of wood to old Mrs. W., the widow of our Christian brother who lived so long just beyond you on the road to D—."

"I will try to do it," said the farmer, "but to whom shall I look for the pay?"

"Read," said the pastor, "when you first go home, the first three verses of the 41st Psalm, and then, if you want any better security for payment, call on me."

It was but a few days after that the old gentleman met his pastor, and said, "I like that security you mentioned, and have no fear that it will fail me in time of need; for my heart so felt the assurance, when reading it, that I could scarcely close my eyes that night."

A sign over a shoemaker's door, not ten miles from Boston, bears the following inscription:

butes and shues repaired
also ingee ruber souls
put on old butes and shues
the subscriber by the day
laing stun wal ditto.

APPOINTMENTS.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time.

J. LITCH, President.

I will preach in South Reading, Mass., the second Sunday in May. L. D. THOMPSON.

I will preach (D.V.) at Pike River Falls, Saturday, May 21st, at 6 P.M.: Sabbath, the 22d, at Stone Settlement, at 10 A.M. and 2 P.M. Evening, at 6, at Bro. L. Orcutt's school house; Monday, 23d, at the Burrough school-house, at 1 o'clock P.M.—after sermon baptize; and Tuesday, 24th at Hyattville, as A. Sargent or F. Mohannat may appoint.

C. P. DOW.

PS. Having removed to East Chazy, Clinton Co., N. Y., I wish to be addressed accordingly. C. P. D.

I purpose to preach in Brunswick, Me., yellow school house, the first Sunday in May; in Richmond Corner meeting-house, the 3d Sunday in May. I. C. WELLCOME.

Elder T. Smith will preach in South Hope, Me. Ap. 30, and May 1; Lincolnville, May 7th and 8th; and Holden, May 14 and 15.

THE MAINE ANNUAL CONFERENCE.—It will be remembered by those who are interested, that it was voted at our last annual conference that the next conference should be appointed by the moderator, and scribe, at such time and place as they should designate, after consulting the churches. It seems by experience that the early part of the summer is an appropriate time for it, for several considerations. I write this notice to call the attention of the brethren to it, and to ask what church or society wishes the conference to meet with them the present year, and what time. Will such please write to Bro. N. Smith of Hallowell, or to me at Richmond soon? The church at Richmond, though very few in numbers, have sustained it four years, liberally, and have enjoyed the blessing of God in so doing, especially the last year. I do not know their minds about it for the future, but think it might be well for other sections of country to hold it with them, each as opportunity may offer. In behalf of others,

I. C. WELLCOME.

Richmond, Me., Apr. 3d, 1859.

I purpose to be in Melbourne Sunday, May 15th; Durham, May 22d, and Cowansville May 29th; afterward as the way opens and health permits. Will Eld. D. and bro. R. arrange the hour at Cowansville?

R. HUTCHINSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Dr. H. B. Horton.—Mr. E. W. had paid so Oct. 1. Mrs. L. Wood—Your Herald is paid for to No. 964, or to the 7th of next Nov. 28 cts. more would pay to end of the year.

E. P. Warrall.—Balanced your old acct. R. Hutchinson.—The address of A. C. W. is Yarmouth, Nova Scotia. Bro. J. Pearce has offered to aid to the am. of \$5 towards that object—should the other \$20 be otherwise provided for.

S. B. Page, \$1,—book, postage, and bal. on Her. to No. 921.

J. W. Daniels.—Have cr. your Her. to 971, and cr. you for 44 copies of book at 56 cts. on hand. This leaves a bal. due you from Mr. H. of \$3.18. We have not sold a copy for the last year, and think it would be policy for you to lessen the price one-half. Could you make that change in price to us, would make an effort to get them off.

H. T. Plant.—Mailed you draft as per your order, on Freeman & Co., San Francisco, April 29th. J. M. Clark is their agent at Coloma.

S. Brown.—We send regularly. Have again sent Nos. 14, 16 and 17. If again irregular, please to inform us.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAY 3, 1859.

Justus L. Clapp, Homer, N. Y.	\$ 5.
P. W. Higgins	5.
Church in Boston (two Sundays service of ag't)	20.
" " South Reading	2.25
C. P. Whitten	12.
J. V. Himes	20.
S. Bliss, Treasurer.	

TREASURER'S STATEMENT.

The amount needed to be raised to meet the purchase of the Herald office is \$2300.
The amount of cash raised first quarter, above expense of collecting, is \$567.10

The balance of this is specially looked for from the Lord's stewards.

"The Lord loveth a cheerful giver." Your silver and your gold is the Lord's; and, remember that "Jesus sat over against the treasury, and beheld how the people cast money into the treasury," Mark 12:41.

Besides the above, the Association has had transferred to it towards a permanent fund 12 shares of stock in the Chapel. Who else will thus dispose of their shares?

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7 copies Miller's Memoirs, gilt, at \$1.25.	Postage 20 cts.
7 " " Cumming's D. Life " " 1.	" 14 "
6 " " " Genesis, " " 1.	" 16 "
6 " " " Exodus, " " 1.	" 18 "
4 " " " Ch. Be. Flood, 1.	" 18 "

MARRIED, in No. Attleboro' Mass., Apr. 28th, by Elder C. Cunningham. Mr. R. ALBERT FISHER, to Miss ALVINA M. FISHER, both of Wrentham.

RECEIPTS.

UP TO TUESDAY, MAY 3.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

S Parker 971, J Butler 919, S Meach 947, B B Boardman 945, Tho H Prushaw 947, C V Coburn 945, N Gorton 950, S Morrill 945, H G Fraas 971—sent 6 cash Nos. S Rexford 962, S Overturn 971—it has been a going to you to Benetozette—have now chd. it to Boylan's Grove. You do not say which Nos. are missing; E Sabin 963—last cr. was 937; M Cheney 971, E Church 945 and \$1 on acct of J. V. H.—each \$1.

J C Merriek 958, Mrs M Henderson 971, Mrs A B Thompson 976, I F Harlow 955, E Sprague 971, E G Hatch 984, A Lewis 971, L Wait 988—each \$2.

Mr. Lees 945, 50 cts.

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VOLUME XX. NO. 19.

1. As regards this world. It is very manifest that when money is rightly used, it increases and diffuses happiness. It is true, that happiness and money are not so inseparably connected as some seem to imagine; for a believer who has Christ dwelling in his heart, may be happy without a farthing in his pocket; neither on the other hand, are happiness and money altogether disconnected. There is a pleasure in honestly get-

ting money,—in seeing God's blessing descend upon industry, and in knowing that he hears prayer for needed supplies, and enables us to support those dependent upon us, and to "provide things honest in the sight of all men." Laziness is much condemned in God's word, and diligence in business is highly commended, Rom. 12:11, 2 Thess. 3:12, Ephes. 4:27, Prov. 22:29. But let the Christian beware of conformity to the world in his method of getting money; let him remember that honesty is a very extensive word, and that "a good conscience" is its companion, Heb. 13:18. Those who, like Gehazi, procure money by trickery, must expect like him to have a curse along with it.

The Christian, also, will do well to beware of that over anxiety which produces distrust of heart, Phil. 4:6,7, and hides from his view the hand of God, Deut 8:17,18. That is a very important passage, and should be much pondered by all engaged in business, "He that hasteth to be rich hath an evil eye," Prov. 28:22. Those haste to be rich who adopt mean and shuffling contrivances, who have recourse to measures they would tremble for a fellow tradesman to be acquainted with; or who embark in speculations with a hope of getting rich all at once. Such have "an evil eye"—an eye blind to truth and mercy—a covetous, lusting, designing, envious, overreaching eye. This is not the right way to lasting prosperity; such an one is contrasted with an honest man by God himself, and his destiny is also written in the following emphatic words, "A faithful man (a man of upright principles and tender conscience, a trust-worthy man) shall abound with blessings; but he that maketh haste to be rich shall not be innocent." Prov. 28:20. How can that man be happy, however fast he may accumulate property, over whom this sentence hangs, and whose conscience accuses him of meanness and trickery? Of all the diseases to which the souls or bodies of men are exposed, there is not one so tormenting in its influence, or so terrible in its consequences as that of which the apostle speaks,—*"They that will be rich."*

That money may be got, and that money to some extent must be got, no one can deny; but while this is allowed, we should all ponder two short questions, "How?" and "How much?" That some who profess the name of Christ should lay out so much time and energy as they do, simply to get money, may well be questioned. Can it be justified if press of business leads to neglect private or family prayer, or the study of God's holy word? If professors are doing well in the world, and yet can never find time to attend prayer meetings or week-day services; or to spend an hour in visiting the sick and relieving the poor, does not such conduct testify to their covetousness as regards this world, or their unconcern as regards the world to come? Can they be happy while thus chasing shadows and neglecting substance? Have they forgotten the testimony of God, or do they think it untrue? "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever," 1 John 2:17. There must be "moderation," as regards earth's pursuits, or "the peace of God which passeth all understanding" cannot keep the heart.

There is happiness to be enjoyed in prudently using the money which has been honestly gained. "This (the wise man informs us) is the gift of God," Eccles. 5:19. It is not all who possess riches who have the capability of enjoying them. "He (says an old writer) that hath no power to take God's blessings which he keepeth, plays the thief, and robs himself, and a poor beggar is in a better state than he." And yet an infallible testimony assures us that this is "an evil common among men." "A man, to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, it is an evil disease," Eccles. 6:1-3. See also Eccles. 6:1, 8, "There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my soul of good? This is also vanity; yea, it is a

sore travail." In such cases money seems to answer no good end; except to prove its own insufficiency to produce even temporal happiness without God's blessing.

In enjoying the good things which money can procure, we do well closely to study the word "prudence." This will tend to check ostentation and extravagance, and to produce something like a proportion between what is laid out upon self, and what is laid out for God. How many who were getting on well in life have marred their happiness, and ultimately ruined themselves, by spending more than they could afford upon self-gratification, and in order to make an appearance equal to those far more wealthy than themselves. The much coveted, but unnecessary articles of dress and furniture have been procured, but they have not brought happiness, because the anxious question has come along with them, "How are they to be paid for?" or, if these are paid for, how can the style be sustained, and other things be procured to correspond with those already possessed. Whereas, when the fruit of honest industry procures what is suitable to the station; what the purse can well bear; and what will neither excite envy in others, nor pride in the possessor, there is happiness in enjoying the same.

The proportion which should be observed between income and liberality was referred to; and we may observe, further: that there is happiness to be enjoyed in cheerfully parting with money in order to do good to others. The law of Christ, to which all believers profess obedience, is "Give as God hath prospered you;" and if this is not done, there will not be the divine approbation and blessing, and consequently there cannot be real happiness. Some professors can spend large sums in dress, costly furniture, entertainments to their friends, and journeys of recreation, whilst giving comparatively small sums to God's cause and the poor. They seem to be going to heaven in state, while many of God's children want almost the common necessities of life. Is this obeying the plain precepts of Jesus? That great pattern and patron of liberality hath said "That it is more blessed to give than to receive," Acts 20:35. This testimony must be true, it should be remembered, and acted upon. As "one sinner destroyeth much good," so one saint, whose heart the love of Christ constrains, may alleviate much misery, and that even with slender means. The passages of Scripture which inculcate liberality, and the histories which illustrate it, would if all were gathered together, make a considerable volume. No one can deny this who will read their Bibles, and this incontrovertible fact ought to startle the worldly, and stir up the children of God to seek more grace to obey the divine and wondrous precept "to do good, and to communicate forget not;" for with such sacrifices God is well pleased," Heb. 13:16. Shall God speak so largely and lovingly upon this subject and not be attended to? Are there no threatenings to fear,—no promises to encourage? Truly there are, and God is faithful to make all good. Who can bear to meet his frown? Who can afford to lose his blessing? "It is his blessing that maketh rich, and he addeth no sorrow therewith," Prov. 10:22. And He hath declared, that "he who hath a bountiful eye shall be blessed," Prov. 22:19. God's faithfulness stands pledged to make such an one happy.

Is it not kind in him to afford his people opportunities of doing good? By acting thus, he opens to them new sources of enjoyment, Acts 22:35; associates them with his holy angels, Heb. 1:14; but above all, conforms them to himself, Matt. v. 48. Endeavor then, people of God, to banish selfishness and meanness from your hearts; seek grace humbly, lovingly, and with a tearful eye to the great gift of God, to obey God's gracious advice "open thy hand wide to thy poor brother," Deut. 15:7-10; "do good to all men," Gal. 4:7-12; "Give," Luke 6:38; "Sow bountifully," 2 Cor. 4:6,7, so shall the poor, the widow, the fatherless, the outcast, and others who need your aid, bless God for his bounty, conveyed to them by your instrumentality.

To be continued.

How forcible are right words!

Last Hours of Havelock.

He himself was perfectly aware of his approaching end, yet he met his fate with the same composure with which he had faced death so often on the battle-field. He thought of his wife and children far away on the Rhine, whom he should never see more, and felt that it would be a relief to die in their midst; but in this as in everything else, he cheerfully submitted to the will of God. He lay on a litter in a common soldier's tent, and would allow of no attendance but that of his wounded, gallant boy. On this, the last day of his life, Outram came to see him. The two friends had often faced death together, and passed through trying scenes side by side, and a warm affection had sprung up between them.

Outram approached the side of the dying warrior and inquired how he was. Havelock replied that he never should be any better, "but," he added, "for more than forty years I have so ruled my life that when death came I might face it without fear. I am not in the least afraid," said he; "to die is gain. I die happy and contented."

"So be it," was the grave and solemn reply of Outram, as he turned sadly away.

Soon after Mr. Gubbings, the financial commissioner of Oude called to see him. As he entered the low tent, he saw the doctor and one of his aids whispering in a low voice together. A curtain separated the litter on which Havelock lay, from them, and as Mr. Gubbings went behind it and caught a glimpse of the altered countenance of the veteran, he knew at once that death had marked his victim. He lay apparently asleep, on the ground beside him sat his son Henry, pale from his recent wounds, his arm in a sling, gazing mournfully on the face of his father. The tent was still as death, and as Mr. Gubbings looked on the sad spectacle, it seemed almost impossible that only a few days before he had seen that now emaciated form galloping through the smoke of battle.

Havelock finding himself rapidly sinking, left his last message for his wife and children, then told his son to come and see how a Christian could die. He continued to fail through the night, saying but little, but now and then low murmurs would reach the ear, revealing the peace that reigned within, and showing what bright anticipations cheered the passing spirit. The next morning, the 24th, it was evident that before another sun went down, Havelock would be no more. But while this strangely serene and peaceful scene was passing within that humble tent, without all was bustle and commotion. Though feeling deeply for his dying companion in arms, Campbell had no time to lose if he would remove those women and children, and sick, and wounded to a place of safety, and he ordered an immediate march to Alumbagh. The shrill blast of the bugle, and the strains of martial music, and the muffled tread of marching thousands filled the air; but they fell on a dull and listless ear in that soldier's tent. Once they would have enlisted his most earnest attention, but now far different sounds were borne to his dying ear, the song of seraphs and the choral symphony of the skies. What to him were the pomp and panoply of war whose eye had already caught glimpses of the invisible things of God? Fainter and fainter grew the light around; brighter and brighter broke the dawn of heaven on his spirit, and peacefully, calmly he sunk to rest.—*Headley.*

The Burial of Moses.

"And he buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day."—Deut 34:6.

By Nebo's lonely mountain,

On this side Jordan's wave,

In a vale in the land of Moab,

There lies a lonely grave;

And no man dug the sepulchre,

And no man saw it e'er;

For the angels of God upturned the sod,

And laid the dead man there.

That was the grandest funeral

That ever passed on earth;

But no man heard the tramping
Or saw the train go forth,
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

Amidst the noblest of the land,
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Where lights like glories fall;
And the choir sings, and the organ rings,
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truth half so sage
As he wrote down for men.

And had he not high honor,
The hill side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffined clay
Shall break again—most wondrous thought!
Before the judgment day;
And stand with glory wrapped around,
On the hill he never trod,
And speak of the strife that won our life,
With the incarnate Son of God.

O lonely tomb in Moab's land,
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep—like the secret sleep
Of him he loved so well.

[Dublin University Magazine.]

Jacob's Well.

East of the valley is the plain of Shechem, and in an hour and a-half we come up to the "Well of Jacob;" for "he came to Shalem," perhaps the Salim now in the plain, "which was a city of Shechem," and pitched his tent before the city, and bought a part of the plain (the plain of Moreh, Gen 12:6), from the children of Hamor, Shechem's father, for one hundred pieces of silver, perhaps forty dollars.

But his proximity to these Shechemites, who were Canaanites, was the occasion of trouble between their families and of the idolatry of his own; and as in connexion with the mention of strange gods, is that of ear-rings, it is probable that these ornaments were idolatrous emblems. They were "hid under the oak which was by Shechem," before the patriarch left for Bethel and the south. But even after Jacob settled in the south at Hebron, this plain was a pasture land for the flocks of his sons, and they came here because of its richness. This well is "near to a parcel of ground that Jacob" bought, and afterwards "gave to his son Joseph."

If this is the ancient well (and there seems no reason to doubt it), "how many centuries have passed since Jacob drank thereof himself, and his children, and his cattle!" And how many more, filled with the world's tumults, its sorrows, and victories, have swept over this spot since!—He who was greater "than our father Jacob," sat here teaching the women of Samaria!—Churches, and mosques, and wells, have been erected there, and have fallen into ruins; and during these long periods none have been able or willing to cover up or hide this well, until during

the past year, when some Arabs, in their anger at not receiving money from travelers, filled it up with rocks!

At the time the author visited the well, it was open, with ruins lying around; but no mosque or chapel was there, and only twelve or fourteen rocks, three of which covered the mouth. After the removal of these, we carefully measured it from the level of the rocks to the bottom.—Seven feet from the surface is a ledge, and an inclination of the side east-south-east. After adding to our tape, we found the depth eighty-three feet six inches. We then joined halters and ropes, and letting down a rough piece of rock beyond the debris which is around the mouth, seven feet below the surface, we sounded the bottom and brought up some damp, dark soil. The rock also bore marks of the limestone against which it had been rubbed. There were some loose fragments at the bottom, but no water.—Some travelers have stated that on dropping in stones, they heard the splash of water. There was no water there at the time of our visit near the close of December; and it may be that to this irregularity of supply the words of our Saviour alluded—"He would have given thee living water." The well at which our Savior sat was not a living well, but only to be depended upon occasionally. The ruins near the well do not appear to be those of a city, but of the many churches and other buildings erected in times past.—*Osborne—Palestine.*

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1838, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XVIII.—SAMUEL HUTCHINSON.

I still quote from the letter of Hutchinson, as follows:

"When Christ comes to judgment, he comes accompanied only with all his saints and angels, for the restitution of all things, but not for the annihilation of all or most things, as at the ultimate day of judgment. For as the souls of the elect, Rev. 20th, lived and reigned with Christ a thousand years, so the rest of the dead, that is the wicked, they rose not again till the 1000 years were ended. So that it cannot be the ultimate day of judgment before the wicked rise, the beginning of the day of judgment it may be whilst Christ judges those that are upon the earth being accompanied with all his saints for the judging of them, according as the apostle speaks, 'Know ye not that the saints shall judge the world;' &c. But at the ultimate day of judgment, Christ judges the world alone, as you may see in Rev. 20:11."

"But however there may be a glorious estate of a church before Christ appears in the clouds and comes to judgment for the restitution of all things, yet that there will be such a time as Christ's reigning upon earth there are so many scriptures to prove it both in the Old Testament and in the New, that I do not know how they can be answered. We read of a nobleman going in to a far country to receive for himself a kingdom and to return, and of the angels ascending and descending upon the Son of man, and of God's giving unto him the throne of his father David, as in Luke 2nd, and also Rev. 3:22; and so in Rev. 5th, the elders sing, 'we shall reign upon the earth;' and so in Dan. 7th, 'there was given unto him dominion, glory, and a kingdom;' and so in Rev. 20 and 21, and divers other places, both in the Old and New Testament, would be too tedious to recite. There is no point in all the scriptures backed with so many texts to prove the truth of it.

"And methinks it doth much derogate from the glory of Christ to deny him his personal reign upon earth. For shall we grant him his priestly office personally, and his prophetic office personally, and shall we deny him his kingly office personally?

"He took both his priestly and prophetic office personally when he was here upon earth, but his kingly office personally he would not then take because that he reserved till his second coming; for though he would not take upon him his kingly office in this world, yet he will take it upon him in the world to come, which is this new heaven and new earth wherein dwelleth righteousness. I know, saith Job, that my Redeemer liveth, and that he shall in the latter day stand upon the earth. Now if Job shall see him upon the earth he must be raised from the dead again.

"Yea, but you will say, that must be at the day of judgment. So say I too, for I do not hold that Christ will come and reign upon earth till the day of judgment, till he comes to judge those that are upon the earth. But this is not the ultimate day of judgment, because the wicked are not yet raised from the dead; for the rest of the dead lived not again until the 1000 years are finished."

Our author was well read, and carefully fortifies his argument for the personal, millennial reign, by reference to and quotation from Justin Martyr and other of the early Christians; as also the reformers, Mr. John Rogers, Mr. Archer, Mr. Byfield, Mr. Caryl, Mr. Brooks, Peter Sterry, Prof. Alstead, Tillinghast, Jeremy Burroughs, Dr. Homes, Dr. Goodwin, the Catechism of King Edward VI, and John Davenport, of New Haven, Ct.

I shall close his testimony with copying from pp. 37-38 of this very rare little tractate the following

HYMN BY S. H.

The Lord must reign; let all the world be still:

He then shall stand upon Mount Zion's hill.

When he shall judge the world in righteousness;

An hundred forty-four thousand and no less.

Tended with all his saints and angels too,

To give the world an utter overthrow.

Then down goes Pope, and Turk, and all that train,

Which have been persecutors of Christ's name.

All those which ever have a terror been;

In the land of the living are not now seen.

Down to the pit they are all of them gone,

Of their long home to take possession.

He will with fire and with his sword destroy

Those people all that do his saints annoy.

And then the greatest monarch on the earth,

Jehoshaphat's fair vale shall sit beneath.

He'll judge the wicked world of all the wrong,

Which they have done to God's saints all along.

The day of judgment that is now begun;

The final universal is yet to come.

When all the wicked world shall sure appear,

To answer for all their sins committed here:

Their sins not being buried in Christ's death,

They must be cast into the pit beneath:

Where weeping, wailing, woe are without end,

Unto all such as here would not amend.

The heavens and the earth must flee away,—

But that will be at the ultimate day.

When Christ, his saints and angels all shall be

In highest heavens to all Eternity.

Such were the matured convictions of his riper years—the faith that crowned his latter days and dying hours. Whether these obtained among others of the noted Hutchinson family, I know not as yet, but shall endeavor to ascertain in due time.

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 28th and ending in that of Nov. 6. The following is Mr. Peaslee's rejoinder.]

NO. XIX.

Mr. Editor—Dear Sir:—It was proved in my last No. that the kingdom of God was to be set up in this world in the days of those kingdoms represented by Nebuchadnezzar's image i. e. while they were in existence, and in the life time of their kings, and not after they had been smitten, broken and driven away like the chaff of the summer threshing-floor, for it is the kingdom of God set up in their day, that smites, breaks, and drives them away, and then fills the same world, with its own righteousness, peace, and joy. It destroys the wicked governments of those kings—their wicked laws, and institutions,—but not their subjects. If their subjects are all dashed in pieces and destroyed, there could be none left for the kingdom of God to rule over. Human governments and kingdoms are frequently destroyed, while their subjects are preserved to receive from the destroying powers a better king with a better government. So it will be in regard to the subjects of these earthly kingdoms: they will be preserved to enjoy the reign of a better king, with a most glorious constitution and code of laws. A careful attention to the reading of Daniel's interpretation of the king's dreams, will convince you, I think, that you have greatly erred in this matter.

In order that the prophet's interpretation should favor your views, we should read Dan. 2:26, "But there is a God in heaven that reveleth secrets, and maketh known to the king Nebuchadnezzar what shall be in the new earth, in the immortal state, and not what shall be in the latter days." verse 44 should read, "And in the days of these kings shall the God of heaven set up a kingdom in the new earth, in the immortal state, at the coming of Christ and the resurrection of all the just, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, represented by Nebuchadnezzar's image, and it shall stand forever."

For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the golden kingdoms of the new earth: the great God hath made known to the king what shall come to pass hereafter in the immortal state in the new earth, and the dream is certain, and the interpretation thereof sure to be in the eternal kingdom of the Lord Jehovah, and it shall smite, break in pieces, consume, and blow away the golden head of the Chaldean monarch, the silver breast and arms of Medo-Persia, the Grecian kingdom of brass, and the iron legs and feet of Rome.

Dan. 7:14, should read, And there was given to him (Christ) dominion, and glory and a kingdom in the new earth at the resurrection of the just, that all the resurrected people, nations, and languages in the immortal state should serve him: his dominion in the new earth shall be an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Verse 27, And the kingdom and dominion of the new earth, and the greatness of the kingdom under the whole heaven in the new earth, in the immortal state, the eternal kingdom of God shall be given to the people of the resurrected saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions in the eternal and unending world shall serve and obey him. Now how many different languages and dominions will there be, think you, in the kingdom of God in the heavenly world among the redeemed of our race? Will there be many different languages and dominions there? Will not all people, nations, languages and dominions apply much better to this world, to men in the mortal state, than to God's eternal kingdom in the world to come? We think so.

Again, in your comments upon Daniel 7:2-7, 19 you say, "These great beasts, which are four, said the angelic interpreter, are four kings which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." (2:17,18). What kingdom is it that the saints are to take, where will they take it, and where will they possess it—in the mortal, or in the immortal state?

Again, you say, "Between the end of the duration of these four (beast) and the giving of the eternal kingdom to the saints, there is no place for a temporal kingdom of men in their natural bodies and not in subjection to mortal rulers." Again after making some remarks upon the reign of the little horn which made war with the saints and prevailed against them, until the Ancient of days came and judgment was given to the saints of the Most High, and the time came that they possessed the kingdom, you say, "The judgment and the coming of the Ancient of Days, thus usher in the kingdom of the saints, not of the martyrs merely but of the whole body of the redeemed, whose kingdom has been declared to be eternal. And as the little horn continues its aggressions till that epoch. (i. e. the eternal epoch) there is no room for a millennium to intervene." And again you say "The millennium therefore, has no place in the divine economy, except in connection with the coming of Christ, and as the commencing period of the eternal dispensation."

Now then, if you are correct in the foregoing statements, that between the end of the duration of the "four kings and the giving of the eternal kingdom to the saints of the Most High," there can be no millennium, then, neither in this world, nor in the world, to come will there be a millennium! for the millennium is not the eternal kingdom, but a limited reign of the saints with Christ for a period of a thousand years. The eternal kingdom will not be given to the saints until all limited periods with them are past. The millennium is a limited period of a thousand years. Therefore the eternal kingdom will not be given to the saints until the millennium period is past. It matters not where the millennium will be, whether it shall be in the mortal, or in the immortal state. It must necessarily precede the eternal dispensation: for the period of the eternal dispensation must follow, and be subsequent to all limited periods and dispensations. Hence, if the little horn continues its aggressions till that epoch, so that there is no time for a millennium to intervene, then, there will be no millennium, neither in this, nor in the new earth:—for if the little horn makes war with the saints until the eternal kingdom is given to them, his war with them must continue through the millennium, wherever it may be.

As to the judgment brought to view Dan. 7:9,10, we say, that it has no reference to the final judgment at the end of this world, when the dead small and great shall stand before God, but to the judgment which was to be executed upon the fourth beast, because "the rest of the beasts" that are to have their dominion taken away at this judgment, are to have "their lives" prolonged for a season and time, subsequent to this judgment. Will these beasts, think you, have "their lives prolonged for a season and time" subsequent to the final judgment at the end of this world?

This judgment here, consists in the taking away of the dominion of these kings, and the giving to the saints of the Most High the possession of the governments of this world, which is the commencing period of the millennium. No reference is here made by the prophet to the destruction of this world by fire, and the elements melting with fervent heat, and the appearance of the new heavens and earth, nor of the resurrection of the dead at this epoch. Not one word mentioned about these great, and all important events. The logical inference, therefore is, that none of the events will transpire at the judgment brought to view Dan. 7:9-10, hence, it cannot be the final judgment of our race at the end of the world. But a judgment executed upon these kings in taking away their dominion, and giving the rule and possession of this world to the people of God.

Again you affirm—"In the tenth chapter of

Daniel's prophecy, there is commenced another vision, which continues through the eleventh and twelfth. Like the former ones it is also consecutive, and gives a succession of events that fill up the whole inspired future of this world's history, without there being any place, as there most surely would have been had such a place existed, for a millennial period of righteousness."

Let us see if there is not a place found by the prophet in the twelfth chapter of Daniel, for a millennium verse 19-11. "And he said go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days."

This is the last desolation—here the reign of wickedness ends in our world,—with the twelve hundred and ninety days. Then comes the millennial period of righteousness—verse 12:13: "Blessed is he that watcheth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

There is most certainly a period of blessedness brought to view in the verses, which is to be subsequent to the last period of the everlasting reign of wickedness in our world, and which is to be this side of Daniel's resurrection, for at the end of these days of blessedness he is to rise from his rest and stand in his lot. There is therefore a place found in this chapter for a millennial period of blessedness this side of the general resurrection of the just, which our friend on the negative has unfortunately missed, or overlooked in his study of the holy scriptures.

EBENEZER PEASLEE.

Newton, April 18, '59.



ADVENT HERALD.

BOSTON, MAY 14, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Truth vs. Error.

"Truth is uniformly and ever the same." It does not vary from age to age; but what is truth in one age is truth in all ages. It invariably appears in the same plain and artless dress, from generation to generation, and never needs re-modeling to suit the changing moods or fashions of men. By its characteristic of permanency and uniformity, therefore, the truth may ever be recognized. It is always to be found in the "old paths," and is ever clothed in "the form of sound words." It has no disguises, and is never a previously unknown novelty.

Error, in marked contrast with the truth, is ever changing its shape, and appearing in new forms of dress. When beaten from the field of enquiry, in one shape, it soon assumes another and attempts to do that insidiously which it can never do by open and candid argument. At one time, error is prevalent in one form; and at another time, in another,—some other of its ever varying phases being the fashionable mode by which the great adversary seeks to ruin souls.

That God should permit this, may at first seem surprising; but a study of the history of the church will show that God sometimes uses error as well as truth, to try his church. Often has the truth been the more clearly unfolded, when some opposing error has arisen and sought to obscure it. The hearts of many have been developed by their embracing the error, and thus showing their disrelish of the truth. The prevalence of error, also gives occasion for additional faithfulness in the presentation of truth; whereby the reason becomes enlightened, and those who love the truth become more confirmed in it, and

better able to teach and defend it. Error, therefore may be the occasion of good, both in developing those whose hearts naturally cling to it, and in making its opposite truth the better apprehended and loved.

There are those who are willing to believe the Bible—provided it can be made to teach what they are willing to believe; and who would reject it if its teachings could not be interpreted in conformity to their wishes. There are also those who are willing to accept God as their Sovereign,—provided, his plans can be all conformed to their wishes. But how much real love do such minds have for the true God, or how much regard for his word, when their regard for either is dependant on a conformity to their standard of right? Is it not therefore fitting that God should permit error, in its manifold shapes to exist for the purpose of developing the selfishness of the human heart, the actual rejection of his Sovereignty, and the disbelief that exists in his word?

Illustrative of this, a Swedenborgian lately said to us, he should have to be an infidel, before he could believe that God directed the destruction of the Canaanites, as the letter of the Bible seems to affirm—adding that he could not worship so cruel and unmerciful a being, and that the Old Testament representation of God was his idea of the devil. But by spiritualizing those scriptures and making them teach something different than the destruction of those nations, he could believe the Bible, was saved from infidelity, and could love and reverence God! Does, however, such an one love God, or believe the Scriptures? Does he not love simply his idea of God and believe merely what he thinks the Scriptures ought to teach? And does he not as virtually reject the Sovereign of the universe, and the revealed word, as does the avowed infidel? Or wherein is a man benefited by being thus kept from open infidelity?

Walking into the city a few mornings since, conversation was directed to the question of conscience as a full and sufficient guide under all circumstances. We denied, on the ground that men's consciences differed, and were often at variance with the requirements of Scripture. Our pedestrian companion, a communicant in a Unitarian church, doubted that men's consciences ever actually differ. He had already admitted the authority of whatever the Bible affirmed; but when we quoted Paul's words—in Acts 26:9, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth,"—he at once was ready to deny that those words were to be taken according to their obvious import! Strange infatuation! Yet men think they believe the Scriptures, when they hesitate not to deny the plain declaration of any passage at variance with their theory or wishes.—They are actually vexed at the existence of such passages, exert all their ingenuity to explain them away, and then fancy, when they have thus wrested them from their obvious import, that they believe them, and that they reverence their Author, whose words they treat so indecorously!

Plan of Creation.

The Boston Journal, in noticing a new work which we have not seen, by the Rev. O. L. Hequeubourg, with the above title, and just published in this city gives as the writer's position, that "The promised second coming of Christ is not to be taken literally, but is to be regarded as the 'advent of his word and promises, or a regeneration of the world by the Gospel.' This is gradual, and commenced upon the destruction of Jerusalem. The judgment mentioned in the New Testament as to take place at the Savior's second coming, began also, at the fall of the Jewish capital, is now constantly carried on, and will end only with the complete victory of Christ. The appellation of millennium should not be considered as conveying the notion of the complete regeneration of mankind, as the subjection of the world to Christ is to succeed that period. The resurrection is also a continuous event and commenced with the proper 'commencement of the Christian age.' As the righteous close their eyes in death, they open them again in an instant of time, in one of those distant worlds which shine in ether, and clothed in a new body, material, but containing no particle of the one just dropped, begin a new career of happiness and holiness. The world may continue forever, and its probationary system go on perpetually."

This senseless jumble of discordant heresy is a view that is rapidly gaining ground in the churches; but it can be maintained only by making the declarations of Scripture bow before human opinion.—Even the Journal says:

"Whatever may be thought of these views, one thing we must notice as highly reprehensible and deserving of the strongest condemnation, and that is a disposition at times manifested by the author to rest the truth of revelation upon his interpretation of its obscure passages. We quote the following sentence, alluding to the coming of Christ immedi-

ately upon the destruction of Jerusalem. "And he actually came then, according to the intention of his prediction, or else the reconciliation of the Scriptures with one another is impossible, and the words of the Redeemer of mankind must be classed with the idle tales of weak and deluded humanity." To say nothing of the conceit and bad taste of this assertion, it is as false as it is arrogant."

This censure of the Journal is very just and deserved by any one who makes his opinion the standard of revelation.

Since writing the above, the Crisis has come to hand which notices the same work, shows that it also teaches eternal unconsciousness to be the sinner's final punishment, and therefore hails its appearance as a "good sign of the times," and "excellently worth reading!!!"

THE BOSTON INVESTIGATOR, comes to us, last week and this, in a new dress,—in imitation of that of the Advent Herald. It has assumed our quarto form, has adopted a page precisely the size of ours, has surrounded it with rules like ours, and with corner pieces the same. Its heading, however, varies from ours, inasmuch as our vignette is the open scroll of the revealed word, with rays of light, as indicated by white lines radiating from it, while the Investigator has adopted that of the goddess of Reason with dark lines radiating from it. We suppose the difference in color between the two, is designed to illustrate the difference in the appearance of truth, as viewed by them and us. To us truth looks bright, and cheering; guides to God and heaven; while to them it is dark and despairing and leads to the dark and unfathomable "nowhere." In like manner when the children of Israel passed through the Red Sea on dry land, and "the pillar of the cloud went from before their face, and stood behind them," so as to come "between the camp of the Egyptians and the camp of Israel," it "was a cloud and darkness to them; but it gave light by night to these; so that the one came not near to the other all the night." Ex. 14:20.

To Correspondents.

A. Euler. Your interrogation respecting the discussion was answered in the Herald of April 23.

To "Pi." Several of your tropes represented words used as similes, when only illustrated by a simile. The words thus illustrated are not tropical—the figure being only in the illustration. We have omitted these, and some examples where the use of the word is not perfectly apparent, and have added a few examples; but the major portion of your examples are excellently well drawn and arranged.

ITEMS AND NEWS.

A German printer's wife, some two hundred years ago, made an alteration in the form of the Bible, then being printed in her husband's office. Wishing to annul the sentence of subjection passed upon Eve, she took out the two first letters of the word *herr*, and substituted *na* in place—thus altering the sentence from "and he shall be thy lord" (*herr*), to "and he shall be thy fool" (*narr*). It is said she paid for this intentional blunder with her life.

A bill passed the California Assembly, by a vote of 38 to 24, entitled "An act granting the consent of the Legislature to the formation of a different government for the Southern counties of the State," and which involves an actual division of the State, by cutting off a large portion of its Southern extremity, with a view to its re-organization hereafter, with Arizona, into a new State.

Jose M. Pie, a young Spaniard, was arrested in New York, charged with robbing his employers in Havana of \$10,000 in cash and drafts. The arrest was made by means of a photograph sent on from Havana. Pie confessed and stated that he had lost \$3000 in gambling; \$5000 in drafts was in the hands of a sea captain to realize, who would arrive in the city in a day or two.

By late arrivals from England, we learn that the ship *Norwal Deuchars*, arrived at Peterhead, Scotland, from Greenland, reports the total loss of five whaling vessels, two of them steamers, while employed in the fisheries in the Greenland seas. They were crushed by the icebergs. The crews were saved.

The First District School Board of New Orleans have resolved "that hereafter no young lady teacher will be allowed to contract marriage while occupying the position of teacher, and such an act on her part shall be virtually considered a resignation."

A Chilean war vessel recently left Valparaiso with some sixty revolutionists on board, destined to penal service on some island in the South Pacific. When a few days out the exiles rose and captured the ship from the officers and crew, fastened them below, and took the vessel into the harbor of San

Lorenzo. Taking the boats they pulled ashore and scattered over the country.

As Mrs. Paine, wife of Francis Paine, was filling a fluid lamp, the fluid suddenly ignited, and, paralyzed with sudden fright, she instantly dropped dead on the floor. She had been unwell for a day or two, but not so much as to prevent the performance of her family duties. She was about forty years of age.

The Cleveland Herald says that Delia Webster, the Yankee school ma'am who has been driven out of Kentucky two or three times, put in prison once, and robbed of her property there because suspected of abolition sentiments, has lately arrived in Madison, Indiana, with thirty families from Massachusetts, and intends to start a shoe factory on her farm in Milton, Kentucky. Whether she will be allowed to stay there remains to be seen.

The editor of the Mason Telegraph, who recently took a general survey of Savannah, thinks the rotten wood of dilapidated buildings forms a prolific cause of sickness.

The China correspondent of the N. Y. Journal of Commerce writes that the rebels have taken the great city of Hankow, 800 miles up the Yang-se-Kiang, estimated to contain a population of three millions.

The Manchester Democrat states that in Plaistow, N. H., in the brickyard of Messrs Cheney & Sleeper, Mr. Alec Caplet was digging down an embankment, when it gave way and he was buried alive, and died before he was reached.

A cruel case of wife beating and starvation by a rich Irishman named John Fullerton, at Murray N. Y., has come to light. The neighbors found Mrs. Fullerton on a heap of straw in the house, emaciated to a skeleton and covered with bruises. She was taken away by the authorities of the town and placed in the care of a physician.

Catherine Ferguson of New London, aged 18 years, had been washing when, feeling uncomfortably warm, she immersed her head several times, in a pail of water. She was immediately taken ill, and died of congestion of the brain—the effect of the sudden application of cold water to her head.

A South Carolina Court has compelled an unwilling fellow to pay for the support of a woman to whom he was married for a joke by a sham magistrate, the lady, however, taking it all in sober earnest.

New York is an enterprising village. In August last—nearly a year ago—the City Hall was partially destroyed by a fire caused by the fire-works used during the Atlantic cable festivities, but so queerly are things managed by the Gothamite officials, the building has not been repaired to this day, notwithstanding the rain pours down through the roof at every storm.

Last week Mrs. Taylor, wife of the station master at Belle River, on the Great Western Railway, fell into a boiling cauldron of oil, and in the excitement which attended upon the oil catching fire, she was not noticed until she was literally boiled to death.

The shooting of a citizen in Philadelphia, by a policeman, while attempting an arrest, has brought out the newspaper press of that city in strong condemnation of an armed police. The practice of carrying firearms has been in vogue among the police in Philadelphia since the firemen's riots some six or eight years ago, and is now denounced as dangerous, because of the liability of the officer to make use of his weapons when irritated by resistance.

Christian Scott, who has just been sent to the Maryland Penitentiary, has entered the institution for the fifth term. He is now only 31 years of age, and was first convicted at the age of 17. Prison life must be possessed of many attractions to poor Scott, he having spent 14 out of 31 years in the same prison. He is a native of Pennsylvania.

The Ohio Farmer speaks encouragingly of the fruit prospects in that State: peaches, cherries, and apples all look well. Ohio is now the chief source of supply for the Eastern markets.

Letters from Quito report the number of deaths by the earthquake at ten. They were at first estimated at 3000.

At Cincinnati a few days since, a lad stumbled and fell with much violence upon his face. When he arose he complained of a pain in his eyes, and that he could not see clearly, and it was discovered that both his optics were badly crossed, so much so that the retina received a double impression of every object.

James L. Porter, known as the Kentucky giant, and said to be the largest man in the world, died at his residence, Louisville, Kentucky, on the 25th ult. He was forty-nine years old, and seven feet nine inches in height. He was formerly a cooper, and at the time of his death kept a coffee house. Mr. Porter's coffin was nine feet one inch in length, and two feet across the breast.

The Rev. Dr. Haskell, who was formerly a wan-

dering juggler known as the Fakir of Siva, had been engaged at a salary of \$1000, as a clergyman at Mt. Pleasant, Iowa. His preaching there is said to have consisted of harangues, stories and anecdotes, and his manner of conducting meetings to have been so disgusting that the most aged and experienced of the church were grieved, and ventured to state their grievances, whereupon he came down upon them in the most vituperative manner in the pulpit. Such has been his course and conduct that the church is quite broken up.

Abraham Yerrington, a teamster in the employ of the Falls Manufacturing Company, Norwich, was asked by his employers, last week, concerning some stone they desired to have him remove. He replied that he should be "ready for the stone after this load of cotton, if he didn't break his neck before he got through with it." A moment after he fell from his load, striking on his head and instantly dying, though his neck was not broken. He was forty-six years of age and leaves a wife and four children.

Foreign News.

The London Times of the 21st ult. issued a special edition, containing the following telegram:

Turin, April 21. Gyulai, the Austrian Commander in Lombardy, has been ordered to present an ultimatum for the disarmament of Piedmont and the sending away of the volunteers. If refused, war is to be declared in three days. Two more divisions of the Austrian army, of 80,000 men, have been ordered to the Ticino. The English proposal for a Congress upon the same conditions as that at Laybach has been refused.

The Paris Moniteur says: Austria has not given her adhesion to the propositions made by England and accepted by France, Russia and Prussia; besides which, it appears that the Cabinet of Vienna have resolved upon addressing a direct communication to the Cabinet of Turin, in order to obtain the disarmament of Piedmont. In consequence of these facts, the emperor has ordered the concentration of several divisions of the army on the frontiers of Piedmont.

The Patrie says: "General Marmora has informed the French government by telegraph that the Austrian army had made a significant movement on the strategical line of Ticino, and that he feared being attacked at any moment."

The Emperor Napoleon held a council of Ministers, and it was attended by Princes Jerome and Napoleon as Princes of the blood.

The King of Sardinia also held a council of Ministers on Thursday, the 21st.

Vienna, Friday. The following official statement is published: "Piedmont, which has for some years past endangered Austria's rights, has been summoned most urgently by Austria to disarm. Besides this demand, expressly addressed to Piedmont, Austria adheres firmly to the proposal for the general disarmament, although she cannot make that proposal subordinate to the summons she has sent to Sardinia."

The Constitutionnel announces that part of the army of Paris had received orders to hold itself in readiness to march.

London, Saturday. After the Cabinet meeting on Thursday, a dispatch was sent to the Austrian government, expressing the strong disapproval of the British government of the peremptory course adopted by Austria.

The Daily News says the reply of the Emperor of Austria had been received. He declines to reconsider the responsibility in commencing the war in the heart of Europe. Count Buol declares that his master having taken his course will pursue it to the end.

The Times says that the Imperial Manifesto which is to accompany the declaration of war against Sardinia, is already prepared. Austria, mistress of the position, is ready by act of State and deed of war, to initiate the sanguinary drama upon which the curtain is about to rise. There is no doubt but that a general move of French forces has taken place on the entire Piedmontese frontiers.

The English journals generally think that the last chance of peace has about vanished, and speculate on the opening movements of the campaign.

The London Herald gives in a semi-official form some specific and exclusive information relating to the movements of the French army. It says that orders have been given for the embarkation at Toulon of 30,000 men. These troops are not, however, to sail till further orders.

The divisions at Lyons, Grenoble, Besancon, &c., have also received orders to be ready to march at a minute's notice, but not to move till further instructions. The total French force destined to co-operate with Sardinia, in the event of war, estimated at 80,000, will be in two divisions, one commanded by Canrobert and the other by Baraguay D'Hilliers, the whole acting under the command of the Emperor in person.

The British Ambassador at Turin has returned to his post.

The Herald's Paris correspondent says: "Preparations for war are pushed forward with feverish rapidity, notwithstanding the professions of a willingness to disarm."

The Times Paris correspondent says it is certain that there is no cessation of armaments. Troops continued to concentrate at Lyons. An army is to be concentrated on the Rhine frontier, and several cavalry regiments had already commenced marching thither. A regiment of hussars had been ordered to proceed by forced march to the Piedmontese frontiers. The French soldiers on renewable furlough are reported to have been called in.

Gen. Randon is spoken of as Major General of the army on the Piedmont frontiers. The infantry division of the army of Paris was to leave Paris for Toulon by railway on the evening of the 22d.

It is stated that the mission of the Archduke Albrecht, of Austria, was most completely successful, he having signed a military convention with Prussia, by which the latter engages to send to the Rhine an army of 280,000 men under the personal command of the Prince Regent, if the negotiations for peace fail. This force will be further increased by the contingent of Bavaria, 60,000 strong, and the Eighth Federal Army corps of 60,000, whilst the other contingents will be held ready to march. The newspapers in Prussia, it is said, had been requested not to publish anything connected with the preparations for war or the movements of troops.

A Berlin dispatch of the 21st says—The semi-official Prussian Gazette publishes an article which states that the assembling of Congress is becoming more and more doubtful, and that the state of affairs having assumed a most serious aspect, it induces the Prussian government to think that it is the proper time to make proposals to the Federal Diet for the purpose of taking general measures for its own interest and safety. The government has preceded these proposals by ordering three corps d'Armee, seventy thousand men, to be placed on a war footing. These measures are merely of a defensive character, and without any aggressive intention.

The Austrian Southern Railway was retained for the exclusive service of government, and troops and ammunition were being constantly conveyed over it.

The danger of war was considered so imminent at Frankfurt that the Federal Diet, which had been holding secret sessions, resolved not to adjourn for the Easter holidays.

It is reported that the Austrians had entered the Duchies of Tuscany, Parma and Modena.

LATER.—By the arrival of the steamer "Anglo-Saxon" at Quebec on the 9th, we have news from Liverpool to April 27th; and by the "Adelaide" at St. John's, on the same day, we have news from Liverpool to the 29th.

An Alliance between France and Russia is reported; but the truth of it is called in question. It is probably true.

The demand of Austria on Sardinia has been rejected. And the Austrians have crossed the Ticino and commenced hostilities.

England has offered her mediation between Austria and France, and the former has accepted of it, and the latter was considering it. 80,000 French troops were expected to have arrived in Italy by the day the Adelaide sailed.

This news arrived just as we go to press; but before our next issue, we shall doubtless have another arrival, bringing momentous intelligence.

TRY IT.—We should be glad to see some of our churches where the music is confined to the choir, or at least to that, with the addition of here and there a feeble, straggling voice from the congregation, for one Sabbath at least try the experiment of a "more excellent way." Let the pastor, on any given Sabbath, see that familiar tunes be selected, and then let him earnestly request that every body in the congregation shall for once join with their whole heart and voice in the songs of praise. Who can doubt what the effect would be? The experiment, at any rate is well worth trying.

ONE LANGUAGE.—I have heard of a Hindoo and a New Zealander who met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook heads, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With a sudden joy he exclaimed "Hallelujah!" the New Zealander, in delight, cried out "Amen!" Those two words, not found in their own heathen tongues, but given them by the Gospel were to them the beginning again of "one language and one speech."

A SUBMISSIVE AND PATIENT WOMAN.—Mr Peabody one day came in from a walk. His wife said to him

"I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials."

First we have a home—we will submit to that.

Second, we have the comforts of life—we will submit to that.

Thirdly we have each other.

Fourthly we have a multitude of friends.

Fifthly, we have God to take care of us." "Ah," said she, "pray stop—I will say no more about submission."

"The life of God in us consists in conformity to Christ; nor is the Holy Spirit, as the principal and efficient cause of it, given to us for any other end but to unite us to Him and make us like Him!—Wherefore the original gospel duty, which animates and rectifies all others, is a desire for conformity to Christ in all the gracious principles and qualifications of his holy soul, wherein the image of God in Him doth consist. His meekness, lowliness of mind, condescension unto all sorts of persons, his love and kindness to mankind, his readiness to do good to all with patience and forbearance, are continually set before us in his example. With respect unto them it is required, that the same mind be in us that was in Christ Jesus, and that we walk in love, as He also loved us."—Owen.

CATHOLICISM IN ENGLAND. The London Times represents the boasted progress of the Catholic church in England, as amounting to little or nothing; they have gained a few noted converts, but are constantly losing the slight hold they have had on the people, and do not now constitute one per cent. of the people of England. In Ireland, too, Protestantism is gaining so rapidly from the Catholics, as to excite the alarm of the Pope.

A VERY COMMON MISTAKE. Many Christians imagine that now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences and their graces. Forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward, and try to nourish them by some process of their own devising.

LOSS AND GAIN.—I remember, (says the Rev. George Burder,) reading of a woman whose house was on fire. She was very active in removing her goods, but forgot her child who was sleeping in the cradle. At length she remembered her babe, and ran with earnest desire to save it, but it was now too late, the flames forbade her entrance. Judge of her agony of mind when she exclaimed, "O, my child! my child!" Just so it will be with many a poor sinner, who was, all his life, careful and troubled about many things, while the one thing needful was forgot. What will it then avail for a man to say, "I got a good place, or a good trade, but lost my soul! I got many friends, but now pain is my everlasting portion! I clothed my body gaily, but my soul is naked before God! O, my soul! my soul!"

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee" means much; it means shut out not only frivolity, but business; not only the company abroad, but the company at home; it means—let thy poor soul have a little rest and refreshment and God have opportunity to speak to thee in a still small voice, or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.

MEN, NOT ANGELS.—When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

SOLOMON'S JUDGMENT.—Sometime since one of your correspondents desired to know a parallel to Solomon's Judgment. One occurs in Gesta Romanorum. Three youths, to decide a question, are desired by their referee, the King of Jerusalem, to shoot at their father's dead body. Only one refuses and to him as the rightful heir, the legacy is awarded.

In Harleian Ms. 4234, is a similar story, told as occurring in the kingdom of Pegu: one woman's child was carried away by an alligator; she and another mother claim the child; they are desired to

pull for it: the infant cries, and one instantly quits her hold, and the judge awards the child to her.

The former incident was frequently quoted in the pulpit. The Emperor Claudius (Suetonius in Claud. c. 15.) when a woman refused to acknowledge her son, ordered them to be married. The mother confessed her child at once. Probably this is the incident for which the inquiry was made. [Notes and Queries.]

It is certain in experience, that with a poor and slender it may be, at the first, many a soul hath cast anchor within the veil, blindfold, and yet in the end have found a firm and sure holdfast in the heart of God and the grace of Christ to hang upon with the whole weight of their soul, the weight of their sins hanging upon them.

SCRIPTURE TROPES.

P. 111. Lit., a royal residence.

PALACE, n. Lit., a royal residence: "I Nebuchadnezzar was at rest in my house and flourishing in my palace," Dan. 4:4.

—An Elliptical Metaphor, denominative of a city: "Thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city," Isa. 25:2.

PALM-TREE, n. Lit., the date-tree, one of the most flourishing and stately of trees—an emblem of victory: "The fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field," Joel 1:12.

—A Simile, illustrative of prosperity, "The righteous shall flourish like the palm-tree,—he shall grow like the cedar of Lebanon," Psa. 92:12.

PARADISE, n. Lit., a pleasure-garden.

—A Metaphor, denominative of the abode of the righteous between death and the resurrection: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise," Luke 23:43.

PASSOVER, n. Lit., a solemn Jewish festival, "in the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten," Ezek. 45:21.

—A Metonymy for the animal then sacrificed: "Then they killed the passover on the 14th day," 2 Chron. 30:15.

—A Metaphor, denominative of Jesus:—"Christ our Passover is sacrificed for us," 1 Cor. 5:7.

PASTURE, n. Lit., land devoted to the grazing of animals: "In that day shall thy cattle feed in large pastures," Isa. 30:23.

—A Metaphor, expressive of any source of supply: "According to their pasture, so were they filled."

—A Substitution, when being led or reposing in such, is put for peace and prosperity: "He maketh me to lie down in green pastures: he leadeth me beside still waters," Psa. 23:2.

PATH, n. Lit., a way: "The angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that," Num. 22:24.

—A Metaphor, expressive of a course of life, or precepts for its guidance: "All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies."

—A Metaphor, expressive of a course of life, or precepts for its guidance, "He leadeth me in the paths of righteousness," Psa. 23:3. "He keepeth the paths of judgment," Prov. 2:8.

—A Substitution, when guidance or following in a path is put for giving instruction, or conforming to it, "I will lead them in paths that they have not known," Isa. 42:16. "Make straight paths for your feet," Heb. 12:13.

PAVILION, n. Lit., a tent: "He shall spread his pavilion over them," Jer. 43:11.

—A Metaphor, expressive of any covering, "He made darkness his pavilion round about him, dark waters, and thick clouds of the skies," Ps. 18:11.

—A Substitution, when being hid in a pavilion is put for security, "In the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me," Psa. 27:5.

PAW, n. Lit., the fore-foot of a beast, "Whatsoever goeth upon his paws among all manner of beasts that go on all four, those are unclean unto you," Lev. 11:27.

—A Metonymy for power, "The Lord delivered me out of the paw of the lion," 1 Sam. 17:37.

PEACE, n. Lit., a state of tranquillity, "And I will give peace in the land, and ye shall lie down, and none shall make you afraid," Lev. 26:6.

—A Metonymy, for its object, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us," Ep. 2:14.

—A Personification, when an act proper to an intelligent agent is ascribed to it, "Mercy and truth

are met together: righteousness and peace have kissed each other," Psa. 85:10.

PEARL, *n.* Lit., a costly gem, "No mention shall be made of coral, or pearls," Job 28:18.

— A Metaphor, expressive of value, "Neither cast ye your pearls before swine"—the act of so casting being put, by a Substitution, for offering instruction where it will be despised or scorned," Matt. 7:6.

PEN, *n.* Lit., an instrument for writing, "I had many things to write, but I will not with ink and pen write unto thee," 3 John 13.

A Metaphor, expressive of speech, "My heart is inditing a good matter: I speak of the things that I have made touching the King: my tongue is the pen of a ready writer," Psa. 45:1.

— A Substitution, when writing with a pen is put for what is marked and obvious, "The sin of Judah is written with a pen of iron... it is graven upon the table of their heart and upon the horns of your altars," Jer. 17:1.

— A Metonymy for what is written, "How do ye say, We are wise, and the law of the Lord is with us?... the pen of the scribe is in vain," Jer. 8:8.

PEOPLE, *n.* Lit. persons: "Be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy," Isa. 65:18.

— A Simile, "The noise of a multitude in the mountains; like as of a great people," Isa. 13:4.

PERISH, *v.* Lit., to become unfitted for the condition or use for which anything is made,—either by becoming marred, by straying away, or by undergoing decay, "The righteous perisheth, and no man layeth it to heart," Isa. 57:1. "The good man is perished out of the earth," Mic. 7:2. "The bottles break, the wine runneth out, and the bottles perish," Matt. 9:17.

— A Metaphor, expressive of the loss of any thing immaterial, "The wisdom of their wise men shall perish," Isa. 29:14. "In that very day his thoughts [lit. his plans or purposes] perish," Psalm 146:4.

PERSON, *n.* Lit., an individual intelligent being, Christ "being the brightness of His glory, and the express image of His person," Heb. 1:3. "The king of Sodom said unto Abraham, Give me the persons, and take the goods to thyself."

— A Metonymy, for the outward rank, quality or condition of men, "Of a truth I perceive that God is no respecter of persons," Acts 10:34. Also for the name or authority of a person, "For your sakes forgave I it in the person of Christ," 1 Cor. 2:10.

The pronouns, I, thou, he, we, you, and they, are used tropically in the same manner as would be the persons, or the names of the persons to which they refer. Thus also they are used of the whole man, of the body, separate from the spirit, of the spirit separate from the body, or of whatever pertains to the person, that may by a trope be used in the place of it.

PHYSICIAN, *n.* Lit., one who practises the healing art, "When Jesus heard that he said unto them, They that are whole need not a physician, but they that are sick," Matt. 9:12.

— A Metaphor, expressive of one who administers any relief, "Is there no balm in Gilead? is there no physician there?" Jer. 8:22. "But ye are forgers of lies, ye are all physicians of no value," Job 13:4.

PIERCE, *v.* Lit., to penetrate, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water," John 19:34.

— A Metaphor expressive of deep anguish, "My bones are pierced in me in the night season; and my sinews take no rest," Job 30:17. "They have erred from the faith and pierced themselves through with many sorrows," 1 Tim. 6:10.

— A Substitution for pungent sorrow, "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed," Acts 2:35.

PILGRIMAGE, *n.* Lit., a journey.

— A Metaphor, expressive of life, "Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years," Gen. 47:9. By the same figure, God's faithful ones are denominated pilgrims, "These all died in faith... and confessed that they were strangers and pilgrims on the earth," Heb. 11:13.

PILLAR, *n.* Lit., a column, "Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them," Jud. 16:26.

— A Simile, employed in the description of the mighty angel of Rev. 10:10, "I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

— A Metaphor, expressive of strength, firm-

ness or support, "For behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land," Jer. 1:18. By the same figure James, Cephas and John are called pillars, in Gal. 2:9. The earth, also, is represented as resting upon pillars, "For the pillars of the earth are the Lord's, and he hath set the world upon them," 1 Sam. 2:8.

PIT, *n.* Lit., a hole in the earth, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay lay hold on it, and lift it out?" Matt. 12:11.

— A Metaphor, expressive of the grave, and of the place of future punishment, "They shall go down to the bars of the pit, when our rest together is in the dust," Job 17:16. "He keepeth back his soul from the pit, and his life from perishing by the sword," Job 33:18. It is also expressive of evil, mischief, or of an humble condition, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock," Psa. 40:2—the act of so doing, being, a Substitution for deliverance. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," Isa. 51:1.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Massachusetts Conference Mission.

Mr. Editor:—I am aware of the deep interest felt by many of your readers in any intelligence from our various fields of labor, and would therefore pen for their gratification, a few things connected with this department.

On the evening of Jan. 14th, addressed a small but devout company of Christians at No. Attleboro'. Spent Sabbath, March 6th, there also. This young church has maintained its fidelity and kept the unity of the Spirit in the bonds of peace. Rejoiced to find the converts of last spring giving good evidence of having grown in grace and in the knowledge of Christ. They continue to find the prayer and conference meetings far more attractive than the haunts of wickedness and the pleasures of sin. In such a state, any people may be assured of continued prosperity. God's servants can hardly possess greater joy than to know that the fruits of their ministry, as in this case, prove permanent and prosperous. Our worthy Bro. C. Cunningham commences his pastoral labors among them with an heart devoted to their best interests, and with him they are happily united.

Jan. 16th, preached three discourses in the chapel of the Protestant Methodists at East Mansfield. The audiences were large and attentive. The pastor, whose labors with that church were about to close, treated me and my message in his usual warm and truly Christian manner. How pleasant to meet with such fellow-servants! He, with others, tho't the efforts of that Sabbath would result favorably to the cause of truth. Said the people he was about to leave would welcome and be benefited by such preaching. Hoped our ministers would not forget them. A few consistent brethren reside here, who are anxious to have our faith better understood in their community. Trust they will do what they can to improve the favorable circumstances that exist, for such an object.

My next appointment was at Truro, on Cape Cod. While it is true that the aspects of this region are of a somewhat lonely character, yet the sight of our humble, but convenient chapel, located on one of the numerous sandy hills here, commanding a fine and extensive prospect of the bay, and free, too, for all that love to go up to the house of the Lord, as the ocean waves that mingle their voice with the assembled worshippers, renders this comparative loneliness quite endurable. Besides, one is happy to know that in many of the neat cottages of these hardy seamen, real comfort and a sincere welcome awaits the weary guest. Thank God for the privilege of feeling that one is among friends, and that we can sometimes almost make ourselves at home.

Our chapel is called the "Light House," by some of the neighbors, and the name has seemed to me, in some respects, quite appropriate. The pure light of God's "golden oil" has been kept burning there Sabbath after Sabbath, and at the stated weekly

prayer-meeting, year after year, through winter and summer, through periods of bitter prejudice and sneering contempt, on the part of some who, it is to be feared, closed their eyes to the light—through times of darkness and disappointment, few to attend meetings or many, preacher or no preacher, loved or hated, other lights blazing, or but flickering dimly, the pure light of truth has not been suffered to go out in that house of prayer. That many precious sinners may be saved from the rocks and sands of error and be guided to the port of endless rest, through the instrumentality of these faithful believers and confessors of truth, is my earnest prayer.

"As shines the light on ocean's wave,
When billows dash in darkest night,
From rocks and sand the bark to save,
Is my loved Bible's quenchless light!"

Labored in this, and adjoining towns, till the first of March. Gave 26 discourses in T., several of which were to larger assemblies than I had previously addressed in the place. A large class of youth were constant and candid attendants at our meetings. For these especially we were deeply and hopefully exercised. Many were often in tears under the preaching of the word. Faithful and untiring efforts on the part of Christians there, will doubtless result in the conversion of many, yet, to Christ. A faithful pastor is very much needed; and I think that a wise and diligent improvement of our present advantages will tend to accomplish such a provision, ultimately.

Preached one evening to the Rev. Mr. Hoply's people (Congregational) in Wellfleet. I was cordially received. My acquaintance with this gentleman, and several of his society, has been very agreeable. When we sometimes meet with less bigotry in other churches, than we find in some advent churches, shall we not conclude that it is one evidence, that with less truth, it may be, some churches and ministers manifest more of the right spirit, by improving the light they have, than those who boast of having and preaching the whole truth, but fail in practice? It is not in my heart to undervalue the investigation of truth, as found in the Scriptures, only let us be sure that "brotherly love"—not publicans' love, nor sinners' love—but the "love of God," which is the "first-fruit of the Holy Spirit" of truth, in the believer,—is suffered to "continue."

Spoke two evenings concerning our blessed hope to respectable and interested congregations at Provincetown. The population of this place does not fall much short of 3000. Several persons living here, who are connected with different churches, would be glad to have an Advent meeting established, and would make it their own. Visited several Christian families, and uniformly met with a kind reception. Felt that an effectual door was open for our views, and would make special effort hereafter, to speak to the people concerning them.

March 11th, visited Hartford, Ct. Spent three Sabbaths with the Advent church there. Gave 8 discourses. Called on nearly all the families connected with our meeting. Did what I could to stir up believers to activity in their work, and persuade sinners to be reconciled to God. While acquainting myself with the condition of things in H., felt impressed that a more convenient and wholesome place of worship than our brethren at present occupy, was urgently demanded. They combine much real strength, both in number, and talents, and this, by divine help, might be available to the effecting of far greater results, in that flourishing city, than they can now hope to achieve. While we are mindful of the fact, that Jehovah speaks rebukingly to those whom he blest with comfortable and convenient houses of their own, for their neglect of His house, we should be sure that we do not incur like displeasure, in yielding to the thought, that "the time is not come, the time that the Lord's house should be built."

April 2d, agreeably to appointment, went to Haverhill. Continued there till the 17th, including three Sabbaths. There seemed to be an increase of love and the spirit of labor in the meetings. But as to the attendance from without, I regret to say we labor under a disadvantage here also for the want of a decent chapel. It was remarked to one of our brethren, by a minister of another denomination in the place, that our present Hall, would be a good place for our death, as a society, and "I partly believe it." However, trust that the fervent love to our coming Saviour, the firmness of purpose, and desire to do in the name of Jesus, their utmost to prepare a people to meet Him, which exists in this well tried church, will not only forbid the thought of its dying, but will lead to the erection of a suitable house, and the realization of His blessing, who would "take pleasure therein." Expect to devote more labor there soon.

Preached one evening in Kingston, N. H., but in consequence of a storm, the meeting was small. Adventists here are few, but united and firm in the faith. Their influence in community is salutary,

hence, there is reason to expect an advancement of the cause they advocate.

Sabbath evening, April 17th, had the pleasure of speaking in the Methodist chapel in Groveland. The room was completely filled, and much attention was given to the word preached. The venerable minister in charge heartily responded, and cordially invited me to come again, when convenient. We could but hope that the living seeds of truth fell into some honest hearts, to produce fruit that shall be gathered unto life eternal.

Sabbath, April 24th, gave three discourses to Bro. Fassett's people in Westboro'. In the evening a large number of the unconverted were present, and due solemnity appeared to rest upon the audience. The labors of Bro. F. are evidently being blest to the society, as well as to others in W., not connected with us. May the pleasure of God continue to prosper in their hands.

It may be the desire of friends to learn something in relation to the success of our penny a week subscription, proposed in Jan. as a means by which to aid the feeble churches in our midst, and spread the great truths of the gospel in new fields.

I would say in regard to this, cheering responses have been given to the proposition by the Pastors, or churches in Providence, Salem, Haverhill, Newburyport, Attleboro', Truro, Westboro', also by friends in Lowell, Franklin, and Hartford, Ct. One "Mother in Israel," "a widow indeed" who for about 60 years has served God, now living in Illinois, sends her one cent per week contribution in advance for two years. She "desired to cast her mite into the treasury of the Lord." Also "remembered it is written 'cast thy bread upon the waters, for thou shalt find it after many days.'" Her letter concludes with these words,—"I joined the Methodist church in 1801, when Caesar's patronage had not corrupted her. I now stand on the brink of the river looking on to the other side, my heart uttering the prayer of Moses, I pray thee let me go over and see that goodly land and Lebanon!"

Thus looking forward to the day when the disciple shall be identified in a manner, with his glorious Master and Saviour, hearing from His lips, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me," may we act as His stewards in respect to all the worthy claims upon our benevolence.

It is to be desired that the churches which favor the plan named, will see that it is carried out in a thorough, systematic way. We have many brethren and sisters scattered over this State, and adjoining States, who would be glad doubtless, to give for this object, the small sum asked. I would refer such especially to the kind words of that aged disciple before named. Do not underrate the good that these small gifts, offered in the name of Jesus, may do.—If you cannot send a dollar, send when you can, the amount of one year's subscription in postage stamps. Remember to make remittance for this object to Mr. Charles Wood, Worcester, Mass. May our heavenly Father be glorified in the work of our hands.

G. W. BURNHAM.
Worcester, April 28th, 1859.

Mr. Editor—Permit me to say a few words respecting the mission under the patronage of the Massachusetts Conference of Churches. This enterprise has proved itself to be of essential benefit to the cause of truth in this State and vicinity: the desponding have been encouraged, the weak strengthened, the destitute supplied, new interests commenced, backsliders reclaimed and sinners converted. And we have one of the best missionaries, peculiarly fitted for such a work—faithful, diligent and devoted. He spends but few leisure moments, and is only satisfied when the work of the Lord is prospering in his hands. Now shall this home-missionary be well sustained? He can be, and the responsibility rests with every church able to contribute, and with every individual Adventist who can so appropriate the smallest sum, even if it is no more than the "widow's mite." We have, brethren, but little time to labor for the salvation of men, and oh let us remember that we are the professed servants of Christ, and that true gratitude demands we should do all we can, by personal efforts, and by our means, for the promulgation of His blessed gospel.

Circular.—The Agent of the "A.M.A." for soliciting donations to aid this Association, has issued a circular asking help from those whom the Lord has made stewards of His goods. We hope it will be extensively and promptly responded to; for the Executive Committee are anxious to place the Association on an efficient and permanent basis. We give the following note, with one response received.

My Agency.
Being quite worn down by constant preaching

and other labors, I have spent the two or three weeks past in and about Boston. During this time I have sent out a thousand circulars to the friends of the Advent cause, in which I have set forth briefly the objects and wants of the American Millennial Association. Those who receive the circular will confer a great favor by giving an immediate response. Bro. Whitten, of Lowell, has promptly responded. I give his note, and shall be glad to hear from him again.

J.V.H.

PROMPT RESPONSE.

Dear Bro. Himes—Your circular, calling for aid in the support of the American Millennial Association, in the publication of the Advent Herald, &c., came to hand this morning. My first thought was, I had so many responsibilities to meet in the month of May that I could not respond to the call now; but while I was looking it over, and wishing that it had not come till a month later, I thought of a circumstance which turned my mind so far as to risk a little remittance.

In the midst of what is called the great Financial Crisis, I lost heavily—that is, for one of my limited business—and a note was coming due in a few days, which I saw no earthly prospect before me whatever, by which I could possibly meet. My mind was below zero, and my nerves—(well, you know how the nervous system will act, when you have an amount to pay, and don't see how you can do it). Right in this turn of things, a very dependent and needy person turned up—one that I knew loved the Saviour—and my whole being moved to give him some money. Well, circumstances whispered, "It can't be done; these bills must be paid. At the same time something seemed to say (and I suppose you believe with me where such impressions come from—UP HEN) "Give him a few dollars." There was no disposition in me to argue the point. So I did it; and my nerves were calmed down in a moment after it was done, and one providential circumstance after another occurred, and as the mountain of notes and bills were maturing to crush me, as I supposed, the mountain became a plain, and so I tried to praise the Lord, who alone could direct circumstances.

Enclosed please find twelve dollars, which is from earnings of my Golden Salve among our people; and if the "wheel" turns right, I will try and do as much more in about a month. If no one raises an objection, I will make the Golden Salve a Life Member, about next fall. With my best wishes for your success in bringing the paper upon a good firm basis, and also in your abundant labors to aid and be a blessing to the cause, I am truly yours,

C. P. WHITTEN.

Lowell, Mass., April 30, 1859.

Letter from D. W. Sornberger.

Dear brother :—I would like to say a few words through the columns of the Herald. There has been so much said concerning the state of the dead and destiny of the wicked that it does seem to me that there are many that have lost sight of their "specific work," or were never engaged in it; and while reading some periodicals more than half of the books advertised are on the state of the dead and destruction of the wicked, I have let my mind run over the little part of the world where I am acquainted, to see what the result has been where the above-named doctrines have been received; and I must confess I do not know of a sinner that has been reformed by it, nor of a believer that has been made better, or more self-denying or faithful to God and his cause,—but I have known of more than one instance of sinners being under conviction and then hearing the above doctrine preached, say, "It will be extinction of being, after a little suffering," and give up seeking God. I have known more than one Christian who embraced the doctrine make it the shibboleth, that have lost their interest for sinners, and the cause of our coming King, and gone, some to the intoxicating cup, and some to other things. I have never known of one person's being made better by it. I have often wished men would try, by presenting the truths of the Bible that tell of the near approach of our coming King, to make a people ready for our Lord. I have often thought of the position of a preacher who, when holding a tent meeting in Dunham, C. E., said, "We have not come here to discuss the subject of the destiny of the wicked, or the state of the dead." Said he, "If the dead are conscious it is a blessed consciousness. If they dream, they dream of good things. If they sleep, God will wake them up; and we will leave it there, as a subject of minor importance, and present more important subjects." All could respond, Amen! I wish more of those noble talents were employed in presenting "more important truths." Truth, I say, that will not divide the church of God, but prepare a people with one heart and soul to hail the King with loyalty and say, "Lo, this is our God, we have waited for him, and he will save us."

There is another point of which I wish to speak: that is, concerning the exposition of Isa. 65, as given in the present discussion on the millennium. It does seem to me that both are in error, and words are multiplied to prove what appear to me to be inconsistencies. One attempts to prove from the 17th or 19th verse that it all belongs to the immortal age,—the other, that it belongs to the millennium spiritual before the coming of Christ. I will give you my opinion—i. e., that it belongs to neither, but that it belongs to a class of promises made upon conditions to Israel,—such as the following: Ex. 23:25, "And I will take away sickness from the midst of thee." Deut. 7:15, "And the Lord will take away from thee all sickness," &c. The idea in my mind is that there will be no children dying in infancy, in the state referred to, or cut off in youth, but by obeying the voice of the Lord their God they should live long in the land which the Lord their God giveth them, so that Ex. 20:12 would be fulfilled, and the words of the wise man, "The fear of the Lord prolongeth life," or days, Prov. 10:27, so that there in the land of Canaan there would be no sickness, but die in a good old age; or come to the grave like a shock of corn in his season; and thus the last chapters of Ezekiel would have been fulfilled and enjoyed, and all this at the coming of their deliverer, as recorded in Isa. 56:3, 8, referred to by the Savior when he entered the temple at Jerusalem; also Isa. 66:19, 20, &c., Zech. 14th, and so on, too many things for me to write; and then as recorded in Isa. 60:12, "For the nation and kingdom that will not serve thee (i. e. the Jews) should perish." Now it does seem to me that theology has blinded many minds. Old tradition is hard to be given up. But error will do us no good. Let us seek to know the truth, and rightly divide and place each portion where it belongs, and there will be harmony. May God give us more love, more light, more grace, and a better preparation to meet our coming King. Amen. D.W.S.

Stanstead, C. E., April 9th, 1859.

Home Missions.

NO. III.

May I not state a few more items in regard to this subject? As I have already stated, there are means to do more work in the vineyard of God than is done. The day of mercy is just closing, a world of sinners, in the church and out of it, is on the verge of eternal destruction. What is done to save them, or "some" of them, must be done quickly. Our ministers have labored and sacrificed their time, their labors, their property (and the prospects of getting more to sustain their families), in the cause of our coming Lord and King. Many of them have been obliged to turn their attention and energies in another direction, to live and be honest. And others have never received enough to enable them to leave business. While these things are so, still the calls come from every direction for the word of life. The way is opening, as it never has before, for this last message of the gospel. The question often arises in my mind, cannot we raise a mission fund, to be expended properly in supporting one, two or more evangelists in Maine, whose labors in the vineyard are much needed, but prevented for reasons before mentioned? I recently received a letter from one of our able and faithful ministers whose labors have been blessed in the conversion of many, and the upbuilding of the cause. In that letter, while speaking of the difficulties of maintaining meetings, I learned that it cost him \$60, the last year, out of his own pocket, to defray meeting expenses, besides working the whole time and preaching constantly on Sundays, while he is poor in this world.

Another says, "I have labored about here seven weeks, with prospects of good to the cause of God, and received 94 cents to aid in the support of my family."

How many of our lay brethren are willing to spend fifty or sixty dollars a year, each, or the earnings of one or two months, to aid God's ministers in doing the work to which he has called them? Shall we come to our next annual conference with a mind to discuss this missionary question, and to act as God would have us, upon it? Yours in behalf of Christ,

I. C. WELLCOME.

Apr. 11th, 1859.

OBITUARY.

DIED, in Stanstead, C. E., FLORENCE CLIFFORD, daughter of Samos and Sarah Clifford, aged 5 yrs. and 6 months, of scarlet fever and canker-rash, after an illness of three days.

She now sleeps beside her mother, waiting for the rising day.

There sweet be her rest,

Till Christ bids her arise,

To hail him in triumph

Descending the skies.

D.W.S.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which renders the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Eruptions and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral,

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[pd. 4 m from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 14, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XVI.—THE NEW EARTH.

The next new thing in order is the *new earth*. As "new wine must be put into new bottles," so when the children of God receive new bodies, they will require a new home, for

"This groaning earth is too dark and drear
For the saints' eternal home."

When the earth came from the hand of its Maker it was "very good." Our first parents were placed in a lovely and happy world. This globe must have been a beautiful gem in the material universe. It was without taint; and shone to God's glory. Holy beings sung songs of joy over the new-made earth. But when sin entered it was stript of its glory, and became a blighted and fallen orb. God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." The mount of joy, was changed into a vale of tears, blood, and all our woe; and "the whole creation groaneth and travaileth in pain together until now."

And is the curse to abide on the earth? Is the serpent's trail always to be seen? Is sin's foul stain ever to remain? Is earth's night to be endless? O no. When the saints are redeemed, the earth will put off her present garb, and be robed in her beautiful garments. The curse will be removed. The Bible speaks of a new earth. God says, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind," or be desired, Isa. 65:17. He also says, "As the new heavens and the new earth, which I make, shall remain before me, so shall your seed and your name remain," Isa. 66:23. Peter, after speaking of that great day when the elements will melt with fervent heat, says, "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness," or wherein the righteous will dwell. The beloved John, in that glorious vision which he had on the isle of Patmos, had a view of this new and blessed state. He says, "I saw a new heaven and a new earth;

for the first heaven and the first earth were passed away; and there was no more sea." What was only vision then, will be reality when He who died to save shall come to reign.

Perhaps, after reading the above passages, you will be disposed to ask, Will the earth which was so lovely at first, and which even now, at some seasons, looks so beautiful, be blotted out of existence, and

"Like the baseless fabric of a vision,
Leave not a wreck behind?"

O no; for other passages show that such cannot be the case. For instance, there are texts which teach that the earth will be the everlasting inheritance of the good. David says, "The meek shall inherit the earth." We read in Daniel that the saints will take the kingdom under the whole heaven, and possess it forever. Jesus said in his sermon on the mount, "Blessed are the meek, for they shall inherit the earth." And when John heard the redeemed singing of what the Lamb would do for them, they said, "We shall reign on the earth."

If so then the earth is not to become extinct, and be as though it had never been. "The earth abideth forever." But the children of God will not inherit it till it is made new. Hence the new earth, is the present earth renewed, or restored to more than its pristine beauty and blessedness. It is to be changed, regenerated, delivered, redeemed, or created anew, according to the divine promise which I have already given you from Isaiah. Indeed you will find, if you search, that the Bible says much about this glorious restitution.

O what a lovely and blissful earth will this be when it has passed through the fires of the great Day, and has, once more, come from the soft hand of our heavenly Father! He will then fill it with his glory. Purity and peace will cover it as the waters do the bed of the great sea. The desert shall rejoice and blossom as the rose. There will be none to hurt or destroy on the mountain of delights. All will be righteous and happy there. No sin, sorrow, sickness, or death in that glorious land. The will of God will then be done in earth, as it is now done in heaven, and therefore He will smile and bless forever; and all the earth will be a more beautiful paradise than Adam ever saw.

"Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!"

"Let the people praise thee, O God; let all the people praise thee; then shall all the earth yield her increase; and God, even our own God, shall bless us: God shall bless us; and all the ends of the earth shall fear him," Ps. 67:5-7.

"Meekness my soul, thou heavenly Lamb,
That I in the new earth may claim
The promised great reward."

Letter to the Children.

My dear young friends, I have been wishing to address you ever since there was a space in the Herald devoted to your special entertainment and instruction. I have read with interest the articles which have thus far been published for your perusal, and hope you will appreciate them, and make a practical use of them. I am glad that a portion of the Herald is devoted to you—that you have a department in this excellent paper. It seems meet that it should be so. Children like to sit at the same table with their parents; and judicious parents will see that dishes are provided for them suitable to their wants. So in the Herald, which contains the spiritual and intellectual food of so many fathers and mothers, have been prepared articles to feed the minds of the children. Kind friends are endeavoring to provide you with reading matter suited to your capacity.

I have a little to say to you about a great battle which is being fought. A great battle! methinks I hear you exclaim. What! have the war-clouds which have of late darkened the sky of Europe already broke? Has the bloody conflict begun? Has the sword been unsheathed, and is man in hot haste pursuing his fellow man? O no, my my young friends; the battle of which I would speak is not to be fought with musket and sword. The weapons to be used are such as the apostle refers to when he says, "The weapons of our warfare are

not carnal, but mighty through God to the pulling down of strong-holds," 2 Cor. 10:4. For a particular description of the Gospel armor, see Eph. 6, where you will find a complete equipment named, which you must possess in order to be successful in this warfare. Clad with this you may enter the thickest ranks of the enemy and fear no defeat.

The arena of conflict—the battle-ground—is principally your own heart. There continually lurks the foe, oftentimes in ambush, to spring so suddenly that you have not the least indication of its approach. Envy, jealousy, anger, malice, self-will, and many other things of a hateful nature, lodge within the breast, and are often excited to action by the enemy of all good—the devil. Against these you must ever watch and fight, with all vigilance, remembering that up'n the state of your heart will depend your acts and words before others. Oh, it is a great thing to faithfully, earnestly fight this heart-battle; but a glorious victory waits those who commence and steadily pursue it to the end. And what a victory!—such as earth's proudest warriors never knew—a victory complete and final; and this may be the achievement of every child; yes, all may win and enjoy the glorious prize.

I hope some of you are already engaged in this warfare—that you are daily striving to eradicate from your hearts those things which are contrary to holiness. Go on, and, as the poet says,—

"The battle ne'er give o'er!
Renew it boldly every day,
And help Divine implore!"

Yes, young friends, heed the suggestion to seek help and strength from above; for if you endeavor to go forward in your own strength, you will assuredly fall.

And let me invite those of you who have never yet commenced fighting to enlist and become soldiers, that you may share in the blessed reward of the faithful. Let us all engage with heart and hand in this blessed work, that when the warfare is ended, the victory won, we may enjoy together an everlasting rest, which may God grant for His name's sake.

S. A. GORTEN.

Manchester, April, 1859.

The Christian Emperor Constantine, after having seen a Cross in the heavens, which he interpreted as the harbinger of victory, assumed the motto, "In hoc signo vinces." "In this sign thou shalt conquer."

A quiet exposition of truth has a better effect than a violent attack on error. Truth extirpates error as grass extirpates weeds by working its way into their place, and leaving them no room to grow.

JOHN KEPLER.—When John Kepler discovered after seventeen years of investigation, that relation to the connection between the periodic times and the distance of the planets, his delight knew no bounds. "Nothing holds me," said he; "I will indulge in my sacred fury; I will triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God, far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast; the book is written, to be read either now or by posterity, I care not which. It may be well to wait a century for a reader, as God has waited six thousand years for an observer."

TREAD SOFTLY.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace that thou knowest not of. The name of God may be written upon that soul thou treadest upon; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore despise it not.—Leighton.

NOT THE PLACE FOR STRIFE.—Questions concerning salvation afford no place for disputings, for human pride and conceits. The field of disputation and strife lies elsewhere, among matters of smaller moment. But over our religion it is strange that men should ever quarrel. It is the quarrelling of men in a foaming sea, which raft is the better one, as their one only chance of being saved! It is wiser, in all humility and meekness, to inquire for the true way, and to wish fervently while we seek the haven, that all others might gain it likewise.

APPOINTMENTS.

My Agency.—It is my expectation to make a tour through parts of Vermont, New Hampshire and Canada East, as follows:

Cambridge, Vt., as Elder Watkins shall arrange, beginning Friday evening and continuing Saturday and over the Sabbath. I shall expect to see a full gathering from all the region.

Tuesday, May 24, in Johnson, as Bro. Allen shall appoint, P. M. or evening.

Thursday, May 26th, at Waterbury, Vt., in the evening. Friday, May 27th to 30th, in Cabot, Vt., as Elder Thurbur shall arrange. I hope we shall have an old fashioned meeting.

I shall have to defer the arrangements for the balance of my tour, in Sugar Hill, Whitefield and Canada, until I hear from brethren. I expect to attend the Canada East and Vt. Conference, God willing.

I need not remind brethren and sisters that my agency for the Millennial Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular" I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded. I would call attention to Bro. Whitten's letter, in another column, as worthy of consideration. His was the first response, and was received the day after the circular was sent—a good example.

In view of the signs of this time, and the certainty of the near coming and kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridegroom. The day of the Lord is at hand. J. V. HIMES.

Boston, May 10, 1859.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time.

J. LITCH, President.

I will preach (D.V.) at Pike River Falls, Saturday, May 21st, at 6 P.M.; Sabbath, the 22d, at Stone Settlement, at 10 A.M. and 2 P.M. Evening, at 6, at Bro. L. Orcutt's school-house; Monday, 23d, at the Burrough school-house, at 1 o'clock P.M.—after sermon baptize; and Tuesday, 24th at Hyattville, as A. Sargent or F. Mohannat may appoint.

C. P. DOW.

I purpose to preach in Brunswick, Me., yellow school house, the first Sunday in May; in Richmond Corner meeting-house, the 3d Sunday in May.

I. O. WELLCOME.

Elder T. Smith will preach in South Hope, Me. Ap. 30, and May 1; Lincolnville, May 7th and 8th; and Holden, May 14 and 15.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th.

G. W. BURNHAM.

I purpose to be in Melbourne Sunday, May 15th; Durham, May 22d; and Cowansville May 29th; afterward as the way opens and health permits. Will Eld. D. and bro. R. arrange the hour at Cowansville?

R. HUTCHINSON.

If the Lord will, I will preach at Loudon Ridge the 4th Sabbath, and at Meredith Neck the 5th Sabbath in May.

S. S. MOONEY.

The following are my appointments:—At West Bosawen, in the Christian meeting house, the 3d Sabbath in this month; at Canterbury, in the Town-house, the 4th; at Sutton, south village, in the Baptist meeting house, the 5th, and attend to the ordinance of baptism; and at Loudon Ridge the first Sabbath in June.

T. M. PREBLE.

BUSINESS DEPARTMENT

BUSINESS NOTES.

W. A. Wallace—Have now cr. \$2 to W. M. B. of Marshfield, to No. 971, and erased the W. B. of the other place. T. J. Stevens—Sent books the 10th. Geo. Locke—We have none but those you name. If you wish, will go down town and see what we can get for you. What do you wish done with the bal. of the money enclosed?

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAY 10, '59.

Elizabeth Farnsworth	\$ 1.
L. Wiswell	1.
Lucy Thayer	1.
D. Maynard	3.
P. Hardy	2.
D. Guild	2.
J. C. M. Greeley	2.50
Hollis Jackman	2.50
Collection at Templeton, Mass.	8.50
Stephen Bradford	25.
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S. BLISS, Treasurer.

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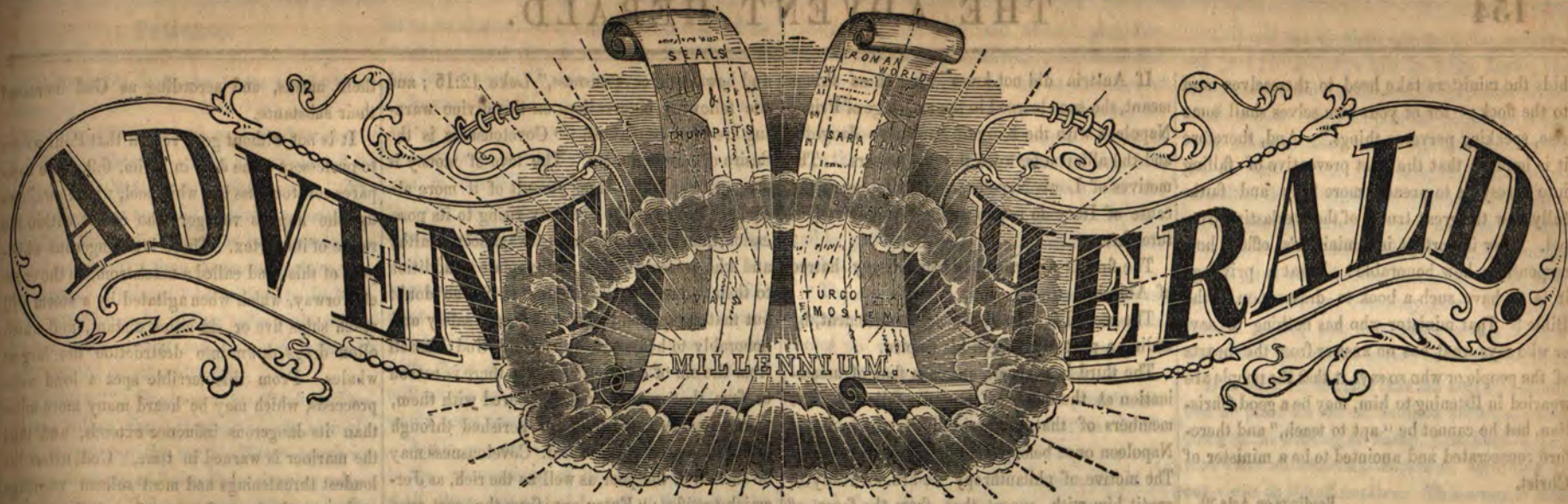
UP TO TUESDAY, MAY 10.

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H. Jackman 971, 68 cts, sent book the 7th.



WHOLE NO. 939.

BOSTON, SATURDAY, MAY 21, 1859.

VOLUME XX. NO. 20.

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J. PEARSON, Jr. } on
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Come forth! come on, with solemn song!

The road is short, the rest is long;

The Lord brought here, He calls away!

Make no delay,

This home was for a passing day.

Here in an inn a stranger dwelt;

Here joy and grief by turns he felt;

Poor dwelling, now we close thy door!

The task is o'er.

The sojourner returns no more.

Now, of a lasting home possessed,

He goes to seek a deeper rest;

Good night! the day was sultry here,

In toil and fear;

Good night! the night is cool and clear.

Chime on, ye bells! again begin,

And ring the Sabbath morning in.

The laborer's week-day work is done,

The rest begun

Which Christ has for his people won!

Now open to us gates of peace!

Here let the pilgrim's journey cease;

Ye quiet slumberers make room

In your still home,

For a new stranger who has come!

How many graves around us lie;

How many homes are in the sky;

Yes, for each saint doth Christ prepare

A place with care;

Thy home is waiting, brother, there.

Jesus, thou reignest, Lord, alone,

Thou wilt return and claim thy own.

Come quickly, Lord! return again,

Amen! amen!

Thine seal us ever, now and then.

—Longfellow.

A Charge to the Clergy.

BY REV. JOHN CUMMING, D. D.

Having thus noticed "ourselves," let us ponder the second division of the apostle's subject, namely, the flock. "Take heed unto yourselves and to the flock."

How take heed to them? First, to speak to them faithfully and impartially: not to fear giving offence, if that should be the penalty of speaking truth; not to care that you fail to conciliate applause, if you have carried conviction only to the conscience. We are not to speak about them, or to speak above them, or to preach as candidates before them, but to preach to them all the words of eternal life. Many will be pleased, some will be displeased; these are very subsidiary results; the great effort, the aim, the prayer, the desire of every true ministry must be

that, whether his people be pleased or not, they may be convinced and converted unto God. I am not bound in this pulpit to furnish you with sunshine; I am only bound to give you light. I am not called upon to spread before you fragrant flowers, but to feed you with God's living bread. And if that bread be faithfully dealt and distributed, you must overlook an occasional defect in the basket, or an occasional flaw in the distribution; thankful only that you have the bread of life and the water of life, without money and without price. It is quite true we ought not needlessly to offend; one ought to go out of one's way to please everybody. I think it is most important to conciliate the flock, to make the flock love us, and to make the people pleased with the sermon. That is most important; for one of the best ways of getting to the heart is when you make the listener pleased with the mode with which you try to get at the heart; and if we can only speak to every hearer without rousing prejudice, passion, opposition, we have gained a great point, provided we have not compromised or sacrificed the truth as it is in Christ Jesus.

And secondly, in taking heed to the flock, and in speaking faithfully, we must feed the flock from the great granary,—God's holy and inspired word. I am afraid that we ministers very often fail in this. We often argue what must be true instead of asserting on the authority of God, what is and was and ever will be true. We should never forget to assume that the Bible is God's word; and that a text from an Epistle is worth twenty arguments by a logician. "Thus saith the Lord" should settle all disputes and end all controversy. We must preach, not the tradition of man, not even the syllogisms of man; but gather seed from this granary, bread from this storehouse, truth from this precious depository. If we sow the seeds of tradition, or of human reason, or of gaudy eloquence, then to expect there shall be a joyous harvest-home is to seek to gather grapes from thorns and figs from thistles. Whatever a minister says which cannot be sustained by the Bible, is not true; whatever he says which is not in the Bible may be true, but it is not essential. And on some subjects in the Bible—on unfulfilled prophecy—a minister is bound to preach; but then he can only state what he humbly thinks is most probable; he dare not assert, as he may do in preaching the Gospel, what is absolutely and eternally true.

Again, in taking care to speak to the flock, and in taking heed to the flock, a minister must preach with all discrimination. We must try and say a word in season to every one. It is a difficult thing; and generally the result will be that the sermon which suits one class to-day will not suit another class. But then the best way is for all classes constantly to attend, and they will be sure one day to get just what suits them. We may not preach, for instance, the terrors and the judgments of a broken law to those that are despairing and desponding too much already; nor on the other hand, must we preach the joys, and comforts, and consolations of the Gospel to those that are living in the practice of sin. But we must try so to preach the truth, and so to exhibit large masses of the truth, that each shall get his bread in due season; we should pray that God would give us the tongue of the learned, that we should know how to speak a word in sea-

son to him that is weary. And there is one great doctrine we never can preach too often, too earnestly, too fully; that is the central doctrine of Christianity—Christ and him crucified. Other doctrines are important, but this is vital; they are doctrines, but this is the doctrine. And a sermon that does not in some shape, directly or indirectly, bear upon this blessed truth, as the grand remedy for the world's disasters, is deficient in the prime and most vital element of an evangelical sermon.

The flock is spoken of as the flock of which the Holy Ghost has made you bishops, overseers, or presbyters, or ministers. Then it is quite plain here again that the Holy Spirit appoints the minister for his work—consecrates the tie that knits him to his flock; that no decision of a presbytery, no fiat of a bishop, no dogma of a general council, no power of a patron, no voice of the people, ever can make him a minister whom the Holy Ghost does not consecrate, and honor, and sanctify to that great function. And in taking care of the flock, you will notice how emphatically the apostle speaks; take care of all the flock. Not the great men in it, and the rich men in it, but the beggars in it, the widows in it, the orphans in it; not the high only, but the low; not the aged only, but the young. "Take heed unto yourselves, and to all the flock,"—the sheep and the lambs,—"of which the Holy Ghost hath made you overseers." And how precious is the distinction here given, "the flock which God has purchased with his own blood." Does not this text, if the reading be right—and I am satisfied it is—clearly prove that Christ is God? "Take heed to yourselves, and to the flock, of which the Holy Ghost hath made you overseers, to feed the church of God, which he" that is God, "hath purchased with his own blood." The Socinian believes that the proper reading here is, "the church of the Lord, which he hath purchased with his own blood." Now, in the old Greek manuscripts, *Kuriou*, *Kristou*, *Theou*, are written contractedly, and resemble each other. The three words are so excessively like each other, that one can easily conceive the one might have been substituted for the other; and in some manuscripts I admit the word *Kuriou* is found, "the church of the Lord." But in the most weighty manuscripts the Greek word is as it is in our translation, "the church of God." But when there is a dispute about the true reading, we fall back upon the usage of the writer. Now recollect this text is not part of the Acts written by Luke, who is the author of the Acts, but of an address by the apostle Paul. We naturally go to the Epistles of the apostle Paul; where we find that he never says "the church of the Lord," but that twelve times in the course of his Epistles he speaks of "the church of God." Thus the Pauline usage of the apostle in referring to the Church, determines which is the sure reading and from that usage alone, not to speak of the preponderance of manuscripts, we come to the conclusion that our reading is correct—"the church of God;" and that our blessed Lord and Master is here called God in the highest sense of that word.

This Church is said to be here "purchased." What Church is this that is purchased with his precious blood? We dare not say so of the Church of Scotland, or of the Church of Eng-

land, or of the Wesleyans, or Independents, or Baptists. They are not all redeemed, they are not all regenerated, they are not all believers.

The Church here that is referred to is the company of all true believers, scattered through every denomination, found in every section of the visible Church, constituting the bride of the Lamb, the bride he is gathering out of every land and that he will present to himself a glorious church, without spot, or wrinkle, or blemish, or any such thing. Here, then, we have the word "Church" used in the sense of the company of true believers, the whole company of truly regenerate men. And if people would only think more of that Church, and quarrel less about external ecclesiastical politics, there would be greater harmony, and possibly there would be greater progress in the Christian life.

This company of true believers is said to be purchased with his blood. Here is the definition of them. "Who are these, and whence came they?" The answer is, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" or, translated into the language of my text, "These are the church of God, whom he hath purchased with his own blood." When we read that text, the inference is irresistible, that the blood of Christ here is expiatory or atoning,—purchased with his blood. The apostle Peter says, "Ye are purchased not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb." What sense shall I attach to that? It cannot be that purchased by Christ's blood means that he died as a martyr, or that he lived as an example; I must necessarily attach to it the idea of expiation—namely that I was lost and am recovered; that I had sold myself, and am bought back again; that he became a curse for me, that I might inherit his blessing; that he stood in my stead, that I might sit upon his throne; that he was made sin for me, though he knew no sin, that I might be made the righteousness of God by him. Oh, depend upon it, the old-fashioned Protestant—and, if you will bear with me, Calvinistic—theology is the theology of the word of God and of the New Testament; and the notions that are now diffused and scattered abroad on the Continent of Europe in various shapes bearing the name of Rationalism—called rational because most irrational, and therefore unscriptural—have no basis in this blessed book. And it is most striking evidence that our Reformers—the Ridley, the Latimers, and Crammers of England; and Calvin and Melancthon on the Continent; Knox, and Wishart, and Melville, in Scotland—were guided by the Holy Spirit of God, when we read what they wrote and drew up; for anything more fresh, more full, more instructive, more rich in all that is distinctive of living Christianity, is not to be found than what we read in the works these great and holy men were employed of God to write.

The best prescription against error is the diligent inculcating of truth. The apostle says, "Take heed unto yourselves, and to the flock; for grievous wolves will come in." The best way therefore to prepare the flock to resist the wolf, is to give good food to the flock, that it may be strong and grow in grace and in the knowledge of our Lord and Savior Jesus Christ. He also

bids the ministers take heed to themselves and to the flock; "for of your own selves shall some rise, speaking perverse things." And, therefore it is implied that the best preventive of falling into heresy, is to preach more fully and faithfully now the great truths of the everlasting Gospel. How important is a minister's office, how responsible, how honorable! What a privilege it is to have such a book to draw upon as the Bible! That minister who has nothing to say, or who says what has no answer from the hearts of the people, or who so says it that the people are wearied in listening to him, may be a good Christian, but he cannot be "apt to teach," and therefore consecrated and anointed to be a minister of Christ.

Readings on Acts 20

The European Trouble.

The basis of the present trouble in Europe is the conflict between liberal ideas and the system of force—the spirit of the age and the spirit of the middle ages. This gives rise to the "Italian question,"—for in Italy the antagonism is most severe. There we have, on the one hand, Austria, the very incarnation of priestly and political power, selfish, covetous and pitiless; and on the other, the indignant masses, aspiring for something better, they hardly know what, but fully convinced that they can exchange their present condition for nothing worse.

A few years ago the despotism of Austria, pointed by the sword of Radetzky, was on one side; and the visionary youth led by Mazzini, were arrayed against it. That looked like a dangerous state of things. But a worse has succeeded. For while Austria has grown more stolid and unreasonable, young Italy, by force of one bright example, has grown more reasonable, prudent, and powerful. The success of Sardinia has shown what the greater part of Italy can accomplish under a constitutional monarchy, rising naturally from the elements already existing.—Austria sees the change and instinctively fears it. Lombardy, already hers, she fortifies and overruns with troops; with Naples, Modena, Tuscany, and the Roman States, she makes secret treaties; and wherever disturbances threaten she manages to have her troops, who know no mercy till their work is completed. Now when a man espouses generous ideas, all the bitterness of his nature seems to find vent against mere brutal force and the wily arts of cold-blooded despotism.

This is why the Protestant world hates Jesuitism. This is why (to take a familiar example) the people of Kansas resented the overbearing policy of the Federal Government. But Austria has harassed Italy by the sword and by intrigue, using at will and continuously, generals, diplomatists, priests and spies. Hence matters have grown worse and worse, until some issue, in the minds of all intelligent persons, must be reached. This is the "Italian question."

Among these intelligent persons certainly must be reckoned Louis Napoleon. He used to be called a foolish visionary; he is now called the most far-reaching statesman of the age. But the latter character remains to be fully verified, his most remarkable traits thus far disclosed, which should earn him that reputation, being the faculties of keeping his own counsel and taking his own time. But, for some reason or other, he concluded to take a part in directing the issue of this Italian question. He urged reforms upon Austria in her Italian dominions and in the Papal States, four or five years ago, and has continued doing so ever since—to which Austria has paid no heed. On last New Year's Day, therefore, he dropped his famous remark to the Austrian envoy, regretting that the two governments (Austria and France) were not on better terms. The sensation which ran through Europe attested to the vitality of the Italian question, and to the consciousness that henceforth there would be no fool's play about it. Next, Victor Emmanuel, King of Sardinia, in his opening speech to the Deputies, declared that he could not be insensible to the cry of Italy, and that Sardinia would not falter in her course—a sentiment to which thousands of volunteers have given a significant response.

If Austria did not know what these things meant, she soon learned in the marriage of Prince Napoleon with the King of Sardinia's daughter and the alliance between the two powers. The motives of Louis Napoleon in thus taking up the cause of Italy do not appear. We may conjecture three.

The first is a personal and hereditary hatred of Austria.

The second is a desire for aggrandizement, by adding a part of Italy to his empire.

The third is personal, and is a fear of assassination at the hands of Orsini's followers, the members of that brotherhood to which Louis Napoleon once belonged and proved recreant.—The motive of philanthropy we are not ready to credit him with, except that, from the force of his position, as a monarch owing his elevation to the people, he must ever be found on the liberal side in any European contest.

But whatever his motives, Austria apprehended his action at once, and commenced her preparations. Of course, the other powers did likewise. The talk about the treaties of 1815 is nugatory. Austria has kept the letter as well as the other powers. But, with her kingdom born of force, and comprehending the most discordant elements, she has multiplied her secret treaties and turned the screws of her despotism, as she supposed, in self-defense. To falter when France threatened, would have been suicidal.—Unluckily, the other great powers did not contribute much to impede the direct race to hostilities upon which France, Sardinia and Austria had entered. England got confused in the Crimean War, and has never judged continental matters rightly since. Her influence went for nothing. Russia sees that by a war in Italy the long coveted pathway of her ears to the Mediterranean is opened—and so she has pushed on France. Prussia has only considered her own safety.

Such, in general view, are our own ideas of the European trouble. It is an organic trouble, and must some day result in an upheaving of the elements—because one principle is bigoted and will not yield, and the other is immortal and cannot yield. This particular crisis may be smoothed over, but the same trouble will only come up in another form.—*Boston Journal*.

The Use and the Abuse of Riches.

BY REV. J. COX, LONDON.

Continued from our last.

II. Money not only refers to earth, it stands associated with the unseen world. It is a solemn fact that when it is abused, it secures and deepens the torments of hell. Thus it is not only "the root of all evil," as regards the sin and misery which it produces in this world, and the amount is most fearful, but it is the parent stock of much of the penal evil and hopeless misery, which will be realized by millions to eternity. There are two methods in which more especially money is abused, and these paths are walked in by tens of thousands: they are, sensuality and covetousness. Many persons seek earnestly for money and procure it by most dishonest means, that they may consume it upon their lusts. Such characters are described by the apostle, "whose god is their belly, whose glory is in their shame, who mind earthly things," Phil. 3:19. Some such were found of old among the professors of a pure and self-denying religion, and such there are still. These cause religion to be evil spoken of, and make their ministers weep; and such shall weep themselves ere long, for those who thus act must realize the fearful words which stand in connection with this description, "whose end is destruction."

Many abuse money by covetousness. There is reason to fear that this sin prevails to an alarming extent, and that thousands will be shipwrecked upon this sunken rock, though it is so plainly marked in our heavenly chart. The folly and wickedness of covetousness, and the liability of the human heart to fall into it, cannot be too much insisted upon. Here God has given "line upon line." The language of our Lord upon this point is very remarkable, "Take heed

and beware of covetousness," Luke 12:15; and the following observations on this divine warning are very important. "Covetousness is the desire of accumulation. The love of money is stronger, and the eager pursuit of it more absorbing in those who are only rising to its possession, than in those who have always been wealthy and who scarcely seek or contemplate an addition to their possessions." There can be no doubt but that many rich people have gone safely and honorably to heaven, acquitted by God himself from the sin of covetousness; and there is reason to fear that many, who, compared with them, were considered poor, have perished through loving this present evil world. Covetousness may be the sin of the poor as well as the rich, as Jeremiah testifies: "Every one, from the least even unto the greatest, is given to covetousness," Jer. 8:10. All are in danger, and all should be watchful. All will be reckoned with according as God hath committed to their trust, and all should remember that they are stewards and not proprietors. But, alas, how few lay these solemn cautions to heart, which are found in such abundance in God's word. The difference between God and man is strikingly brought out in the different estimate formed respecting the nature and degree of sin. Some things which God accounts very sinful, and continually denounces as such in his word, man looks upon and treats as venial, and scarcely that. These observations apply especially to the sin of unbelief, and to "laying up for ourselves treasures upon earth." The latter is almost looked upon by many as a virtue, and "men are praised who do well to themselves," Psalm 49:8. It may be asked, why does God account covetousness, or a desire to accumulate, such a great sin, and wherein does its exceeding sinfulness consist? A consideration of the words of Christ, Matt. 4:19-24, will answer these questions, and exhibit God in his holiness and love while thus reproving covetousness. The man who lives to accumulate, who makes the getting of money the business of his life, places his heart where his treasure is, and thus acting, his whole life is one scene of alienation from, and rebellion against God. Truth declares, "Ye cannot serve God and mammon." By him who lives to accumulate, the world is served, and God is not served. The creature is loved rather than the creator. Unbelief, is thinking differently from God, and that on the most important subjects most clearly revealed; and covetousness is choosing, in opposition to God, in the face of the most solemn warnings and loving invitations. This wrong thinking, and wrong choosing, mould the character and determine the course,—hence their vast importance.

The lovers of money may be known by the pains which they take in getting it, which are much greater than any solicitude they display about things which are infinitely more important; also by their bitter sorrow at losing it, and their niggardliness in parting with it. Of all fools, the covetous man, who loves money for its own sake, or who loves it so as to rob himself, is the greatest. "Other sinners (says one) have that for their damnation which they call delightful, but the covetous man buys hell with hell,—eternal with present anguish."

"O cursed love of gold! when for thy sake The fool throws up his interest in both worlds: First starv'd in this, then damned in that to come"

It is a very solemn and affecting thought, that almost all the descriptions of future misery which are contained in the Bible, refer to those who abused while on earth the riches which God entrusted to them. Think of the rich man at whose gate poor Lazarus lay, Luke 16:20; and the traitor Judas, who sold his Lord for thirty pieces of silver, and thus "fell by transgression, and went to his own place." Acts 1:21.

It is very remarkable that neither of these three fearful cases are charged with being immoral persons; even Judas kept up a decent exterior, his cloak of profession was as good as the rest of the apostles. The great sin of all three was an absorbing love of this present evil world, and neglect of the claims of God. To gratify self, by hoarding up and enjoying, was more to them than to glorify God by giving away up to

their means, and according as God increased their substance.

It is not without good reason that Paul writes to professors as he does in 1 Tim. 6:9. He compares covetousness to a whirlpool, which swallows up the hapless voyager who comes within the range of its vortex. There is a dangerous whirlpool of this kind called a maelstrom, on the coast of Norway, which when agitated by a storm will reach ships five or six miles distant, and which often drags down into destruction the largest whales. From this terrible spot a loud noise proceeds, which may be heard many more miles than its dangerous influence extends, and thus the mariner is warned in time. God utters his loudest threatenings and most solemn warnings against "the love of money," and thus warns the voyager to eternity of his danger. Alas! many grow so deaf in Mammon's service, or are so fascinated by the pleadings of selfishness, that they give no heed,—they will not "beware," and so are "drowned in destruction and perdition." The Norway maelstrom always casts up its wrecks again; and alas, how many wrecks of what once seemed noble vessels are floating round the great moral whirlpool of covetousness. Dear Reader, if the motion of your affections indicates that you are getting near it,—if you are beginning to run round a worldly centre, instead of voyaging on straight towards eternal glory with "your affections set on things above;" then you have reason to tremble. Strain every nerve to get out of the charmed circle; throw any thing overboard, part company with every fair vessel, whatever its name may be; put the helm about; look out for the pole star on which you have foolishly turned your back; and pray God himself to send these words into the depths of your heart "what is a man profited if he gain the whole world and lose his own soul?"

In addition to the cases above mentioned, the names of Balaam, Achan, Ahab, Jehoiakim, Felix, the Pharisees, Ananias and Sapphira, Gehazi, Demas, may be added. A useful commentator has observed "that the saints recorded in the Bible committed various sins, and some sad ones for which they deeply grieved and obtained pardon, but never were any marked by the sin of covetousness." The triumph of this vice shows the state of the heart to be habitually earthly, and this we are sure is consistent with a state of grace. For "they that are after the flesh do mind the things of the flesh."

But time would fail to bring forward the whole of God's testimony against covetousness. The Bible is full of warnings against, and denunciations of this terrible sin. Truly it is a wonder how those who profess the name of Christ can go on hoarding up gold, and boasting themselves in riches, there are so many channels for Christian benevolence to flow in, and while these awful words are written in God's book "how hardly shall they who have riches enter into the kingdom of heaven." The Lord Jesus further explains and enforces this solemn declaration by saying, how hard it is for those that trust in riches to enter into the kingdom of God, Mark 10:24; and the apostle intimates that it is very difficult to have riches without trusting in them. "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God," 1 Tim. 6:17. An old divine says "that as naturally as the boat rises with the wave, so doth man's heart with the increase of his worldly substance: and as surely as hoarded corn breeds destroying vermin, so will hoarded riches breed peace-destroying and soul-destroying sins." Thus "the rich man's wealth is his strong city, and as a high wall in his own conceit," Prov. 18:11, which vain and gaudy shelter attracts the thunderbolts of the living God, whose claims, salvation and glory, are all neglected for "uncertain riches." Truly "they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. 6:9, and thus it is proved "that the love of money is the root of all evil. Of every kind and degree of evil; the evil of sin, of suffering, and of sorrow, spring in ten thousand forms from this poisonous root."

To be continued.

Patience.

"Patience!" It is the lesson taught us by winter.

The wind whispers it through the branches of fir and pine, where by-and-by the oriole and the red-bird shall flutter their bright plumage. The wind brings now no song of birds, no breath of roses, but the medicine of the cold, wholesome air, not less needful than the perfume of the summer breeze. Patience! be willing to be hardened into vigor—be willing to be made strong, that so every season may minister to thee its own keen and peculiar delight.

"Patience!" The bare twigs of oak, and maple, and willow, shape themselves into hieroglyphics, to spell out the word. Every bough imprisoning a colony of living buds, sleeping calmly in their fetters till the appointed time to unfurl their flag of liberty upon the sunny air. Why should the untimely bud hurry out to meet the death-dealing frost! Patience! heart! neither were it well for thee always to be in leaf and flower. For thee is the time of blossoming and fruitage fixed, as surely as for the tree.

"Patience!" It is written upon the earth's face, as she lies looking placidly up to the heavens, through her veil of snow. How calm she is, with her white mantle folded over her bosom—over the seeds and roots she is keeping quiet for the festival time of spring—over the graves where lie our sealed up promises of Paradise. Patience, soul! Hold thy life-germs pure and sound through the long days of silence and cold, content, since heaven is above thee still, with its earnestness of truth, its open radiance of love.

"Patience!" for the seeds will burst, the buds will unfold, the graves will open! Wait in quietness and confidence! Let thy snow-robes of endurance lie light and beautiful about thee till winter passes, and from the depths of thy being comes a murmur and perfume of life!—Then patience may change into joy, for it is thy redemption that draweth nigh!—*Congregationalist.*

The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XX.—(Conclusion.)

Mr. Editor—Dear Sir:—In my last number it was clearly proved from the book of Daniel, that the kingdom of God should be set up, and established over this whole world; and that it should act upon, break in pieces and consume every earthly kingdom, and fill the whole world with its divine authority, ruling over all throughout earth's future existence,—a period of long duration.

The period of blessedness brought to view Dan. 12:12, of 1335 days, [or years] must necessarily be subsequent to the reign of sin, and all the periods of abominations that maketh desolate. Two periods one of desolation and another of blessedness, could not possibly exist together at the same time. Two states that are directly opposite to each other cannot exist together, such as light and darkness, life and death.

These states can exist only in the absence of each other. So in like manner must it be in regard to a time of desolation, and a period of blessedness. Therefore the long period of blessedness brought to view Dan. 12, must be, not only subsequent to, but free from the abominations, that maketh desolate. And this period of blessedness is to be this side of Daniel's resurrection. See verse 13.

But we must pass to notice very briefly your last three numbers, as you allow us to write but (this) one article more in reply to your 20 Nos. I ought to have been allowed to write several more, but as you have expressed a wish that I should close with this No. and as your readers are nestling and calling upon you by scores to

have me stopped in my reply—for reasons which must be apparent to every one,—I shall notice but few things, as I pass over these articles.

In your 18th No., you take up, what you call, "Our Lord's great prophecy," Matt. 24. You commence by saying—"The historical prophecies in the New Testament, also, equally with those of the Old, are silent respecting the millennium before the Advent." In reply, we say,—this like the most of your arguments on the negative, is only proved by your assertions. We have the same right to affirm, that the historical prophecies in the New Testament also, equally with those of the Old, are silent respecting a millennium subsequent to the Advent. And this would come much nearer to the truth.

Again, you say—"In the answer of our Lord to the interrogation of his disciples. 'When shall these things be?' and, 'What shall be the sign of thy coming and of the end of the world?' (Matt. 24:3) there would surely have been reference to so wonderful an event as the world's conversion, had there been any past prediction of it, or if it was among the Divine purposes respecting the future. This prophecy not only makes no mention of a millennial period before the end, but its revelations are incompatible with it."

In reply, we say, in the answer of our Lord to the interrogations of his disciples, "When shall these things be?" and "What shall be the sign of thy coming and of the end of the world?" (Matt. 24:3), there would surely have been reference to so wonderful an event as the millennium in the new earth in the immortal state between the first and the last resurrection, had there been any past prediction of it, or if it was among the Divine purposes respecting the future.

This prophecy not only makes no mention of a millennium period subsequent to the end, in the immortal state, but its relations are incompatible with it.

Matt. 24:14, is next cited in your 18th No. "And this gospel of the kingdom (of what kingdom if you please, one that now exists, or one that shall exist in the new earth) shall be preached in all the world for a witness unto all nations and then shall the end come." You remark upon this text and say—"The gospel has been preached at one age or another, in unnumbered dialects and to the kindreds and tribes of almost all known lands. What nations have never been reached, or how much more extensive its proclamation must be, to have made it 'a witness unto all,' man may not be able to determine; but this we know that when it shall have been thus proclaimed as a witness of God's provision for mercy, and of the consequences that must follow its rejection, then, not a thousand years later, but 'then,' the Saviour affirms, 'shall the end come.' Thus previous to the proclamation of the gospel, as a witness, the millennium cannot come, and subsequent to its proclamation and anterior to the end, there is no space for it."

In reply to the foregoing we say that Matt. 24:14, cited by the negative, contains a prediction of what should be done prior to the destruction of Jerusalem, and has reference to that event, and not to the judgment and coming of Christ at the end of time, as the verses of the context fully show. Verse 15 "When ye therefore see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (whoso readeth let him understand—let him understand what? that the coming of Christ and the end of the world and the last judgment of the quick and dead has come? No, not at all:—if so, why should they flee to the mountains for safety, think you? See also verses 17, 22, and 23, 24 in particular—"Then if any man shall say unto you, Lo, here is Christ (He is come) or there (believe it—No?) believe it not." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect."

Now if they that shall proclaim the coming of Christ in that day, and say, Lo, here is Christ, or there, He is come, are false Christs, and false prophets, what shall we call those of our day, who are loud and constant in their proclamations that Christ shall then come?

Any one that will read without prejudice, must see that Christ was uttering predictions that were to be fulfilled prior to, and at the time of Jerusalem's destruction, and not concerning the end of this world and the coming of Christ to judge the quick and dead. And no one ever thought of a millennium in connection with the down-fall of the Jewish people; but whither they shall be gathered from their dispersions, to their own lands and homes again.

"The remainder of this discourse (say you) enjoining the necessity of preparation and watchfulness in view of Christ's coming, because of this definiteness respecting its nearness, but uncertainty as to its time: and the punishment threatened the evil servant, who shall say in his heart, my Lord delayeth his coming, are very suggestive. It may be that a lesson should be learned from it respecting the danger of any theory, and the sin of teaching it, that is incompatible with a constant looking for and hasting unto the coming of the day of God."

We understand the design, of the foregoing admonition, given by the negative, and admit the wickedness of that evil servant who shall say, "My Lord delayeth his coming," and also of that theory, and the sin of teaching it, that Christ delayeth his coming. And therefore have not dared to say and affirm with many others, that Christ will come at a fixed time,—lest when that time has past, my theory, like many others who have fixed upon times in the past for Christ to come, should then say, "My Lord delayeth his coming." Should I fix upon 1860 for Christ to come, and the year should pass, and Christ should not come, I should then say by my theory that "My Lord delayeth his coming,"—that he has not come according to the predictions of the prophets, nor according to his promise. Think of this, my good friends, and say who is guilty of saying, "My Lord delayeth his coming."

In your 19th No. you claim to have proved the end of the world six times, without finding a place for the millennium.

- (1) By the seven Seals, Rev. 6:6, and 8:5.
- (2) By the seven Trumpets Rev. 8:6, and 11:19.
- (3) By the vision of the "woman" of the "dragon," beasts—the "ten horned" and "two horned,"—and the image of the beast, Rev. 12:1, and 14:5.
- (4) The angels in mid heaven Rev. 14:6, to 15:4.
- (5) By the seven vials, Rev. 15:5, and 16:21. And
- (6) By the woman on the Scarlet beast, Rev. 17:1, and 17:18, but which is continued by the fall of Babylon, the image of the Lamb, and slaughter of the beast and his armies, in 18:1, and 16:21.

In the examination of these portions of scripture you are confident that each brings you down to the end of the world—the coming of Christ and the restitution of all things, you then close the article by saying, "And thus again, making four times in the Old Testament, twice in the gospels, and six times in the Apocalypse, are we brought down to the end—in no instance finding the millennium before Christ's coming, but all the events which mark its commencement, synchronizing with his advent."

We should have been glad, if we could have been allowed, to have given our views upon these portions of Scripture cited, and commented upon by the negative; but as we are limited in our reply to this No. we cannot. But this much we will say, The negative has made an effort six times, in six different ways to prove the end of this world—the coming of Christ, and the resurrection of all the righteous dead without finding any place for the millennium until Christ comes, and has made just so many failures. There is no coming of Christ, the resurrection of the righteous dead and the end of this world proved in either of the six different ways above mentioned—not from the "seven seals" nor by the "seven Trumpets," nor from any text cited in the other four ways,—the negative has only brought us down in his six different ways to the binding of Satan, where we commence the millennium. Mark the closing sentence of the paragraph preceding the last in No. 19.

"And then Satan himself is bound (Rev.

20:1-3) and the kingdom given to the resurrected just (20:4-6) who are to reign during the millennial period; and also, for ever and ever." If the millennium is an eternal period, as it has been affirmed many times by the negative* in this discussion then, according to this sentence just cited the "resurrected just" will reign during this eternal period; "and also for ever and ever," i. e. they shall reign during an eternal period; and also, forever and ever. But how, we would inquire, can they reign through an eternal period, and then, subsequently forever and ever if the eternal period be an endless one?

It is very remarkable that the negative should find no place for the millennium until he comes down to the binding of Satan, Rev. 20:1-3, just where the millennium commences, according to our views on the affirmative. This seems to look as though the affirmative must be right about the commencement of this period. He must be right according to the examinations of the negative.

In your 20th No. you remark that the phrases "last days," "last times," "sometimes appear to comprise the entire Gospel dispensation," &c. Acts 2:16-17, Heb. 1:2, are cited in support of this statement. 1 John 2:18 and several other texts are then cited to prove that there can be no millennium in the last days, or gospel dispensation. But these texts, do not cover the entire period of the Gospel dispensation.

The state of things brought to view in these texts of Scripture precede the binding of Satan, they only reach down to that epoch. Consequently the following texts of scripture, which bring to view a long period of blessedness in the last days, or gospel dispensation must have their fulfillment subsequent to the binding of Satan—and therefore the Gospel dispensation must continue long after he is bound.

Daniel 2:28, 44, 45: These verses show that the kingdom of God which was to be set up in the "latter days," or Gospel dispensation is to fill the whole world with its riches, power and glory. Dan. 12:12, 13, assures us of a long period of blessedness subsequent to the last desolating reign of sin, prior to Daniel's resurrection. Isa. 2:2-4, and Mic. 4:1, 4: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their minds and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest," (Heb. 8:10, 11.)

These texts of Scripture prove, that there is to be a period of blessedness in the "last days," or during the Gospel dispensation when the kingdom of God shall fill the whole world, his laws being written in every heart and mind so that all shall know him from the least to the greatest, and as this period cannot come prior to the binding of Satan, the "last days" in which these predictions will be fulfilled must be subsequent.—Otherwise we find no place during the "last

* In not a single instance has the negative made any reference to an eternal millennium. This oft repeated declaration of the affirmative is entirely fictitious, and results solely from its failure to discriminate between a millennium and an endless state, the first thousand years of which is to be synchronous with the millennium.

Ed.

days" for their fulfillment. These predictions must have their fulfillment during the "last days." But they cannot be fulfilled prior to the binding of Satan we both believe. Consequently they must be fulfilled subsequently to this epoch. Therefore the period of the "last days" or Gospel dispensation does not close at the time of the angel's descent from heaven to arrest and bind the great deceiver of our world; but will continue on for a great length of time for the fulfillment of all these glorious predictions spoken by the mouth of all God's holy prophets concerning the millennial reign of Christ.

We have now passed over all your 20 Nos. and made such replies as we thought proper, considering the limited space allowed us. If there is any argument, or text of scripture cited by the negative passed unnoticed; if you will call our attention to it, it shall be noticed after you have made your reply. I really hope that you will notice, all that has been said in reply by the affirmative, and expose every error, and false argument you may find, and should you write forty Nos. in your reply, I will read and examine them impartially with a desire to get the truth, the whole truth, and nothing but the truth upon the subject of the millennium.

Yours as ever, for the millennial reign of Christ in this world.

Ebenezer Peaslee.

Newton, May 6th, '59.



ADVENT HERALD.

BOSTON, MAY 21, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Symbolic Waters of Ezekiel's Vision (EZEK. 47:1-12)

The city of Jerusalem occupies two parallel ridges, "Moriah" on the east, and "Zion" on the west, which are separated by the Cheesemonger's valley.

These two ridges are situated in the fork of and nearly enclosed by two deeper valleys,—that of Kedron along a portion of the north and the whole of the east of the city, deepening as it extends to the south, and that of Hinnom, which encloses the city on the west and south, and unites with the Kedron or valley of Jehoshaphat at the south east angle of those eminences—which valley is then continued eastwardly, out into a desert region, and terminates at the Dead Sea.

The site on Mount Moriah, selected by Solomon for the Temple, was insufficient for that edifice and its courts, without an enlargement of its natural area. This was effected by excavating the top of the rock of the mount to a given level, and by constructing a massive wall from the foot of Moriah, rising from the valley of Kedron on the east, to a height of about six hundred feet, and filling the interval with earth—thus constituting a platform half a mile in circumference.

It was upon this terrace that the temple was erected of which not one stone was left upon another, when it was destroyed; but the massive buttress or wall, which supported that superstructure, is not necessarily to be regarded as a part of the temple, and still stands; and a portion of it is, evidently, that erected by Solomon.

At the foot of this wall there issues into the valley of Kedron a small rill of water, which is supposed to be the overflow of a well or fountain in the artificial caverns that were beneath the temple. As this rill unites with the Kedron, which is a running stream during a portion of the year, it is much enlarged. Farther down, and just below the junction of the valley of Kedron with that of Hinnom, there is a deep shaft or well, which has been sunk to the depth of 125 feet, till it reaches a stream of water that flows beneath the perforated rock. After extended rains, that flow of water is so great that it rises in the shaft nearly to its top, and finds an outlet in the valley a few rods below, where it gushes out like a mill stream, and the people of Jerusalem rush out there to bathe and swim in it, indulging in

every species of hilarity. These enlarged waters then flow along the bed of the Kedron eastward into the desert region that there exists and on towards the Dead Sea. The putridity of the waters of this sea are well known. And along the Southern shore of this lake, at the base of Usdum and the thick strata of rock salt which there bound the plain, are extensive salt marshes which have been discovered by modern exploration.

Such being the natural features of that locality, it is suggested by Rev. W. M. Thompson, D. D. who has been for twenty five years a resident missionary of the A. B. C. F. M. in Syria and Palestine,—in his late work, in two vols, on "The Land and the Book"—that the symbolic imagery of the mystic river in Ezekiel's vision, (ch. 47,) are taken from that well known phenomenon.

In the vision of the prophet, the waters issued from under the threshold, at the right side of the house, as it looketh eastward, and at the south of the altar. At the distance of a thousand cubits these waters were ankle deep. At the distance of another thousand cubits they reached the knees. At the distance of another thousand they reached the loins; and at another thousand it was a river that could not be forded, but was deep enough to swim in. These waters then flowed out into the east country, into the desert, and were discharged into the sea, which was healed. Wheresoever the waters went, every thing lived, there was a great multitude of fish in them, so that there were fishers from Engedi, even unto En-eglaim; and its banks were adorned with trees of various kinds, the fruits of which were for food, and their leaf for medicine. But the miry places thereof and the marshes were not to be healed, they were to be given to salt.

Mr. Thompson's interpretation of this symbolization, which he incorrectly denominates an allegory, is that it is the river of life, shown as a rill from Adam to Noah, deepened to the knees from the Deluge to Moses, and so increased in depth till it foreshadows the millennium,—the deserts and dead sea of moral depravity being restored by it—but the corrupt nature of man still continuing, as shown by the unhealed marshes.

Without adopting the interpretation given, we feel indebted to Mr. T. for his suggestions and for the facts he narrates respecting the flow of water from under the house, and the stages of its enlargement, as it flows on eastward to the desert and sea.

The series of symbolizations of which that river is a part, commences with the 40th chapter of Ezekiel, which shows that this revelation was made to the prophet "in the five and twentieth year" of the captivity, and "in the fourteenth year after the city was smitten." This was 35 years before the end of the Jewish captivity in Babylon, and 56 years previous to the completion of the second temple. This prophet of Israel, who was one of the captives in Babylon, was brought "in the visions of God," into "the land of Israel," and set "upon a very high mountain, by which was as the frame of a city on the south." There was then shown the prophet a man "like the appearance of brass, with a line of flax in his hand, and a measuring reed"; who proceeded to measure and note the dimensions of all the various parts of the house—Ezekiel, in the mean time, being required to see with his eyes, to hear with his ears, and to set his heart on all that was done, that he might declare it to the house of Israel.

The dimensions as there given, are supposed to be the actual dimensions of the temple, which might be forgotten during the long captivity that was still before the Jews. The representation would thus serve as a model for its reconstruction on their return; it would be to them an assurance of its restoration; and Jewish writers tell us, "That the children of the captivity, who returned from Babylon, followed the platform of that temple which Ezekiel described, as far as their circumstances would allow."—See Wm. Lowth's *Com.* But we may suppose from things connected with it, and from a parallel symbolization in the revelation to John, that this vision had a greater significance than the mere rebuilding of the city and temple.

When John received a measuring rod, and was told to measure the temple, altar and worshippers (Rev. 11:16), the rod given him evidently symbolized the revealed will of God, in conformity to which the temple was built; and the measuring of it, was to seek and learn the truths, taught in the revealed word, which the temple &c. symbolized; while of the temple itself, the holy of holies symbolized, (as we learn by Heb. 9:1, 12, 23, 24) the heavens where God is, the other sanctuary the places on earth where worshippers adore him, and the altar the instrument of Christ's expiation, and thence of reconciliation and access to God. The corresponding measurements shown to Ezekiel,—a description of which are continued through the 40th, 41st, and 42d chapters—might then imply, that in their future return from Babylon, God required that the

Jews should submit themselves solely to his dictation, and learn and cherish those things of which the temple was both a symbol and type.

When the measurements of the Temple were completed, the prophet was brought to "the gate that looketh toward the east: and behold the glory of the God of Israel, came from the way of the east: and his voice was like the noise of many waters, and the earth shined with his glory," which "filled the house." And he said to Ezekiel, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile" &c. 43:7.

This promise of the eternal presence there of the glory of the God of Israel, is repeated in verse 9, but it is there shown to be promised conditionally on the reformation and obedience of Israel. For we there read, "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever" Which implies that God would not thus dwell there without a compliance with the required conditions. To the same import is what follows: "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and all the forms thereof, and all the ordinances thereof. . . and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Thus there was more required of the Jews than that they merely rebuild the temple; they were to learn and keep all that the temple services typified; and should they do so after their return, it would result in the eternal dwelling in their midst of the glory of the God of Israel. They did not however thus conform to God's requirements, the holy Shekinah never appeared in the second temple, and when the God of Israel became incarnate and appeared in human form in their midst, they put him to death, and were themselves again banished from the holy land.

In the commencement of the 44th chapter, Ezekiel is shown the gate that looketh towards the east, which was closed. And thus the Lord interpreted it to him: "This gate shall be shut, it shall not be opened, and no man should enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." And when he was again shown the glory of the Lord filling the house, the Lord said unto him, "Son of man, mark well and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O, ye house of Israel, let it suffice of all your abominations."

The Lord then proceeds to enumerate some of the past sins of the nation against him, and to specify certain conditions which the priests were to conform to in their service and sacrifices,—to the close of the 44th chapter. And the enumeration of these, which are literal announcements and not symbolic representations, is evidence that they have respect to the Jewish service, anterior to Christ's incarnation, of which they were typical; and not to a period subsequent, when sacrifices could not only have no significance, but would be a denial that there had been offered that great sacrifice, which before they had prefigured.

The 45th of Ezekiel continues in the same manner, and provides for the re-possession by Israel of their land, and for additional sacrificial services, also typical of Christ's atonement in the future. And then God thus entreats Israel to comply with the required conditions, saying, let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people saith the Lord God."

The directions respecting the ordinances of the house being completed with the 46th chapter, the 47th opens with the vision of the symbolic waters. By turning to Rev. 17:15, it is seen that waters symbolize "peoples and multitudes, and nations, and tongues"—all of these terms being expressive of peoples. The stream, that issues from the foundation walls of the temple, that increases to a river, and finally discharges into the sea, and the Dead Sea to which it flows, must symbolize peoples—their moral characteristics being diverse, as are the waters of this river of life, and those of the Sea which are thus healed. The Dead Sea would represent the inhabitants of this world, dead in trespasses and sins, and without God or hope. And the river of life would symbolize the true church of God, increasing from small beginnings, and exerting a genial and revivifying influence. Its small and Divine beginning is seen in the little rill that issues from under the foundation of the temple. The death

and resurrection of Christ, which the services there observed typified, and the divine commission which he gave, were the source and foundation of the apostolic faith; and until the Pentecostal outpouring of the Spirit, the church was but as a little rill percolating from under the altar. By that outpouring it was wonderfully enlarged. Soon the multitude that believed, were sufficiently numerous to be represented by a river, deep enough to swim in,—flowing out into the desert, and the Dead Sea of the unregenerate: they going into all the world and preaching the gospel to every creature. Wherever Christians go, extending the knowledge of the Redeemer's kingdom, the moral desert wastes and sterile plains, give signs of life. As grass and trees spring up beside the water courses, so do leafless and fruitless sinners, renewed by the accompanying influence of the Spirit, become like trees "planted by the rivers of water." The change that Christianity has effected in the moral aspects of this earth, is fitly symbolized by the fertility which accompanies the flowing stream over what were only barren sands, and in the changing of the Dead Sea to a limpid fountain, teeming with life.

The abundance of fish in the sea, like those creatures in the sea under the second trumpet (Rev. 8:9), are doubtless persons, who are renewed by the influence of God's Spirit which ever accompanies Christianity; the fishers, are fishers of men, who cast into the sea the gospel net; and the trees on each side of the river, (according to the analogy in Rev. 9:4) are men which have the seal of God in their foreheads, whose own leaf not only shall not wither, but who shall exert a beneficial influence on others.

While, however, the influences of Christianity were to be so general, that they were not to be universal before the second advent is shown in the symbolization of the miry places and marshes which were not to be healed, but were to be given to salt. The conversion of all nations, would have included the healing of those; and their devotion to salt, which was symbolic of sterility and barrenness, shows that we may not expect before the end, a full recovery of this world to God.

The remaining portion of Ezekiel's prophecy is occupied with directions respecting the subdivision of the land among the returned of Israel, which not being shown in vision is not necessarily to be regarded as symbolic, nor is it in the language of a prediction, but of command respecting the division of the land. If thus divided, and if the required conditions and ordinances were complied with, the name of the city from that day was to be, "the Lord is there." But as the Jews did not comply with all those requirements and observances; as God's covenant is with all who do comply; as he will not be thwarted in any of his purposes, and as he would not cause those who do comply to forfeit any of the blessings promised them because of the non compliance and forfeiture of them by others, it may be reasonably anticipated in the resurrection, when God shall open the graves of Israel and bring them into their own land, and shall apportion out the kingdom under the whole heaven to the redeemed, that he will then give to the godly and resurrected ones of the several tribes, the lands, as they are respectively designated in Ezekiel's closing chapter.

Small Specimens of Humanity.

We were induced one afternoon last week to look in upon the two "Dutton children"—one of them being eleven years old, 28 inches high, and weighing fifteen pounds; and the other being nine years old, 26 inches high, and weighing thirteen pounds. They are little girls, sisters, born in the neighborhood of Boston, are as spry as kittens, as merry as crickets, as musical as canaries, and as beautiful as the most exquisitely fashioned dolls. They are the most tiny, graceful, fairylike little specimens of humanity of their age, that we were ever favored with a sight of. Their heads are not larger than many a laboring man's fist, nor their limbs than a good sized walking cane; and they seem as affectionate and happy, as we might imagine that two visitants would be from another sphere. They sing very prettily,—their voices being tiny in proportion to their faces and forms. They are on exhibition for a short time only at the Mercantile Hall in Summer St.

ITEMS AND NEWS.

An attempt has been made in Austria to enforce, under the concordat with Rome, the law that prohibits Hebrews from employing Austrian servants. This was met by the Jewish bankers in Frankfurt in a manner which showed that there is some other than royal power in Europe. A resolution was passed that no Jew would deal in Austrian stocks.—Wealthy Jewish houses in Amsterdam have come to the same determination. The offensive regulation has been repealed.

The Taunton Gazette says that Fisher A. Kings-

bury, Esq., a lawyer of Weymouth, who sleeps in his office, having been missing two days, his door was forced open by his neighbors, and he was found in a state of paralysis, from which he has not yet recovered.

Last week the freight train from Boston for Worcester ran off the track between Grantville and Needham, in consequence of the heat of the sun having warped the rails so that the wheels of the engine ran inside of them. No person was hurt, though considerable damage was done to the train.

Mr. Henry Boardman, a nephew of King Glass of the Gaboon country, West coast of Africa, was married at New York last week to a Miss Evans, a native of Baltimore. Mr. Boardman has been in this country, and has been employed in assisting in the translation of the Scriptures into the Mpanga language.

A correspondent of the New York Express, writing from Gallatin, Tenn., reports that as a party of students at the law school were illustrating the Sickles case in a mock court, Mr. Tap, the young man who took the part of Sickles, jerked out a pistol which he did not know was loaded, and shot his most intimate friend, Mr. Burke, who was taking the part of Key through the chest. It is thought he cannot recover.

In Cincinnati the other day, Miles Bagley, ninety years old, attempted to kill himself, because having been very rugged and healthy all his life he some weeks since grew so ill that he was confined to his bed.

Rev. Mr. Monroe, a colored preacher of Williamsburgh, has engaged passage for himself, wife and family, for Liberia. The reason for this step he alleges to be, that colored men of education have in this country no opportunities for employment. Several other colored men of intelligence and enterprise will go in the same vessel.

The Post Office Department has taken steps to obtain with accuracy the number of letters sent in the mails. New blanks are to be supplied to the Postmasters, and it is presumed that this report will commence on the 1st of July.

If lamp oil is spilled on a dress that will not be injured by wetting, lay it immediately in a tub of water. A portion of the oil will shortly seem to rise on the surface; then pour off the water, replace it with fresh, and still more oil will be seen floating on the top. Again pour off the water, and fill the tub anew, repeating the process till no more oil can be discovered on the surface. Then take out the dress, wring it well, dry and iron it.

There have been cut during the winter 100,000, 000, feet of logs in the Green Bay lumber region, nearly all of which will be shipped to Chicago during the coming season.

In 1632, Barker and Lucas, King's printers, issued an edition of the Bible, in which the negative particle of the seventh commandment was omitted, so that it read: "thou shalt commit adultery." For this offense the Star-Chamber inflicted a fine of three thousand pounds.

A man from the Provinces came to this town last week, says the Aroostook Pioneer, seeking a preventive for the whooping cough. The remedy sought for was simply a lock of hair from the head of a child who had never seen its father—the hair to be worn around the neck as a charm.

The remnants of Pagan superstition still linger among us. Not a few have faith in charms, which is a species of idolatry. We were gravely told at the new of our present moon, that it was a dry moon and we should have no rain—because the horns of the crescent both pointed up;—whereas if the concave of the new moon was the reservoir from whence rain came, it could no more hold water to give rain with one horn pointing down, than it could shed it, with both pointing up!

At the beginning of May some of the papers said there would be no rain, because there was none in the corresponding months, either ten and twenty years ago, or one and two hundred years ago,—they did not agree which.—Whatever the fact may have been, the weather does not move in cycles of decennial, or centennial length.

Foreign News.

By arrivals at New York we have three days later news from Europe. It is reported that a battle had been fought between the Austrians and Sardinians at Mortara, and the place taken by the former. Mortara is a walled town of about 6000 inhabitants 25 miles northeast of Alessandria. The Lago-Maggiore, to which the Sardinians of Mortara retreated is to the north.

The King of Sardinia and the French Generals Canrobert and Niel had visited the lines on the Dora, which river is considerably to the westward and has upon its banks the fortifications designed to intercept the Austrian march upon Turin.

The Emperor Napoleon was expected to join the army on the 3d inst. The Prussian government has

resolved to put its army in readiness to march, and Turkey, we are told, is preparing for war. Failures have occurred among the stock brokers of Berlin and Vienna, and the ruin on the Paris Bourse is expected to be beyond all example. Preparations for war are being made in England with all possible dispatch. Breadstuffs have taken another rise, and cotton is dull.

The Austrians were concentrating at Placenza in great masses.

Forty thousand French were in Genoa at present.

The Austrians had seized the Sardinian vessels on the Lago-Maggiore.

ENGLAND.—The ship Pomona, Capt. Merrithew, sailed from the Mersey, on the 27th, and was wrecked on Blackwater Bank, near Wexford, on Thursday 28th. She had 375 passengers, and a crew of 52 men. Seventeen of the former are reported saved and three of the latter. The rest were drowned, the ship sinking in nine fathoms of water.

A royal proclamation was issued on Saturday, April 30, offering a bounty of £10 to able seaman, willing to enter her Majesty's service, with the intention of recruiting 10,000 additional seamen.

The English naval dockyards and arsenals are in a great state of excitement. Preparations for war are being made on an extensive scale.

Admiralty instructions were on Saturday, April 30, received at Woolwich dockyards, directing the acting master shipwright to hasten with all possible dispatch the completion of the various new class steam frigates in progress of construction; 200 additional hands were taken on forthwith.

The War Intelligence.

By the arrival of the steamers Weser and Borussia, with European dates to the 3d inst., that which seemed inevitable has become morally certain—Europe is again involved in the evils and horrors of war. It breaks out indeed, in a corner—in that narrow portion of the northeast of Italy which is crowded between the Alps and the Apennines. But already France, which enumerates her half a million of soldiers trained with the precision of machinery, is penetrating defile and port on every side, in order to meet Austria, which is pushing forward a force of equal importance in point of numbers and discipline. Sardinia, of course, has in the field every man she can spare. The revolted army of Tuscany is probably on the march; to be followed by that of the Duchy of Parma. Prussia is putting her armies in readiness to march, ostensibly, however, with a view to her own self defense. England is in a fever of excitement, a royal proclamation having offered a bounty of \$50 to able seamen, with the hope of calling forward 10,000 new men, and every dockyard and arsenal resounding with the bustle of preparation. Even exhausted Turkey is startled by the ominous events into taking warlike precautions.

It appears that the Austrians began their active demonstrations on the Sardinian boundary at Buffalora, probably on the 28th of April, although different dispatches mention the day before and the day after. The Austrians took the position, after meeting with resistance, according to a Vienna dispatch, but this cannot be correct, or we should have had it confirmed from Turin. Thence, most likely the same columns, with additions, marched upon and took Mortara. These are the only engagements intimated, although the Austrians are reported as being in force at Novara, the chances being that they were in readiness there to commence operations.—Of the Sardinian strength in these localities, we have no account. As to the general movement of the Austrians, they appear to have occupied the whole eastern frontier of Sardinia. We hear of them on the north at the towns of Intra and Pallanza, on the Lago-Maggiore, thirty miles north of Novara; at Arona, twenty-three miles north of Novara; at Gravellona, about a dozen miles south of Novara; with a force of twenty battalions and eight batteries of cannon; at Pavia, one of their own frontier fortresses, still farther to the south; and at the region round Placenza, near the extreme southeastern part of Sardinia, where they seem to have concentrated their greatest strength. Thus, they line the whole eastern boundary of Sardinia, prepared to precipitate their columns at any and every advantageous point.

In regard to the French movements, our dispatches do not give us much definite information. By the last day of April 40,000 French troops were at Genoa, including 15,000 of the Imperial Guards. At Susa, also, the Sardinian station nearest the passes of the Alps, the forces of the French were rapidly increasing, although doubtless the artillery lagged somewhat behind. Generals Canrobert and Niel had gone with Victor Emmanuel to inspect the defensive lines on the Dora. Louis Napoleon was expected to join the French army in Italy on the 3d of the present month. By that time, probably, his forces would be ready to commence active opera-

tions; while the Austrians ought to have struck heavy blows before the French were in the field, if fully awake to their advantages.

The Times of the 2d has the following: "In our long list of telegrams, the public have, we fear, an earnest of what must be expected for some time to come. From among all these items, upon which no absolute reliance can be placed, one grand fact is evolved—Europe has entered into a state of war. War is going forth in his usual guise, and is making himself known by his ordinary deeds."

ALESSANDRIA.—This place, the rendezvous of the Sardinian army, whither the king has gone to take command, is probably destined to play an important part in the coming war. It is a fortified city near the eastern frontier of Piedmont, whose guns bristle towards the Austrian territory. It stands in the midst of a sterile plain. It is the great stronghold of Piedmont, and is to the Sardinians what Gibraltar is to the English, or Sebastopol to the Russians. During the reign of the French in Italy, the formidable fortifications made it one of the strongest places in Europe; but these were subsequently demolished, leaving only the citadel. Within the past few years workmen have been busy in reconstructing them, in anticipation of the events now at hand.—In the surrounding plain, two miles distant, is Napoleon's celebrated battle-field of Marengo. Alessandria is garrisoned with several thousand troops, and being connected with Turin and Genoa by railway, any number can readily be concentrated there. To capture it would be a crowning glory to the Austrian Generals, and to lose it, a deep humiliation to Sardinia.—*Albany Journal*, May 12.

AFFLICTIONS. God schooleth and nutureth his people, that through many tribulations they may enter into their rest. Frankincense, when it is put into the fire, giveth the greater perfume; spice if it be pounded, smelleth the sweeter; the earth, when it is torn up with the plow, after frost and snow, and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast into the fire; rough stones, with hewing, are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is washed, and wrung and beaten, but it is the fairer. These are familiar examples to show the benefit and commodity which the children of God receive by persecution. By it God washeth his congregation. "We rejoice," saith St. Paul, "in tribulations; knowing that tribulation bringeth forth patience; and patience experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.

From 15 to 30, I am ashamed to say I smoked! my conscience often upbraiding me, as well as my best earthly friend; still, I made excuses; my physician, a smoker, helped me to some, and so I continued: till once, on board a steamer, a drunken gentleman, who felt and claimed a fuliginous brotherhood to me though I recollected him not at all, came strutting up to me, and bringing his grog-smoked fumes almost into contact with my mouth, said, with tuneless eructation, "Give me a—a l—ight, Dr Cox?" I handed him my cigar—he returned it—I threw it overboard; and since that have been enabled to keep myself from so foul and odious a sin! Since then, 34 years ago last September, I have felt ingenuously pained at the sight of smoking, chewing, snuffing.—*Dr. S. H. Cox.*

Dr. Priestly, the father of modern Unitarianism, in one of his letters to the late Dr. Miller of Princeton says:

"I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all, and if we are right, you are gross idolaters."

IMMORTALITY.—The better men are, the more terrible it would make death if there were no future state. For the better they are the more they love God. Good men have found the fountain of good. They have experience of a much better happiness in life than others; and therefore it must be more dreadful for them to have their beings eternally extinct by death. Hence we may strongly argue a future state.—*Edwards.*

PEDIGREE.—Robert Crittenden, Esq., who died in London, in holy triumph, in 1763, wrote:

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine,
And monarchs swell the State;
Descended from the King of kings,
Each saint a noble title sings."

SCRIPTURE TROPES.

Q.

QUEEN, n. Lit., the consort of a king, or a female sovereign: "When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions," 1 K. 10:1.

—A Metaphor, expressive of dignity and honor: "We have vowed to burn incense to the queen of heaven," Jer. 44:25—i.e. to the moon.

QUENCH, v. Lit., to extinguish a flame: "When Moses prayed unto the Lord, the fire was quenched," Num. 11:2.

—A Metaphor, expressive of repressing, or destroying, "Quench not the Spirit," 1 Thess. 5:19. "They are quenched, as the fire of thorns," Psa. 118:12.

QUIVER, n. Lit., a case or sheath for arrows, Take "thy quiver and thy bow, and go out into the field, and take me some venison," Gen. 27:3.

—A Metaphor, expressive of any receptacle, "As arrows are in the hand of the mighty man, so are children of the youth. Happy is the man that hath his quiver full of them," Psa. 129:5.

R.

RACE, n. Lit., swiftness of speed, "They which run in a race run all, but one receiveth the prize," 1 Cor. 9:24.

—A Metaphor, expressive of any strenuous and continued effort, "Let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith," Heb. 12:1.

RAIMENT, n. Lit., clothing, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on . . . then shall the Lord be my God," Gen. 28:20.

—A Metaphor, expressive of moral or spiritual enrobement, "Buy white raiment, that thou mayest be clothed," Rev. 3:18—the buying of it being a Substitution for securing righteousness.

REAP, v. Lit., to cut down and gather the ripened grain, "In the jubilee, ye shall neither sow nor reap," Lev. 25:11.

—A Metaphor, expressive of any ingathering, "He that soweth iniquity shall reap vanity," Prov. 22:8.

—A Substitution for the same, "Whatsoever a man soweth, that shall he also reap," Gal. 6:7.

RED, n. Lit., a color like that of blood, but of various shades, "The Moabites saw the water on the other side as red as blood," 2 K. 3:22.

—A Metaphor expressive of depravity,—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1:18.

REFUGE, n. Lit., a stronghold, or place of safety, "Six cities shall ye have for refuge," Num. 35:13.

—A Metaphor expressive of any thing relied on for safety, "Ye have said . . . We have made lies our refuge, and under falsehood have we hid ourselves," Isa. 28:15. "God is our refuge," Psa. 46:1.

REND, v. Lit., to tear, "Neither rend your clothes," Ex. 39:23.

—A Metaphor expressive of violence, "I will surely rend the kingdom from thee," 1 K. 11:11.

—A Substitution for ardent and contrite feeling, "Rend your hearts, and not your garments," Job 2:13.

RETURN, v. Lit., to retrace one's course, "Let me return to my brethren in Egypt," Ex. 4:18.

—A Metaphor, expressive of penitence, or a change of mind, "If thou return to the Almighty thou shalt be built up," Job 22:23.

RISE, v. Lit., to ascend in space, "He maketh the sun to rise on the evil and on the good," Matt. 5:45.

—A Metaphor, expressive of beginning or commencing, or of improvement in condition,—"Though war should rise against me, in this will I be confident," Psa. 27:3. "Calamity shall rise suddenly," Prov. 24:22. "Babylon shall not rise from evil," Jer. 51:64.

RIVER, n. Lit., a large flowing stream of fresh water, "The river Kishon, that ancient river, swept them away," Jud. 5:21.

—A Simile, illustrative of what is constant and abundant, "I will extend peace to her like a river," Isa. 66:12.

—A Metaphor, expressive of abundance,—"Thou shalt make them drink of the river of thy pleasures," Psa. 36:8.

—A Hyperbole, expressive of more than is implied, "Behold he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth," Job 40:23.

ROBE, n. Lit., a garment, "David cut off the skirt of Saul's robe," 1 Sam. 24:4.

—A Simile, "My judgment was as a robe and a diadem," Job 29:14.

—A Metaphor, expressive of whatever adorns

or protects, "He hath covered me with the robe of righteousness," Isa. 61:10.

Rock, n. Lit. a crag, or precipitous eminence, difficult of access, and so easily defended, "Six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months," Jud. 20:48.

— A Metaphor, expressive of any refuge or source of protection, "Thou art my rock and my fortress," Ps. 31:3.

Rob, n. Lit., a branch, or offshoot from a tree, sometimes used as an instrument of discipline.

— A Metaphor, expressive of disciplinary agency, "O Assyrian, the rod of mine anger and the staff in their hand is mine indignation," Isa. 10:5, —i.e. the Assyrians, on whom Israel relied for aid and succor, as on a staff, God would use as a rod to punish them with.

— A Substitution, when smiting or breaking with a rod is put for the infliction of judgment,—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel," Ps. 2:9.

Root, n. Lit. the part of a plant or tree that is in the earth, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant," Job 14:8.

— A Metaphor, expressive of the commencement, beginning, origin, or foundation of anything, "The love of money is the root of all evil," 1 Tim. 6:10. "Lest there be among you any root that beareth gall and wormwood," Deut. 29:18. "The root of the right shall not be moved," Prov. 12:3.

To take root is, by the same figure, put for acquiring a condition of prosperity, "I have seen the foolish taking root, but suddenly I cursed his habitation," Job 5:3. "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward," 2 K. 19:30—as they did on their return from Babylon.

Root and branch, when conjoined and predicated of human beings, is invariably expressive of the relation of parent and child, ancestors and posterity, or a progenitor and descendant, "Out of a branch of her roots shall one stand up in his estate," Dan. 11:7. "The day cometh that shall burn as an oven: and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch," Mal. 4:1—i.e. it shall leave them none from whom posterity shall follow, nor any that shall precede them. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," Isa. 11:1.

S.

SALT, n. Lit. chlorid of sodium—a substance used for seasoning food and for preserving meat from corruption, "Can that which is unsavory be eaten without salt?" Job 6:6. "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt," Lev. 2:13.

— A Metaphor, emblematic of unchangeableness and perpetuity, "Ye are the salt of the earth," Matt. 5:13. "Let your speech be always with grace, seasoned with salt," Col. 4:6.

A covenant of salt was one that was to be kept inviolate, or unchangeable, a perpetual covenant, "It is a covenant of salt forever before the Lord unto thee and to thy seed with thee," Num. 18:19. "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt," 2 Chron. 13:5.

SALTED, adj. Lit. impregnated with salt, and thus made enduring, "If the salt have lost its savor, wherewith shall it be salted?" Matt. 5:13.

— A Metaphor, expressive of being perpetuated, "Shall be cast into gehenna fire, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt," Mark 9:47-9.

— A Substitution for being maintained, or supported, "We have maintenance from [Heb. are salted with the salt of] the king's palace," Eze. 4:14. "In the day thou wast born, thou wast not salted at all, nor swaddled at all," Ezek. 16:4—i.e. wast not made unchangeable.

SALVATION, n. Lit. the act of saving, "The Lord wrought salvation in Israel to-day," 1 Sam. 11:13.

— A Metonymy for the one who saves, and also for principles, the inculcation of which result in salvation. "Let thy priests be clothed with salvation," 2 Ch. 6:41. "Mine eyes have seen thy Salvation," Luke 2:30. "The Lord is become my salvation," Isa. 12:2.

SATAN, n. Lit. Diabolus, the arch-enemy of man

— "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them," Job 1:6.

— A Metaphor, denominative of one actuated by Satan, "He turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me," Matt. 16:23.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Monday, Feb. 7. Went to Salem, Mass. Visited with Elder Gunner and preached to his people in the evening. Between twenty and thirty spoke after the sermon. On the 8th I called on a number of families, with Bro. G. In the P.M. went to Newburyport, where I preached in the evening, on the blessedness of Christian assurance.

Wednesday, Feb. 9. Though stormy, in company with Elder Pearson visited a goodly number of families, most of whom we found in the enjoyment of peace, but some without hope,—one aged lady, who had attended Baptist preaching all her life, but was still unconverted. Exhorted her to come to Christ without delay. A young lady present was deeply impressed with her lost state. We had a season of prayer, and hope to hear of good results. Preached again in the evening, and had a good audience, notwithstanding the storm.

Thursday, Feb. 10. Have suffered through the night with headache and ague, but at 4 P. M. took the cars for Haverhill, where I preached in the Athenaeum Hall. The weather was very unfavorable, but we had a goodly number of the faithful in attendance, and some strangers. The cause here is now in a low state. Their house of worship has been sold to Elder Henry Plummer and his friends, who are to occupy it hereafter. The Advent church have hired the Athenaeum Hall, which gives them a better location, and with a good pastor, they might be built up. May the Lord give them success.

Friday, Feb. 11. Visited several families, with Elder Robinson, and dined with Bro. Gilman. In the P. M. took the train for Kingston, N.H., where I met with a hearty greeting at Bro. N. Brown's. How differently is this dear brother situated now, from what he was when Elder Pearson and myself visited him last summer, when we went to take our leave of him, for time! All had then given him up to die. But in our solemn and profitable visit with him at that time, I felt assured that God would raise him up, as He has; and he will no doubt live to do much for the cause of truth.—I preached in the evening at the Academy Hall, a fine room, which was filled. The prospects here are good. May the Lord give them union, faith, courage and success.

Saturday, Feb. 12. After visiting several families went to Newburyport in Bro. B.'s sleigh.

Sunday, Feb. 13. In the A. M. Elder Pearson conducted his Sabbath school. The whole congregation were gathered, parents as well as children, and all to take some part in the service, which was deeply interesting to all classes. The service was opened by singing, in which the congregation took part. The Scripture lesson, a part of the first ch. of Genesis, was then read, followed by prayer and singing; when the pastor gave a concise and interesting exposition of the lesson. In the meantime, questions were asked and answered, and various collateral passages of Scripture, explanatory of the lesson, were read by different members of the school. At the close of the pastor's explanation, each person in the audience so disposed, rose and repeated some appropriate verse of the Bible. After which the following original hymn was sung, and the services concluded with the benediction:

Air—"Little Drops of Water."

Come to me, ye weary;
Listen to my voice!
Come, ye heavy laden,
Serve me and rejoice.

Take my yoke upon you;
Sinners, learn of me;
I am meek and lowly—
Like me ye shall be.

Lo! my yoke is easy,
And my burden, see!

'Tis to cease from sinning,
'Tis to trust in me.

Come to me, sin-laden,
Come and take my rest!
I will bear your sorrows,
I will make you blest!

CHORUS.—We would come unto Thee,
Blessed Saviour, now;
To thy cross and sceptre
We would humbly bow.
O, we would be like Thee!
Wash our sins away;
Teach us by Thy Spirit,
And we will obey.

These services are designed to take the place of the usual forenoon meeting, and to constitute the Sabbath school, making the pastor the superintendent, and all his church and congregation members of it. How it will work, remains to be seen; but I must say I was highly pleased with the exercise.

I preached to full houses afternoon and evening. A liberal collection was taken up for the Millennial Association, and several life and annual memberships were given.

Elder Pearson has reason to rejoice; for, from very small beginnings, he now has a convenient chapel, a united church, and a flourishing congregation. But our brother has been afflicted by sickness in his family. His wife has been an invalid for many years, and is still a great sufferer. She can have no hope of a perfect cure till the "resurrection of the just," when pain, sickness and sorrow shall cease.

Monday, Feb. 14. Returned to Boston. In the evening about one hundred and fifty persons—members of my church and society and other friends—paid me a visit. They had a happy social time. Besides, they gave me a substantial testimonial of their confidence and friendship. The church in this city has had many trials and difficulties to pass through, but they still hold fast to the faith and hope of the gospel. They have been liberal, faithful and firm, standing by me in the darkest hours of my life; and it is in my heart to live and die with them.

Tuesday, Feb. 15. Though not well, at half-past 7 I took the cars for Mt. Holly, Vt. I spoke to the hackman the night previous to convey me and my baggage to the cars; but having waited till past the time I took other means of conveyance, and arrived just in time, by much exertion; but half a minute later I should have lost the train. How important it is that persons in all departments of life should keep their promises good! How much trouble and expense, ill-temper and sin, it would save.

I rode to Mt. Holly in seven hours, and put up with Bro. Doolittle, where I was refreshed and prepared for the evening service. We had a full house and a blessed season. The church here have been favored with the labors of Bro. H. Bundy, for some time past, as also Eld. D. Bosworth, who has been among them for many years. They have had a revival season, and some additions.

Thursday, Feb. 17. Took the cars for Low Hampton, N. Y. On my way, as the cars did not make a connexion at Rutland, I was detained for several hours. As Father Miller gave lectures in this place twenty years ago, and as the fruit of them I used to have a good number of subscribers to the Herald here, I thought I would look about and see if I could find any of them, but soon found that my old agent was dead, and many of my subscribers, while a few only remained. Within the past year, Elder M. Grant visited this place and gathered a goodly number, who are very much interested in the sleep of the dead and destruction of the wicked, in connexion with their view of the advent. I saw several of the brethren, one of whom, a very intelligent man, wished me to send him the Herald. They kindly invited me to visit them and preach, notwithstanding I differed from them entirely on the state of the dead. I shall call on them at my earliest convenience. In the P. M. I took the cars for Fairhaven, Vt., which is two miles from the Advent chapel and the old homestead of Father Miller.—Here I was kindly received by Bro. Robbins Miller and family, and after taking some refreshment went to the meeting. I found the chapel filled, and talked an hour and a half to an interested audience.

The next morning, Feb. 18, I made a few calls. Was much affected during my call at Mr. John Miller's, who occupies the old homestead. On going into the "east room," in which Father Miller wrote his lectures, who should I see but Father M. and his wife before me, in life-like size and appearance! It seemed as though he would speak. I stood and gazed for a time, when old scenes rushed upon my memory and made me feel for a time that I was living in 1842 and '3. But it was only the image of the great and good man. Yet how pleasant to see his manly form standing out on the canvas! It was refreshing to my heart. He was my friend, and there never was a man whom I loved so well as William Miller, of Low Hampton, N. Y. I hope to see him again at the resurrection.

I must not omit to say that I was indebted for this sight to the skill of Bro. Horace Bundy. In the execution of this work he has displayed skill of a high order. Bro. Shipman has suggested the idea that Bro. Bundy should reproduce the likeness of Father Miller for the Advent Herald office. I like the suggestion. One hundred of his friends giving a dollar apiece, would place it on the walls of the office. I will be glad to hear from any who will second the suggestion of Bro. Shipman.

Elder Bundy is now preaching for the Advent church in Low Hampton to good acceptance. He has gathered in a goodly number of souls within the last year, and the church have been much blessed by his labors.

I took the cars at noon, and went to Brooksville, and preached in the evening to a full and attentive audience. Elders Bosworth and Bundy were present, and are conducting a series of revival meetings in which they have some tokens of good. They have a good chapel here, and a prosperous church.

I took tea with Bro. Coryell, of B., formerly of Trenton, N. J., who had a short time before lost a little son of about ten years of age. He went out in the morning to skate on the river near by his home, and passing under a bridge there was an open place, into which he fell, in ten feet of water. His father was the first there, and plunged to the bottom and brought up his dear but lifeless child! How heart-rending to parents to be thus bereft! I could but sympathize with the weeping and bereaved father and mother. God will sanctify this painful affliction to them. But how mysterious to us are such events: a bright and happy boy leaves his mother, full of joy and smiles, skates in hand, and hastens to the river; and in another moment he is under the ice, struggling, dying, dead! J.V.H.

Is every Sentiment in the Scriptures Inspired?

I wish through the columns of the Herald to suggest and invite a still more careful enquiry after Bible truth among its friends.

The Herald has for many years held a very high position as a careful investigator of religious truth, through its editor, its former publisher, and its correspondents. I have been highly gratified, encouraged and instructed by it, even from its commencement, and still among six weekly papers, the Herald stands first. Its editorial has evinced wisdom and grace, and a critical Bible reading; May it be found thus occupying in the field till the Master comes.

The trying position as editor and publisher, has no doubt often sent them for wisdom and patience to the Throne of Grace. Its contributors, generally sincere and warm-hearted, have often been able and eloquent, evincing also that they have read the Holy Scriptures thoughtfully and prayerfully; still as no one claims perfection, perhaps there may be improvement.

Then to the question at the head of this article. I presume that all careful and thoughtful Bible readers will agree that many sentiments found in the Bible are not to be relied on as inspiration. The sentiment put forth by the serpent to Eve, was false. The sentiment of the fool, "No God," is false.—Also that of Peter, when he said, "I know not the man." These and many similar ones, are so evident that no one will blunder. But how extensively did the Sacred Writers quote other men's words who were not inspired? They gave us no marks to guide us, or, if they did, those marks have not come down to us. We find in our Bibles a capital letter, sometimes, to mark the commencement of a quotation, and no sign at the close; we are left to the sense. Some of these quotations are very lengthy, and quite frequent; in one instance the greater portion of a book.

The breaking up the Bible into chapters and verses, and textual preaching without reference to the context, has tended to increase the difficulty. The mass of writers and ministers quote from this unreliable source as though they were giving the sentiments of Inspiration. And I am sorry to say that Adventists, who claim to be critical Bible students, are not to be excepted.

In discussions men quote from this unreliable source as proof to sustain some doctrine, and their opponents have accepted as authority, in given points of controversy, what to my mind was no more authority than the words of some Sadducee in his opposition to Christ.

We ask, were the twelve disciples of our Lord inspired before the day of Pentecost? Luke 24:49, Acts 2:14. Previous to that time they made many sad mistakes. It was hardly the spirit of inspiration asking through James and John that fire might be commanded from heaven to consume the Samaritans! Christ rebuked them and said, "Ye know not what manner of spirit ye are of."

The sacred penman, who wrote the book of Job, seems to have acted the part of one of our modern stenographers and is only responsible for the correctness of his report. He gives us the words of

God, of Satan, of Job, of his wife, and of his several friends. The sentiments God uttered are reliable, of course, and the few the sacred penman gives us; but will any claim that the sentiments put forth were right? No one. Was the sentiment his wife uttered correct? Certainly not. Were all the sentiments of his friends correct? No thoughtful reader will admit it; yet they are sometimes quoted as though they were inspiration; I trust not by your correspondents. But even Adventists quote Job's words as inspiration. The sequel shows that no one of them was inspired of God. Job himself confesses that he had counseled without knowledge; he says, "Therefore I uttered that I understood not; things too wonderful for me, which I understood not; . . . wherefore I abhor myself and repent in dust and ashes." His friends did not get as near right as he did. Now Job was wrong in his sentiments, or he was wrong in confessing and repenting—this is evident.

I believe the writer of the book of Job inspired as I do the writers of every sacred book in the Sacred Canon. But if Moses or Job wrote the book, this would not make the actors, the speakers, inspired, whose words are reported by the Sacred Penman, any more than the Evangelists were before they became Evangelists, while taking a part in the scenes which they are afterwards inspired to record.

The Sacred Writers have often, as faithful historians, introduced for some wise purpose the sentiments held by persons of their times in the very words of the speakers, without note or comment.—To ascribe those sentiments to God as the author is wicked. To do so unwittingly is not excusable. And to follow such teaching is as wise as the Mormons and Slaveholders who try to sustain polygamy and slavery from the example of the Jews.

The Inspired writers recorded the fact of Abraham, Jacob, and many prominent characters among the Jews, committing the wickedness of polygamy, without note or comment, and to try to sustain the abominable sin from such example is as wise as it would be to try to sustain lying from the same example. The same writers record without note or comment that Abraham equivocated and virtually lied through fear concerning his wife, and that Isaac did absolutely tell a falsehood. What does it all prove? Simply that those men were erring mortals like us, and that the Sacred Writers were faithful.

If the above thoughts invite a more careful investigation of the Bible, and any are led to put their trust alone in the words of God, our object will be gained. Leaving it to the judgment of the Editor, if you think they will serve no good purpose cast them aside.

H. F. HILL.

P. S. Who have cause to complain? It is pleasant to see so generally a good spirit prevailing in your discussions. I am not opposed even to controversy, where the writers are frank, and anxious to embrace the truth. I perceive, however, that some on the question of the sleep of the dead, who oppose the Editor's views, get a little sharp and complain. Why so? Do not the other side have the most reason to complain? They have all been shut out of the Herald for years; could not write one word on that subject. Do you reply that "the Editor has spoken on that side?" True, and we think he has done well under the circumstances. One against many.

1st. You have been greatly encouraged because you have thought your opponents weak, few in number, because thus kept out of sight, where indeed they could not meet you.

2. While the Herald has been open only to you, your whole force have been encouraged to write, and writing has kept you armed and equipped for the war, and you have therefore done nearly all the talking and preaching; thus a kind of precedent has been established; as it is desirable to be at peace among the churches, the condition has been that the other side must keep still, and they have generally remained silent.

3. Has not this undue advantage, given you an undue confidence, so that you think the other side weaker than facts will warrant? Tho' the Editor has written well, could not the friends on his side have added many weighty thoughts?

Who now should complain? Though I was thus shut out of the Herald, I did not complain, nor withdraw my support. Still I have often thought if permitted I would try and show my erring brethren, that the main proof texts brought to prove the unconsciousness of the dead are of that unreliable source above named.

I close praying that light and truth and love may increase and prevail.

H. F. HILL.

REMARKS.—We regard the entire Bible as so inspired, that everything recorded in it, is just what is affirmed of it. When, therefore, we read "Thus saith the Lord," we know that it is the Lord, who

cannot lie, that speaks: but when it is affirmed that Satan said thus and so, or that Gamaliel, Jotham, or any other uninspired man speaks thus, we know it to be true that those named did say just what is recorded of them; but it does not follow that what such persons said may be relied on in opposition to what Christ, the inspired prophets and apostles have uttered as the teachings of God.

We have denied those on our side of the dead question the liberty that we have granted to others because if we gave both sides free scope, our columns would be unduly filled with that subject. And we know that those agreeing with us, would better appreciate our motives in denying them, than those on the other side.

Here is an illustration: it is stated in the Rochester Union, that in a late trial, called "the Stephens case," Judge Roosevelt said: "we have the highest authority for saying, 'All that a man hath will he give for his life.'" The words quoted are those of Satan, in Job 2:4, who said to the Lord, "skin for skin—yea, all that a man hath will he give for his life." But it is evident that the Judge supposed they were the words of inspiration; whereas Inspiration only affirms that Satan said so. We have heard the same passage quoted, to prove that non-existence was the worst possible punishment.

Dear Bro.: I have seen no notice in your paper of a very nice little work of 200 pages, on "Christian Brotherhood," by Dr. Stow of your city, and on sale at the bookstore of Wm. Heath, 79 Cornhill, where may be had a great variety of theological and Sabbath School books. I have not, for a long time, read a book that breathes so Christian a spirit. The author has got where he can see outside of a Baptist church and can respect and love all who are Christ-like. His object is to kill the spirit of sect, and to show how love and good-will may be promoted among all the followers of the Lamb. Vast multitudes of really good people have not as yet reached the spot which Mr. Stow has attained to, but which Christ and his apostles evidently designed all the disciples of Christianity should occupy. No class of Christians are better prepared to have such a book as the "Christian Brotherhood," than the Advent people. For one I look on Dr. Stow with new eyes, and hope in charity that there are many cherishing his views and feelings occupying his eminent position in all the churches. Bigotry and sectarianism never belonged to the gospel; and those offensive things will die out of the heart where holiness is at all complete. You and your readers will be refreshed and instructed by a perusal of the above work. Yours truly,

F. G. BROWN.

We have not the pleasure of a perusal of the above work—not having received a copy for that purpose. Publishers who wish to have their works generally circulated, or booksellers who wish to keep their stores prominently before the public, should not forget the press.

"That your faith and hope might be in God."

While in this ever changing scene below,
Where thorns and roses both together grow,
How sweet to look upon the precious flower,
And thus forget the thorn with all its power!

While light and shade both here together blend,
The light how grateful!—but we will not bend
Or shrink from trial, if perchance it come:
For 'tis among the "all things" on our journey home.

Through tribulation we the kingdom gain,
This legacy from Jesus we obtain:
Then let us welcome it as from His hand,
His grace, and that alone, will make us stand.

A little while, these trials will be o'er,
No more remembered on that blissful shore;
Oh then with cheerful hope we'll travel on,
Trusting alone in God's Beloved Son.

He'll bring us through the sorrows of our way,
He'll guard and guide us both by night and day.
His word is pledged, it surely will be done,
"I will be with thee till thy race is run."

ACORN.

AND SO SHE DIED.—Brantome thus relates the death of Mademoiselle Limeul, Maid of Honor to Queen Catherine of Medicis. She had dishonored her birth by her dissolute life. At the approach of death she sent for a valet of hers named Julien, who played remarkably well on the violin.

"Julien," said she, take your violin and play. The Defeat of the Swiss; play it as well as you can and don't leave off till you see me dead; and when you come to the words, "All is lost!" repeat that part four or five times in the most plaintive manner you can."

The valet did as she desired, and she herself assisted him with her voice; and when she came to that part, "All is lost!" she repeated it twice, and turning to the other side of her bed, she said to her companions, "All is lost, indeed now!" and so she died.

The memory of the just is blessed.

ADVERTISEMENTS.

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During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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[pd. 4 m from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 21, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XVII.—THE NEW EARTH.

Before we pass to the next new thing, you will like to read the following beautiful poem. While it talks of the earth's present sadness, it tells of a joyous future.

THE OLD EARTH.

Old mother earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod
Six thousand years ago!

The earth is old, the earth is cold,
She shivers and complains;
How many winters fierce and chill
Have racked her limbs with pains!
Drear tempest, lightning, flood and flame
Have scarred her visage so,
That scarce we deem she shone so fair
Six thousand years ago!

Yet comely was the youthful earth,
And lightly tripped along
To music from a starry choir,
Whose sweet, celestial song
Through nature's temple echoed wild,
And soft as streamlets flow,
Where sister spheres replied with her
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low:
O happy was the youthful earth
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And murder stained her beauteous robe,
And bade the young earth mourn.
And ages, heavy ages, still
Have bowed with gathering woe
The form of her whose life was joy
Six thousand years ago!

Old earth! drear earth! thy tender heart
Bewails her chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain-head of life
Six thousand years ago!

Old earth! old earth! above thy head
The heavens are dark and chill,

The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, earth! go wipe thy falling tears,
Forget thy heavy woe:
Hope died not with thy first-born sons,
Six thousand years ago!

Knickerbocker.

Words of the Little People.

It would sometimes seem as if the wit and pathos of the present world were with the children. Their unsophisticated minds and simplicity of heart give such force to every original idea, that it is a pity their sayings should be so often forgotten.

A father, having guests at the table, forgot to help his little son. The child waited quietly and when there was a pause in the conversation said, "Please, papa, give me some salt."

"What for, my boy?"

"For the meat, sir, I am hoping to have."

B little girl had read several small works on Natural History. She was pleased to display the information thus derived, among her playmates, by whom she was reputed, profoundly learned. One day, in essaying to describe the snake, she said,

"Why, it's a creature to be known—by being tail all the way up to its head."

A very bright boy of my acquaintance had received the gift of a bow and arrow. He was perfectly delighted, and standing on the broad door step, was searching for some proper object on which to try his skill as a marksman. At length he exclaimed,

"Now, I wish Satan would heave in sight, for then I'd shoot him dead, and he never would do any more harm." This surely was a large patriotism.

The same child had been once incommoded by a long succession of storms, which had confined him from his out door plays. During that period he was listening to his mother as she read the Bible, and at the occurrence of the passage that speaks of God's sending rain upon the good as well as the evil and unthankful, added promptly his own commentary:

"Well, I don't think much of that. I expect to be one of the good people myself, but I don't want to be washed away by the rain."

Little Alice was exceedingly fond of green peas. At their first coming she had eaten heartily and rapidly as large a quantity as she supposed would be allowed. She hesitated to request more, anticipating a refusal. Presently, turning to her father, she said:

"Papa, talk to me."

"How do you do to-day, Alice?"

"Not so, not so. Papa, talk to me."

"Alice, how does your mother do?"

"Not so; not so, papa. Why don't you say, Alice, wouldn't you like a few more peas?"

Another little girl, of somewhat similar tact, often looked wishfully at an elegant work-box of her mother's which she was not permitted to touch. One day she said, "I'm tired of always being your child. Let's play a little while that you were my child—will you, mamma?"

On gaining permission she seated herself, very primly, in a large rocking-chair.

"Mary, my dear, come here to me. I hope you mean always to be a good child. I'll help you all I can. Wouldn't you like my dear, to take my work-box and look at all the nice things in it?" dexterously suiting the action to the words.—Mrs. Seymour.

"I'll Run away and go to Sea."

Among my school-mates was one youth of more than ordinary promise, the favorite son of an indulgent father, who spared no expense in the cultivation of his intellect, and the development of his precocious genius. In mathematics he stood pre-eminent, mastering with comparative ease the most difficult problems, and to my youthful fancy there was not his equal among the array of youthful aspirants for declamatory honors, in our then popular and well-patronized academy.

His father, an eminent lawyer, looked to his future with glowing hopes, and urged his preparation for the bar, with the proud expectation that his place of honor would be more than filled by an honored son.

But however brilliant this prospect to the father, it had no fascinations for the wayward son. He had found time among his studies, for the reading of books of travels and wild adventure, which had unfitted him for the stern studies and the sterner duties of the legal profession; and when his doting father supposed him settled in the office of an eminent barrister in the city of New York, he was far out upon the sea in a whaling vessel. And here began a life of toil and hardships, only second to the bitter remorse which, day and night, hung like an avenger's sword before his mental vision. He went and came to and from the port of New York, but so disguised that he several times passed his father unrecognized.

He saw the lines of care and suffering deepening, and the gray locks blanching about his father's brow; but his proud heart held him back from indulging its better impulses, which would have led him to go to his father and say, I have sinned; and thus, with a conscience like an undying worm gnawing at his heart's core, he year after year followed the sea. He saw his mother's death announced in the papers, and in his misery he believed he had killed her by his ingratitude and sin; but still there came no relents which had the power to draw him to his aged father. His family had left no means untried to find out his whereabouts, but in vain. Long-continued suspense had unbalanced the old man's mind; and when that proud and ungrateful son returned to his home, it was to learn that his father had died a lunatic; and whatever his future lot may be, the harrowing conviction must follow him: "I made miserable the last days of an affectionate mother, and brought to the grave in sorrow the gray hairs of a doting fond father."

This is but one of thousands of cases in which mind, body, and estate, not to say souls, have been sacrificed to the hasty resolve, to run away and go to sea.

APPOINTMENTS.

My Agency.

It is my expectation to make a tour through parts of Vermont, New Hampshire and Canada East, as follows:

Cambridge, Vt., as Elder Watkins shall arrange, beginning Friday evening, May 20th, and continuing Saturday and over the Sabbath. I shall expect to see a full gathering from all the region.

Tuesday, May 24, in Johnson, as Bro. Allen shall appoint, P. M. or evening.

Thursday, May 26th, at Waterbury, Vt., in the evening. Friday, May 27th to 30th, in Cabot, Vt., as Elder Thurber shall arrange. I hope we shall have an old fashioned meeting.

After the meeting at Cabot, I will hold a series of meetings, with Elder Orrin Davis, in Calais, Vt., as he shall arrange, from Friday, June 3d, to Sunday the 5th.

Sugar Hill, N. H., from Friday, June 10th, to Sabbath, June 12.

June 16, attend the conference in No. Troy, Vt.

I need not remind brethren and sisters that my agency for the Millennial Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular" I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded.

In view of the signs of this time, and the certainty of the near coming and kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridegroom. The day of the Lord is at hand. J. V. HIMES.

Boston, May 10, 1859.

SPECIAL NOTICE.—I hope to hear from all to whom I have written in reference to financial aid for the Association, before the first of July. I should be glad to have a response that would enable me to finish up my work in this department at that date. J. V. H.

PROPOSITION.—A friend of Eld. S. Chapman offers one dollar to make him a life-member of the A.M.A., if twenty-four others from among his many friends will make up a dollar each. Will they not, on reading this, resolve to do it? Address J. V. HIMES.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D.V.)

in the Union Meeting-house, North Troy, Vt., commencing Thursday, June 16th, at half-past 10 A.M., and will continue over the following Sabbath. A sermon will be preached on Wednesday evening at 6 o'clock. We hope as many of the brethren in the ministry as can will attend. Let there be a general gathering of those who are "looking for that blessed hope." Where churches are organized let the clerk send by the pastor, or otherwise, a written report of the state of the church, the Sabbath school, &c. And let all who come endeavor to be present when the conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.

S. W. THURBER,
ISAAC BLAKE, } Committee.
J. M. ORROCK, }

P.S. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States is, Derby Line, Vt. J. M. ORROCK.

A PROPOSED VISIT TO CANADA.—Elder Himes having expressed a desire to visit C. E. this summer, if the churches desire his labors, will the brethren wishing him to visit them, correspond with me immediately, and state how soon after our conference they want a meeting? and I will endeavor to make arrangements accordingly. He will be able to spend the most of the month of June with us. J. M. ORROCK.

Elder J. M. Orrock will preach (D.V.) in Waterloo, C. E. Sunday, May 29th.

Elder Isaac Blake may be expected to preach in Melbourne, C. E. Sunday, May 29th; and in Waterloo, Sunday, June 5th.

THE ANNUAL CONFERENCE of Messiah's Church in Pennsylvania, will commence its session at Shiremanstown, Cumberland Co., Pa., on Tuesday, May 24th, 1859. Matters of great interest will be brought before the Conference, and it is desirable that a full delegation should be present from each church. Let the delegates be appointed at once, and their names reported to Dr. Thomas Wardle, 10th, below Vine street, Philadelphia, and we will endeavor to obtain excursion tickets for them over the Pa. R.R. to Harrisburg, if done in time. J. LITCH, President.

I will preach (D.V.) at Pike River Falls, Saturday, May 21st, at 6 P.M.; Sabbath, the 22d, at Stone Settlement, at 10 A.M. and 2 P.M. Evening, at 6, at Bro. L. Orent's school house; Monday, 23d, at the Burrough school-house, at 1 o'clock P.M.—after sermon baptize; and Tuesday, 24th at Hyattville, as A. Sargent or F. Mohannat may appoint. C. P. DOW.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th. G. W. BURNHAM.

I purpose to be in Melbourne Sunday, May 15th; Durham, May 22d, and Cowansville May 29th; afterward as the way opens and health permits. Will Eld. D. and Bro. R. arrange the hour at Cowansville? R. HUTCHINSON.

If the Lord will, I will preach at London Ridge the 4th Sabbath, and at Meredith Neck the 5th Sabbath in May. S. S. MOONEY.

The following are my appointments:—At West Bosca-wen, in the Christian meeting house, the 3d Sabbath in this month; at Canterbury, in the Town-house, the 4th; at Sutton, south village, in the Baptist meeting house, the 5th, and attend to the ordinance of baptism; and at London Ridge the first Sabbath in June. T. M. FREELE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. B. Scott, \$1.18 for book and 82 on Her. to 950. The finances of the Association are in such condition that we shall be grateful for any assistance of the kind,—that being the best return we can make, unless there were results of some magnitude so as to make it an object.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAY 17, '59.

James Belden	.....	\$2.
Walter Perrin	.....	2.
S. Palmer	.....	2.
H. Durkee	.....	1.
J. Shelley	.....	2.
J. Jones	.....	1.
R. Miller	.....	1.
B. E. Gilbert	.....	1.
W. W. Connor	.....	1.
R. Harley	.....	1.
T. Harley	.....	1.
S. Curtis	.....	1.
C. Marden	.....	1.
S. E. Thomas	.....	1.
John Murray	.....	2.
Sophronia Murray	.....	2.
Church in Boston, (services of ag't 2 Sundays)	.....	20.

S. BLISS, Treasurer.

RECEIPTS.

UP TO TUESDAY, MAY 17.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Rev Wm Prideaux 989, J. Eells, book, and stamps for postage, L H Brigham 953, H A Brockway 945, J Clark 945, O Bartlett 964, F T Church 964, H Durkee 958, W B Gilbert 966, S Harding 945, H V Davis 945, D B Winslow 919—on old acct—each \$1.

John Cummings 984, Thos Brisbin 978, A Cushing 971, Wm Holman 971, C Marden 991, Geo Brigham 971—each \$2.

N Barnell 1023, G T Havens 961, book and postage—each \$3.

G D Button 971, \$1.50; B Carver on old acct \$1.50; Dr. G O Somers 950—20 cts.

THE ADVENT GAZETTE

ADVENT GAZETTE

SEALS
TRUMPETS
ROMAN WORLD
SARACENS
TURGO
MOSELM
MILLENNIUM.

WHOLE NO. 940.

BOSTON, SATURDAY, MAY 28, 1859.

VOLUME XX. NO. 21.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

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SYLVESTER BLISS, *Treasurer and Agent,*
To whom remittances for the Association, and communi-
cations for the Herald should be directed.

J. V. HIMES, } Committee
J. PEARSON, jr. } on
L. OSLER, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week ; \$1. for three weeks ; \$3, for three months ; \$5 for six months ; or \$9 per year.

MEDITATION OF CHRIST.

"My meditation of Him shall be sweet; I will be
glad in the Lord."

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean, my Strength, my Stay—
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace,
Which finds in this poor heart a dwelling-place;
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears ;
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love, again, and yet again to trace.

Thoughts of His death : upon the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which lifted up on high,
Illumes with heav'nly light the tear dimm'd eye.

Thoughts of His coming : for that joyful day
In patient hope I watch, and wait, and pray ;
The day draws nigh, the midnight shadows flee ;
Oh ! what a sunrise will that advent be !

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my Strength, my Stay,
I can forget the sorrows of the way.

Original.

Surrejoinder.

Our Reply and Defense having been followed by a rejoinder, comprising 20 articles and extending through 24 copies of the Herald, it devolves on us, according to the usages of debate, to close this discussion.

Our views, arguments and evidences have been so fully unfolded, as to need no extended re-argument.

What we have to say in reply, we shall dispatch in a single article, believing our readers will prefer to see it in one paper, though occupying considerable space, than to be extended through a succession of Nos.

No. 1 of Rejoinder, (Her. Nov. 27,) again claims that as happiness to the race must preponderate over evil, the view of the affirmative must be true, and therefore must be in harmony with the word. A like argument—used by Universalists and Restorationists in their denial of God's declarations respecting future punishment—would equally demonstrate that evil has never existed.

Man's judgment being finite and erring, he is

incompetent to determine what God ought to have revealed; and therefore cannot determine what He has by what he should. The Sacred Oracles must be our sole authority, irrespective of what may be imagined they ought to affirm.

In No. 2. (Her. Dec. 4), it is claimed that a state of righteousness on earth exceeding that in Eden, is not necessarily the promised restitution; which we showed it to be by synchronous Scriptures. It is imagined that the "end of the world," when Christ sends forth his angels, gathers out of his kingdom and consigns to perdition all that offend, and the righteous shine forth as the sun in the kingdom of their Father, (Matt. 13:40—44); Christ's coming in the clouds of heaven, and sending his angels to gather his elect from the four winds, (Matt. 24:31); and his coming in his glory, and all the holy angels with him, when he shall sit upon the throne of his glory, shall gather and separate all nations into two bands, shall give to the one the kingdom prepared for them from the foundation of the world, and shall consign the other to perdition, (Matt. 25:31-46), bring to view different epochs, and therefore are not synchronous?

So wide a divergence of judgment on a point so simple and of such universal agreement, requires no additional argument.

It is argued that the phrase, "the end of the world," in Matt. 13:39, and 40, is equivalent to that in 1 Cor. 10:11, and Heb. 9:26, and means "the whole gospel dispensation." If so, it follows that when the disciples asked, What shall be the sign of thy coming and of the end of the world? they wished for the sign of the gospel dispensation; and when our Savior promised to be with his church till the end, he only had in view that epoch! As used, however, in the parable, it is Christ's explanation of a figure. The harvest, he says, is the end of the aion; and the subjects of that harvest are the two classes of the race who have till then the joint occupancy of this kosmos. The explanation of a figure is never figurative, and consequently the accommodated and exceptional use of the phrase made by Paul does not determine its specific and literal use by our Savior.

There is much astonishment expressed at our position that the New Jerusalem, and not the earth as a whole, is the subject of the affirmation in Rev. 21:27; but as such is the grammatical construction of that scripture, the declaration stands. Equal astonishment is expressed at the opinion that Rev. 20:7-10 teaches that Satan will be permitted by Infinite Wisdom, to come on to the new earth and around the beloved city, to deceive the resurrected wicked and be made an example of in the presence of the redeemed; but an expression of astonishment is no refutation.

We gave a literal rendering of Dan. 12:2, as sanctioned by scholars of undoubted philological accuracy, and showed what meaning those Hebrew words always conveyed to the Hebrew mind. Our opponent finds there a different meaning, and draws the conclusion that the reading:—"These, (the awakened, shall be) to everlasting life; and those, (unawakened, shall be) to shame and everlasting contempt,"—implies that some "of the righteous will awake to shame and everlasting contempt!"

We showed respecting the resurrection in the

5th of John, that the word rendered "hour" is frequently used in an extended sense; that two resurrection epochs are there brought to view,—an hour comparatively near when they that hear shall live, which implied those remaining who would not then hear, and an hour when all should hear; and we stated that the Greek "eis," rendered "unto" in v. 29, has the force of at, when applied to anything that immediately precedes. In the rejoinder it is claimed that the period cannot be extended because the apostle limits it to "the twinkling of an eye," (which the apostle predicates of the suddenness of the change of the righteous, and not of the interval between that of the two classes;) and then it is argued that "unto" has not the meaning of at, which is attempted to be shown by a collation of passages, which are senseless readings when at is thus substituted. As what we said had no respect to the English word "unto," but to the Greek word "eis" which is there thus rendered; as we did not speak of the general usage of that Greek particle, but of its sense when immediately preceded by that to which it is applied; as in the texts collated, with *at* substituted for *unto*, the particle *eis* does not occur, with a single exception; and as in that instance it is not preceded by the subject to which it is applied, it follows that the rule laid down respecting its force under such circumstances stands unimpugned. It would be strange logic that would disprove that a given Greek word rendered "unto" may be rendered "at" in given circumstances, by showing that other Greek words also rendered unto, and used under other circumstances, may not be thus rendered!

No. 2. closes with a real, or affected mysticism respecting the condition in which the righteous will come forth at the resurrection of life, and the wicked at that of damnation; and the enquiry is very gravely made whether life will ever die so as to need a resurrection? and if damnation will have a resurrection? If this mystification is real, we fear any attempt to enlighten would be labor lost; and if assumed, there is needed no elucidation of the metonymical use of those terms, which express the condition to which the two classes are to be respectively resurrected.

In No. 3. (Her. Dec. 11.), surprise is expressed that the words of Christ in John 5:25, prefaced by reduplicated "verily," or solemnly, should be regarded as expressive of a literal resurrection; but we have seen no argument to change our judgment then expressed.

Our answer in Herald of Oct. 30th to Bro. Pearce, respecting Rev. 20:12-15, is regarded as an admission that "the coming of Christ, the passing away of the heaven and earth, the resurrection of the dead, and the judgment of the great day, will be subsequent to the millennium." But there is a wide difference between a reference to heavens and earth that passed away, and a supposition that they were then passing away; between a resurrection and judgment of the wicked, and of the righteous with the wicked; and between Christ's executing on them the judgment, and his then coming in judgment.

In No. 3. continued in Her. of Dec. 18. it is objected that the sea cannot give up its dead 1000 years subsequent to the new creation, that the dead cannot be adjudicated previous to their

resurrection, that it cannot be more tolerable for one class of sinners than another, in the day of judgment, unless resurrected, and that the wicked generation of Jews living at the first advent cannot be condemned by the righteous queen of the south and repentant men of Nineveh rising up in judgment against them, unless their resurrection be simultaneous. But as the symbol of the sea's giving up the dead which were in it, is fulfilled by the actual resurrection of those who perished in the sea, whether raised from it or raised elsewhere; as the literal rendering of Rev. 21:1 affirms no absence of sea in the new creation, but a transformation of the present creation; as the dead will be none the less personally present before God, whether standing there disembodied, or re-clothed with their resurrected tenements; as their adjudication is not the execution of their judgment; as the day of judgment comprises the whole period including the two judgment epochs; as it will then be equally more or less tolerable with different classes of sinners, according to the judgment passed on them though raised not till the end of that period; and as there is no incongruity in the figure of subjects of the first resurrection rising up in judgment and condemning those whose resurrection is at a later epoch, used by our Savior to contrast their respective conditions,—the supposed difficulties vanish.—So vanishes also another objection, that if the wicked are judged not to be resurrected till the end of the millennium, their not being resurrected till then would be the whole of their punishment—as though a condemnation to a resurrection at the end of 1000 years to shame and everlasting contempt, would preclude the shame and contempt to be realized at that epoch!

No. 4. Her. Dec. 25th, intimates that our not recognizing a fulfillment of the events, predicted in the Apocalypse, in the order of their symbolization, is "to avoid the force of an argument presented by the affirmative." What particular "argument" is supposed to necessitate such an avoidance, is not specified; and certainly no such argument has been printed. We have not departed during this discussion, from the order recognized, the principles of interpretation adopted or the interpretation given in our Volume on the Apocalypse, published years since.

The affirmative judges that unless fulfilled in the order of revelation, nothing can be known of their actual order. If this is said of those who judge differently, it is gratuitous; but if merely a self estimate, the admission is allowable. As to the actual order, there is a surprising unanimity of opinion among expositors—however much they vary in their interpretation of events—no one of any eminence having claimed entire consecutiveness.

A recurrence is made to the phrase "small and great;" which is again claimed to comprise "good and bad, old and young." But as we showed that the same phrase is applied to the worshippers of the beast, in Rev. 13:16, 17, among whom there are none of the good, it does not necessarily include them, and therefore it can be expressive only of relative stations in society.

Our reply,—that the giving up by the sea, death and hades of the dead in them at a given epoch, does not necessarily include a class pre-

viously resurrected,—is thought to be dependant on proof that there had been a previous resurrection.

That is changing the issue—it being quoted on the other side as incompatible with a prior resurrection of the just; which must be shown before it can be quoted as proof against it.

The rejoinder is still of opinion, as those not found written in the book of life are consigned to the igneous lake, that there were those then raised who were there written, and so were not there cast. But as the argument turns on what is affirmed, and not on what may be surmized or inferred, the absence of any such affirmation makes that passage no proof of their resurrection at that epoch.

The affirmative had quoted the promises of Christ—to raise up at the last day all given him by the Father (John 6:33), every one who seeth the Son and believeth on him (v. 40.) those whom the Father shall draw (v. 44), and whose eateth his flesh and drinketh his blood (v. 54),—as proof of the simultaneous resurrection of those not thus specified, as well as of those who are. We argued that if those promises had any definite meaning they were limited to the classes enumerated; and that these were no proof of the resurrection of others at that epoch.

The affirmative, with its usual logical precision, thinks this an incorrect conclusion, and that there may be those then raised who are not thus specified. This, however, is an avoidance of the affirmative's own issue—the texts referred to having been quoted by it as proof of the simultaneous resurrection of all! If there might be those then raised who are not there specified, it would not follow that those texts affirm it—which was a point at issue! Waiving that point the logical conclusion still holds, that a specific promise to a specific class of persons, is so limited to that class, that those of opposing characteristics must be understood as excluded from it. If one promise made to the just, might be claimed as equally good to both just and unjust, then other promises might also be thus appropriated.

Matt. 25:31-46, being quoted as proof of a simultaneous resurrection of all the dead, we replied that no resurrection is there specified, and that other Scriptures show that only the just will then be raised. The affirmative instead of showing that it is expressed, intimates that these other Scriptures are not given; which is true of that connection. But it is there stated that they would be in due time considered, as they were in our No. 12, so that the doubt respecting to what Scriptures reference was made might have been spared; and had it been shown that a resurrection is expressed in the Scripture quoted, then our declaration would have been reconsidered.

No. 4. is continued in the Herald of Jan. 8; where it is argued that there are no wicked nations living on earth at the epoch of Christ's advent—Scriptures being quoted in proof, which affirm the gathering out at that epoch, of those thus characterized—see Isa. 60:12, Matt. 13:41-43; and 2 Thess. 1:7-10 &c. which substantiate our position.

The affirmative had limited the first resurrection, in Rev. 20:4, to the martyrs, on the ground that those only are specified; we showed that logical consistency would restrict the affirmative to a still narrower limitation, so as to include only the beheaded—they only being named. The affirmative responds that we, then are still more inconsistent, making the symbolization representative of all the righteous. It does not seem to apprehend that it was its own consistency, and not the general scope of the text that was under consideration. It also fails to appreciate the symbolic characteristic of the rising of those specified, as representative, not of themselves merely but of all the redeemed, as shown by the inspired interpretation: "This is the first resurrection," &c.

In the same connection there is an effort to avoid a recognition of the fullness of the Divine Benediction on the subjects of the first resurrection—as if those on whom it is pronounced might be a part only of those entitled to it!—While it is strictly true that what is affirmed or

denied of a class, may be equally affirmed or denied of any part of it, it is none the less true that with the designation of a specific class, and the pronouncing of a blessing upon it, the exclusion of others from the class equally excludes them from the promises thus appropriated.

The affirmative judges that not all the just are symbolized by the souls of those who had not worshipped the beast &c. because sinners lived before the beast existed and many sinners now do not so worship, and some who have worshipped and repented would be excluded. Such judgment overlooks the symbolic nature of the symbol, which is representative of character and not merely of outward circumstances.

In No. 5. Her. Jan. 15 our view of the promise of Christ to his Disciples (Matt. 19:28)—that in the regeneration they who had followed him should sit on twelve thrones, judging the tribes of Israel,—is dissented from on the ground that it was made to those who had followed him in the regeneration, and not to those who should follow, that they had not followed Christ in the new creation, that they could not follow him there more than others of the redeemed, that the regeneration in which they followed him was the work of Divine grace in the renewal of their souls &c. and Christ's sitting on the throne of his glory when they are thus to reign, is while he is at the right hand of his Father, which he leaves at his advent!

The above view joins the expression, "in the regeneration," to the words that precede; but their legitimate connection with those which follow, is now generally conceded, and the clause is so punctuated in the best editions of the Bible.

—See Bagster's Crit. New Test. Greek and Eng. The term palingenesia, rendered "regeneration" is expressive of the restitution. The promise was not to the twelve who had followed him in it, nor so claimed, but the twelve who had followed him; and hence they had not so followed him, as well as the wonder of how they could follow him there more than others, adds no strength to the position of the affirmative. They could not have followed Christ in conversion, for he needed none and so had not thus preceded them; but they had forsaken all and followed him, and were to be thus rewarded in the restitution.

The renewed claim, that Christ does not sit on the throne of his glory at his second coming, in the face of Matt. 24:21, is so marked an issue with the words of Christ—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," that we leave it without comment.

No. 5 is continued in the Herald of January 22, and is devoted to a reconsideration of the subject of the delivering up of the kingdom, brought to view in I Cor. 15:24,25. The affirmative imagines there is no difference between its view and that presented by the rendering of the passage we quoted from Profs. Bush and Mills, and that we suppose Christ has no dominion in the world till the subjugation of Satan. But as the difference referred to is that which exists between surrendering, and the consummating and perfecting a previous rule; and as the last is incompatible with its non existence, the argument should have been more closely studied before a rejoinder was attempted.

No. 5 is concluded in Herald of Jan. 29. We had quoted Isa. 9:7 with other scriptures, in proof that Christ's kingdom is perpetual, and therefore will not be surrendered; and in reply, the affirmative devotes a column in an attempted refutation of the imaginary position that this world is now independent of Christ's superintending agency! As no such position was taken, and as no notice is taken of the perpetuity of Christ's kingdom, to sustain which that scripture was quoted, the argument is irrelevant.

A recurrence is made to the change brought to view in I Cor. 15:52; which the affirmative claims to have shown in No. 2 of its first argument. Instead of attempting a reply to our exposition of the fallacy of that showing, it pursues the more discreet course of referring the reader to its original presentation,—with a slight additional reference to other points. We showed that the "we" who shall be changed, was pre-

dicted both of the Christians who should have fallen asleep, and of those living at Christ's coming, and that the position of we who should not sleep would be the Christians of the last generation. The affirmative imagines this to be a contradictory use of the term "we" and suggests that if those "alive of the last generation" are to be caught up to meet the Lord, it would follow that all then living must be righteous. As, however, its supposed contradictory use of "we" is merely imaginary, as we did not limit the change to those then living, but included the entire church living or dead, and as we expressly designated not the whole of the last generation, but "the Christians of the last generation," as the living who would have part in the change, the suggestion is irrelevant.

No. 6 Herald of Feb. 5, is devoted to our view of the resurrection of the wicked. At this the affirmative expresses "much astonishment," thinks it "very strange," has "strong objections against" it, "dislikes the idea," imagines that it gives the wicked "a long time in that better world," giving them more to do than could "be done in the twinkling of an eye at the last trump when the wicked shall come forth," and thinks it so "inconsistent" that, "who can believe" it? We were not aware that the affirmative included the wicked among the "we" who "shall be changed in a moment in the twinkling of an eye at the last trump"; and probably it has not weighed the bearing that that would have on its own use of "we." As we find nothing advanced against the scripturalness of our position, which varies widely from the conception of it expressed by the affirmative, the reader is referred to a careful consideration of what has been already advanced pro and con respecting it.

In No. 7, the Herald of Feb. 12, there is an attempt to show that the "devouring" fire of Rev. 20:9 consumes the bodies of the wicked, that the resurrected wicked will be immortal, and that we are incorrect in our rendering of Rev. 21:1—"the sea was no more."

As the word rendered "devoured" signifies "to eat down, to swallow down, to devour," it no more affirms the consumption of those thus engulfed than does Jonah 1:17 the consumption of Jonah by the fish that engulfed him.

Equally at fault is the affirmative, in supposing that the eternal existence of the lost is contingent on their being made immortal, any more than it is on their becoming the recipients of any other gift appropriated by promise to the redeemed. A quality of existence that is incompatible with impurity or imperfection of any kind, which God only hath inherently and has promised only to his adopted children, which is an object of search by those who seek his favor, which is contrasted with the indignation and wrath that is to be visited on the impenitent, and is everywhere conjoined with the glorification and holiness of the justified, cannot, certainly, be an attribute of the filthy, vile subjects of perdition. And as, in spite of this, the eternity of their punishment is divinely affirmed, God's ability to perpetuate them in it, is not dependent on his glorifying them with one of his own most glorious attributes. A careful examination of I Cor. 15:53,54 would have seen in it no proof of the immortality of the wicked—the righteous being exclusively the subjects of that affirmation.

A literal rendering of Rev. 21:1 seems to have been particularly disconcerting: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and the sea was no more"—See *Whiting's trans.* Our remark, that the original of this "as much affirms that there will be no more heavens and no more earth, as it does that there will be no more sea," is misconstrued into a declaration that the scriptures affirm that there will be no more heavens or earth! This conclusion displays an indisposition, or inability to discriminate, that is unexcusable, and the labor to prove there will be a new creation, which was not questioned, was a needless waste of words. This scripture affirms a vision of a new heavens and a new earth, without any intimation whether there will be a sea there or not. And as the reason of the new, it is affirmed that the old were passed away. Now as the passing away of the old heavens and earth is not incompatible with there being a new, it

follows that the passing away of the sea is no less compatible with the presence of a sea in the new creation. Respecting that, this scripture is entirely silent; but on this silence there can be nothing predicated of its absence.

The charitable judgment is expressed that this interpretation was made to save our cause,—though given in our Ex. of the Apoc. and in numerous previous articles. It has been confirmed by consultation with careful and critical scholars as to the precise significance of this original, which gives us no reason to conclude the restitution will lack this feature of the first creation. And that it will not, is intimated in Zech. 14:8; &c.

No. 8, Herald of Feb. 19, is devoted to a consideration of the epoch of the 7th Trumpet, as remarked on in No. 6 of our reply. The affirmative expresses "very much" regret at our failure to learn the lesson it thought to teach of the lapse of time between the symbolic sounding of the 7th angel, and the symbolic voices which that trumpet signalizes. It thinks the lesson easy; but we think a less marked antagonism to the scriptures more discreet. We are indisposed to disregard the inspired declaration respecting this angel, that "when he shall begin to sound the mystery of God shall be finished," or the synchronism between this and the last trumpet of I Cor. 15:51, at which the righteous dead shall be raised and the living righteous changed—whichever may assume to teach the contrary, or whatever suppositions may be made that are baseless of scriptural support.

The affirmative again comments on the phrase "this world," as evidence that the kingdoms become the Lord's only by conversion; but we find nothing advanced that has not been already met, or that indicated a keen apprehension of the precise drift of our argument.

No. 9, Herald March 5th takes up our view of the change to be effected when the kingdoms of this world become our Lord's—that he will take absolute possession of the sovereignty of all things, dispossess Satan from his usurped dominion, subjugate all opposing rule, raise his sleeping saints to a participation in its inheritance, glorify the living righteous, dash in pieces the dominions that have been in opposition to him, and gather out and consign to perdition all the impenitent—at the epoch of the last trumpet. The affirmative recapitulates what it before said, sees no relevancy in our argument, quotes several scriptures to show that the righteous (!) will not be dashed in pieces, but advances nothing sufficiently pertinent to the case to warrant the occupancy of any extended space in reply.

No. 10, Herald of March 12, abounds in words, but we notice nothing coming up to the dignity of an argument. On the resurrection of "they that are Christ's," the inquiry is made in what sense we use that expression! We do not suppose any one need seriously to ask that. We showed by the 2d Psalm, and parable of tares and wheat, that in the subjugation of the kingdoms of earth, the impenitent would be dashed in pieces, cast out &c., so that the kingdoms of earth would become Christ's without the conversion of the incorrigible children of the wicked one. The affirmative thinks if our view is correct that the heathen given to Christ according to the 2d Psalm "and dashed in pieces like a potter's vessel, will be Christ's at his coming," and so have part in the first resurrection! and although we expressly distinguished between becoming Christ's by a turning of the heart to him, and by being submitted to his final judgment and its execution, there is imputed to us the position that "to become the Lord's and Christ's, implies wrath and destruction upon all such"! A reperusal of our No. 6, will show whether there was, or was not any necessity for such conclusion.

The affirmative thinks we treated its syllogistic mode of reasoning somewhat cavalierly, in considering it to be "exceedingly defective in premise and conclusion"; which it regards as inexcusable scoffing and sneering at arguments *we could not meet!* What we said was in solemn earnest. Its syllogisms did not strike us as either profound or argumentative; their absence would have left a more favorable impression.

In No. 11, Herald of March 19 the equanimity of the affirmative is very much disturbed by

our supposing there was a denial of infants in the immortal state; which is thought to show a great "impediment" in our "head to understand" or "heart to pervert meaning and misrepresent the truth." These delicate and charitable surmises give a little piquancy to what would otherwise be rather wearisome. We certainly did understand it to be claimed that the reference to infants and children, in the 11th and 65th of Isaiah was incompatible with a state where the marriage relation does not exist. We showed in reply that they are those who died such, being subjects of the first resurrection as well as adults, and therefore not incompatible, and made no allusions to any belief respecting the salvation of infants. We are gravely informed that "atonement—the salvation of all dying in infancy—justification by faith and regeneration by the agency of the Holy Spirit," are "doctrines which are rapidly finding their way from the M. E. church into every Christian denomination"! We had supposed those views were generally prevalent before Wesley's day!

The affirmative had applied the 60th of Isaiah to the millennium state; we replied that it was applicable "to the whole gospel dispensation and the millennial"; and then we showed that the eternity of the "happy state" which was thus ushered in and which is repeatedly affirmed over and over, was incompatible with its being a condition of sin and death. The affirmative without noticing anything pertinent to the argument, dwells on the absurdity of supposing an unending period could be in the duration of 1000 years, as though it bore against our position; whereas it was what we brought to bear expressly against his! The millennium does not cover eternity, but ushers in the sinless and deathless state which the chapter affirms will be endless.

No. 12, Herald of March 26, begins with a continuation of the impossibility of eternity's being limited to 1000 years: and then the 65th of Isaiah is also reapplied entirely to this world—to which the affirmative finds no difficulty in applying all its phrases expressive of eternity.

In our comments on this chapter, we treated the first part of verse 20 as affirming that "there shall be no more thence an infant of days, nor an old man that hath not filled his days." From this we gathered that there would be no new born infants there, nor decrepitude or death. And the remaining clause: "For the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed," we regarded as exegetical of the former part—as explanatory of the reason why there should be no births or decay there—that the child shall die so matured as to come up in the resurrection no longer an infant of days, and the sinner being accursed would never have admission there. But this expression of opinion is denominated, "an exposition that would make demons blush and angels weep"—"the most wretched and murderous exposition" he "ever saw made by one that loved and feared the Lord." This declaration has made us query whether the affirmative blushed, or wept over it. The MS. shows traces of tears; and we had supposed that blushing was not a peculiarity of the class designated.

The Herald of April 2, contains No. 13 of the Rejoinder; but we notice no particular expletives or denominatives, no marked misapprehensions of our position, and only a re-affirmation and re-argument of points which our reply fully covered.

The first 10 Nos. of our series completed our reply to the affirmative. We then gave a series of 10 in defense of our own position, irrespective of what the affirmative might, or might not hold. The preceding Nos. of the Rejoinder having been in consideration of our reply, No. 14, in Herald of April 9, begins a review of our defense. It first takes up our position that "the millennium brought to view in the 20th of Rev. is, as the word implies, a period of 1000 years"—which the affirmative gravely pretends to be contradictory to previous affirmations that it is "eternal, an unending period." As we have predicated no such duration of the millennium, but of the sinless and immortal state which is ushered in by that period, the supposed contradiction exists only in the failure to discriminate between clearly stated and well defined differences.

It is argued that those deceived by Satan at the end of the millennium, are those on the earth during its continuance; but we have already demonstrated that these comprise only the subjects of the first resurrection, while those deceived are the wicked resurrected at its close.

Satan as a symbol, is next considered; and because we regard him as symbolic of himself, the affirmative thinks that is making him only a symbolic Satan, and a violation of our own law of symbols. But the affirmative gives no evidence of ever having made symbolization a study, so as to be able to write intelligently respecting it. It certainly does not apprehend what is or what is not in accordance with our laws of symbols, when thus pronouncing respecting them. The very declaration made is evidence of this.

The third great law of symbols is that.

"Symbols that are of such a nature, station, or relation, that there is nothing of an analogous kind that they can represent, symbolize agents, objects, acts, or events of their own kind."—*Win. Prem. Es. p. 43.*

Some of the inspired synchronisms we presented are examined, and disposed of by a denial that they are synchronous. And so Matt. 13:43; 54:30,31; and 25:51 are affirmed to be prophetic of different epochs! With such affirmations, in the face of the clearness of their respective teachings, and the general admission of intelligent evangelical expositors, there is left no common ground of argument to reason from.

No. 15, Herald of April 16, is a notice of our Nos. 12 to 16. We are accused of frequently repeating certain scriptures. We plead guilty. God's word cannot be too often repeated. "Line upon line and precept upon precept" is often needful; and when needful, the words of inspiration speak—even if it be as frequently as they are denied, or controverted! A correspondent, has called our attention to nine repetitions by the affirmative of "vine clad bowers," in a single article!

The most profound conclusion noticeable in this No. is that "if the resurrected wicked are those whom Satan goes out to deceive, they must when resurrected, be undeceived, pure, happy, holy, and innocent!—and this, like kindred conclusions, is demonstrated by characteristics syllogisms!

In No. 16, Herald of April 23, the first specimens of logic we are treated to is, that if the incarceration of Satan is evidence of the close of probation at the beginning of the millennium, then "Satan's deceptions are essential" to our moral agency, that his release restores probation to those he goes out to deceive, and that as the resurrected wicked have no more probation, they are not the subjects of his deception! Also it is argued if Satanic temptation is a condition of human trial, that therefore all probation, even that of the angels that fell, was subject to the same!

Because we showed respecting the phrase, "All the ends of the world shall remember and turn unto the Lord," that "ends" is a metaphor, expressive of distant places, which are put by a metonymy for people in them; the affirmative supposes, when we read of the nations which are "in the four quarters of the earth," that, by the same rule, "the four quarters of the earth" is a metaphorical phrase denominative of the most distant parts of the earth, which are put by a metonymy for the inhabitants, &c.

This shows as great a want of acquaintance with the characteristics of tropes, as the judgment respecting symbols did of that. The earth being a globe, the term "ends" is necessarily a metaphor—a globular body having no ends—and ends being expressive of distant places. The term "quarters," on the contrary, is not incompatible with a round body, the "four quarters" being expressive not of the most distant places, but of those towards the four points of the compass. In the sentence "the ends of the earth shall remember and turn unto the Lord," the people in them so turn,—they being understood but not expressed; while in that of "the nations which are in the four quarters," the nations are expressly mentioned; and being the subject of the affirmation, the "four quarters" cannot be put by metonymy for them. Criticisms should be limited to things within the competency of those who criticize.

In No. 17, Herald of April 30th, it is argued,

if the resurrected wicked are permitted to come upon the new earth, but not to harm the saints, or their inheritance, when raised on the new earth, that they should be permitted always to remain there—as if what God sees proper to permit for a little space, should be permitted for eternity! It is further argued that the reason which would give the lost a momentary view of the inheritance they have forfeited, should permit them to remain in it forever—as though a view of what they lose would not heighten their sense of loss! and as if remaining in it forever would be any loss! And again it is argued if the wicked should be made thus to realize their loss, that the righteous, to realize what they have escaped, should have a view of the lost, and dwell there forever!—thus being lost with them; and these conclusions are regarded as logical deductions!

No. 18, Herald of May 7th has a reply to our argument drawn from the 2d of Daniel. One fourth of it is an irrelevant recapitulation of attending circumstances not pertinent to a precise and pithy reply. Stress is then laid on the words in verse 28: "maketh known to the king Nebuchadnezzar what shall be in the latter days"; which italicized words are claimed to signify "the gospel dispensation." From this it is argued that the eternal kingdom—to be set up in the days of these kings, which is to break them to pieces and continue for ever—must have its "entire fulfillment," during the gospel dispensation! And the terms expressive of its eternity are set aside by the plea that if they are incompatible with a duration of 1000 years in the mortal state, they are equally so with its being in the immortal. It is not noticed that the thoughts of the king had respect to "what should come to pass hereafter"; that the dream made known to him "what shall come to pass" (v. 29), so that the king might know "the thoughts of his heart," (v. 30), and know "what shall come to pass hereafter" (v. 45) or "after this," as in the margin; which shows the significance of the phrase "latter days." The fact is overlooked that the events thus unfolded to the Chaldean monarch begin with the Babylonian, and comprise the Persian and Greek empires, which ended before the gospel dispensation commenced. This alone would have made apparent to any ordinary observer that the events thus revealed were not limited to it; and that as they antedate it, and comprise six centuries before its commencement, they might also show its termination, and the introduction of the endless kingdom. Any ordinary observation also would have seen that we did not limit the eternal state to the millennium, but made that introductory to it; so that what was said of such limitation was a needless exposure of careless reading, or inability to discriminate—our closing words being—"The millennium, therefore, must have its place, not before the establishment of the eternal kingdom, but synchronous with the first thousand years of its duration."

No. 19, Herald of May 14, is a continuation of the style of reasoning in the previous No. it being claimed that if the vision of the king comprises events extending into the restitution, then they must all be there located—a conclusion that is of such a logical nature, with the entire reasoning of this No. as to preclude any attempt at serious refutation.

In the closing No. Herald May 21, the affirmative perceives that the blessedness brought to view in Dan. 12:12 is subsequent to the reign of sin; which is what we demonstrated. Reference is next made to our exposition of the Saviour's prophecy, given in response to the enquiry respecting his coming. We argued as in that series of events reaching to the end, no mention is made of a state of universal holiness to precede it, that there is no place there for it; for a period of such magnitude, previously to transpire, would not have been there unnoticed. The affirmative meets this with the reply that this period is not mentioned as following the end—strangely overlooking the fact that as the series of events reaches only to the end, it does not necessarily include what follows! and that we must look to the period covered by the prophecy and not to that not covered, to find what events transpire within it!

The "end" brought to view in Matt. 24:15, the affirmative applies to Jerusalem's end,—because verses 15:26 there belong. If it is not apparent that these intermediate texts are given for admonition and instruction, to guard against supposing that Christ comes at Jerusalem's overthrow, and to contrast those false comings with his actual coming, no farther illustration would make it more so.

Again is the belief in an endless millennium imputed to us, and an argument is again based on such imputation;—when only the most unpardonable oversight could have made a blunder of that kind—a clear distinction always being drawn between the endlessness of the immortal state, and the millennial period that measures the first thousand years of its duration. Reference is then made to the 2d of Isaiah, as proof of the millennial reign before the end; but as no argument is attempted to be based on it, and as no reply is attempted to our arguments and criticisms showing the contrary, it will not be necessary to reply.

We have thus replied to the rejoinder. The bulk of our own argument, the last 10 Nos. of our defense, the affirmative has hardly touched upon. Our readers will be glad to be relieved from the tedium of so long a succession of words, and declarations, without the arguments and facts to give them weight.

The Only Light at Death.

Life's last hours are grand testing hours; death tries all principles, and lays bare all our foundation. Many have acted the hypocrite in life, who were forced to be honest in the hour of death. Misgivings of heart, that we have kept secret through life, have come out in death; and many also who seemed all right and fair for heaven have had to declare that they have been self-deceived.

A gentleman of renown was on his dying bed when a friend at hand spoke of the Savior.

"As to the Bible, he replied, "it may be true—I don't know."

"What then are your prospects?" he was asked.

He replied in whispers, which indeed were thunders: "Dark—very dark."

"But have you no light from the Sun of Righteousness? Have you done justice to the Bible?"

"Perhaps not," he replied; "but it is now too late—too late!"

A mother, who had laughed at and ridiculed religion and religious people, was seen restless and miserable on her death-bed. She desired that her children should be called. They came. In impassioned accents she addressed them:

"My children, I have been leading you in the wrong road all your life. I now find the broad road ends in destruction. I did not believe it before. Oh! seek to serve God, and try to find the gate to heaven, though you may not see your mother there."

Her lips were closed forever, and her spirit departed to its account, while the household looked on, terror struck. Mother! father! would you die thus? Oh, no. Then point to heaven and lead the way.

A Little Delay Fatal.

It is well known that Julius Caesar might have escaped assassination in the Senate Chamber, if he had read deliberately a letter put in his hands by one informed of the conspiracy. The same fact is true of one or two French Monarchs, who perished by the assassin's knife. But the delay of a few hours to open these important letters rendered the escape impossible. We have never seen the following incident before, but it is vouched for by Dr. McChesney of Trenton, a reliable authority:

"The success of Washington, at Trenton, has been generally considered as the turning point in the war of our independence. Yet few perhaps are aware upon how slight an event this great critical action was made to hinge.

On the Christmas eve when Washington crossed the Delaware, Colonel Rahl, the commander

of the Hessians, sat in a private room near Trenton, engaged in drinking and playing cards. A tory who had discovered the movements of the American troops, sent a note by a special messenger to the Colonel, with orders to deliver it into his own hands. The messenger found his way to the house, and a negro opened the door, but refused him admittance, took the letter and delivered it to the Colonel, who was just shuffling for a new game. Supposing the letter to be unimportant, or not stopping to think at all, he went on with his play. The reading of the letter would have thwarted the design of Washington. But the love of play conquered the Colonel's prudence and gave success to a worthier cause, involving the loss of his life and army, and ultimately the freedom of the Colonies."



ADVENT HERALD.

BOSTON, MAY 28, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Death—A Crisis in Human Existence.

The greater number of professing Christians have ever regarded the dissolution of the body, as the end of human probation. Restorationists, so called,—a class of Universalists who hold to the final restoration of all men to holiness and happiness,—have supposed that in the hereafter, man might be pardoned and forgiven, even though dying impenitent. We now notice that Mr. Hudson—who is writing a series of articles in the "Universalist Christian Freeman" on the punishment of the wicked, taking the ground that they will be annihilated,—is of opinion that death is not the crisis in man's existence. In the first number of his series of articles, he says:

"I shall disclaim all opinion of a special or violent interposition on the part of God, in the final perishing of the wicked. My view is that the unrepenting sinner destroys himself, and though this self-destruction may not be complete in the death of the body, but in a second installment of death, I shall still regard it not as a miracle, but the natural process of the life divorced from an unloving God, languishing back to naught. This view also cuts off a frequent objection that final punishment is vindictive, and that God is wrathful in a bad sense of the word. It also allows the opinion that physical death is not a crisis in the history of one's being, and that one who has not deliberately rejected God and virtue before the dying breath, may embrace God and virtue thereafter: Thus I hold, and have long held, the salvability of the heathen. The doctrine of an intermediate state without change, and of an appointed limit of probation on either side of the interval between death and resurrection, may still be true."

We know not how extensively, this view may prevail among those of this way of thinking; but as the hope of an opportunity to repent in the future, if illusory, is perilous in the extreme, it may be well to consider the law and testimony.

Our Saviour said to the Jews, (John 8:21-24) "I go my way, and ye shall seek me, and ye shall die in your sins: whither I go ye cannot come. Then said the Jews, will he kill himself? because he saith, Whither I go ye cannot come. And he said unto them, ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

This scripture conclusively teaches, that dying in one's sins, is an insurmountable obstacle to going whither the Saviour went. It limits the opportunity to believe, to the present existence; for dying in sin is specified as the consequence of not believing in Christ. And inability to go where Christ is, is instanced as the consequence of dying in sin.

In the parable of the rich man and Lazarus, the dying saint, our Saviour affirmed (Luke 16:22-29) "was carried by angels into Abraham's bosom"; the rich man "in hades lifted up his eyes, being in torment"; and Abraham said to him, "Between us

and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

It is noticeable here that the barrier between the two abodes was "fixed," and forever impassable. There could then, be no passing from the one side to the other subsequent to death; and at death, they are either borne by angels to the bosom of Abraham, or consigned to the bosom of Dives. And thus the Saviour said to the repenting malefactor, (Luke 23:43) "Verily I say unto thee, to day shalt thou be with me in paradise."

John heard a great voice in heaven saying (Rev. 14:13), "Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them." Such a blessing on those who die in the Lord, implies that death was the crisis in their probationary existence.

Those who die in the Lord, are also designated as sleeping in Jesus (1 Th. 4:14,15): "For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. . . And the dead in Christ shall rise first."

Paul says in Heb. 9:27, "It is appointed unto men once to die, but after this the judgment"; which certainly, makes death the end of probation.

Our Saviour includes all the human race, and makes their eternal destiny turn on their doings in the present life, when he said, (John 5:28,29), "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

At death, the pious patriarchs were "gathered unto their fathers"; and it was when Judas "departed, and went and hanged himself" (Matt. 23:5), that he went "to his own place," Acts 1:25.

Of the same import are all those passages which speak of sudden death as a remediless infliction—as in Prov. 29:1, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Solomon says, (Ecc. 9:3), "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." And he adds (verse 10) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge, nor wisdom, in the grave whither thou goest."

The whole tenor of scripture, points to death as the crisis in man's history; and he runs a fearful risk who ventures to pass that boundary, with a heart unreconciled to God. Death seals our destiny; and the resurrection from the dead awards it.

ITEMS AND NEWS.

The American Baptist states, that "So greatly has public confidence in the American and Foreign Bible Society (the Baptist) been weakened, that many of its agents, during the past year, have not been able to collect more than double the amount of their salaries, thus reserving to themselves half their receipts, and transmitting the other half to the treasury; while in one instance the agent collected five hundred and five dollars, of which he retained as salary five hundred, and forwarded five, the latter being the actual gain to the Society from his earnings during the year! This is the old Baptist Society, and not the one engaged in the Revision.

A little girl named Allen was playing with a boy two and a half years old, son of a Mr. Enwright, in Hartford, a few days since, when she told him to "go home," and he not going, she took up a hatch et, and struck him so severely with it on the arm that inflammation took place, and he died.

The Editor of the Christian Palladium characterizes the Methodists as an "antirepublican, creed-bloated, episcopal clique of believers in an unproved, mysterious, and unscriptural tri-personal dogma." We have somewhere read, "With what judgment ye judge ye shall be judged. And with what measure ye mete it shall be measured to you again."—*Her. of Gos. Lib.*

A little son of Mr. Nath'l S. Grant, of Portland, having been missed for a short time, was found in the back-yard, his body balanced on the chime of a barrel sunk in the yard and filled with slops, his face buried in the water. When discovered life was extinct.

A negro man, named Alanson Jones, returning home from a drunken spree in Lee, lay down on the Housatonic railroad track to sleep it off, when an extra engine came along and severed his head from his body.

In Philadelphia, George Hill lost his life in consequence of descending into a well to rescue a fellow laborer named Robeson, who had been overcome by foul air, while at work in the well. He succeeded in getting a rope around Robeson's body, when find-

ing himself sinking, he raised an alarm, and Robeson was drawn out, and afterwards resuscitated, but he was himself buried by the flowage of a cesspool, which broke through into the well.

The right pronunciation of the name, Ticino, which occupies such a prominent position just now, is Teecheeno.

At a banquet of officers in Milan the other day, after various toasts had been drunk in allusion to the impending war, a zealous young Austrian officer proposed the following: "To the Austrian Army! The French and Sardinian battalions shall break against it like this brittle glass!" So saying, he tossed the glass he had just emptied, into the air, that it might fall heavily upon the table. It did so, but without breaking. The young soldier stood aghast.

A very promising boy, four years old, named Clarence Hyde, only son of Mr. John M. Hyde, was playing about the chair shop of his father in Gardner, when he stepped upon a loose board laid over a floor, and the board tilting, the lad was precipitated into the water and he was drowned.

In New York a horse suffering from hydrophobia in his agony seized the shaft of a wagon between his teeth, and shaking the vehicle violently, wrenched the shafts entirely off. He also attempted to bite two men, and tore their clothing considerably in his efforts. The animal was shot.

At Cincinnati the other day, a young lady was passing through a doorway, when her hoops caught the door and pulled it to with great violence, breaking two panes of glass in it, a large piece of the glass falling upon her arm and severing the main artery. The blood gushed from her arm terribly for a few moments, and she grew so weak that she could not sit or stand. Medical assistance was promptly called in, and the flow of blood was soon stopped, but at last accounts her life was in danger.

A singular and swift retribution occurred in Huron County, Ohio, a few days since. An ugly fellow, in a fit of passion, intentionally destroyed an eye of one of his horses. The next day while driving a nail, a piece of it lodged in his eye, completely destroying the sight.

An ancient barrel is in the possession of Bonson Coe of West Hartford. It bears date, 1610, and is, therefore, two hundred and forty-nine years old. It is known to have been used as a vinegar cask for over one hundred and eighty years. The cask is still sound, and some of the hoops were on it before the Revolutionary war. Mr. Coe supposes that his ancestors brought it from Holland at the time of the earliest settlements in Massachusetts.

David Neale, Esq., a highly respectable citizen of the town of Litchfield, Me. while on his way homeward from Gardiner, with a loaded ox-team, fell from his seat on the shafts and was killed instantly by being run over. It is presumed the deceased was seized with a fit, he being subject to them.

Mathilda Sawyer of Port Jervis, Orange County, N. Y., was sitting up a few evenings since, engaged in making her wedding dress, when in attempting to fill a fluid lamp while one wick was burning, the contents of the fluid-can ignited and exploded, setting fire to her clothing, and she was so terribly burned that death followed shortly after.

A man named Phillips, charged with murdering his wife at Cairo, and a man named Hanna, who recently escaped from jail at Thebes, were arrested at Vienna a few days ago, endeavoring to make their way to Palestine, and a man was arrested in this city, accused of horse stealing at Carthage, and was sent back by the way of Warsaw. All this occurred in Illinois.

In the death of Alexander Von Humboldt, which occurred on the 6th instant, the most comprehensive intellect of our times has been liberated from things mortal. Others of his contemporaries were great in particular departments of knowledge—he was master of all: and like Liebnitz, "drove the sciences abreast." While he exhausted facts, as if by a principle of his nature rather than by apparent effort, he also rose to a grand mastery of principles: and, what is still more rare among the knowing class of minds, he evinced a large endowment of "the poet's vision and faculty divine."

St. Louis, May 18. The St. Joseph correspondent of the Democrat notices the arrival at that place of one hundred Pike Peak, who give deplorable accounts of mining prospects, and the sufferings on the Plains. It is estimated that 20,000 men are now on their way thither, all or most of whom are destitute of money and the necessities of life, and perfectly reckless.

Desperate threats are made of burning Omaha, St. Josephs, Leavenworth and other towns, in consequence of the deceptions used to induce emigration. Two thousand men are reported fifty miles west of Omaha, in a starving condition. Some of the residents of Plattsmouth have closed up their business and fled, fearing violence at the hands of the enraged emigrants.

A land slide occurred at Monte Cristo Cal. on the

18th by which four persons lost their lives. About sundown the inhabitants were startled by a rumbling noise like that of an earthquake; the earth had parted, and a large mass about twenty-five feet in width and of great bulk was precipitated down the mountain side a distance of about four hundred feet, carrying away three dwelling houses. A Mrs. Howe, with two of her children, and a little son of Mr. B. Wright, were overwhelmed by the avalanche and were killed. Their bodies were subsequently recovered. Three miners living in a cabin, had just finished supper and left their cabin, when it was crushed to atoms, and they had barely time to flee from impending death. A large fissure in the earth, a foot or more in width and upwards of a quarter of a mile in length, exists still higher up the mountain, into which all the water from the melting snow above discharges itself, and another slide is looked for. The flat, underhanging the impending slide, on which a good portion of the town stands, is entirely deserted. The loss is beyond estimation. Working the tunnels has been suspended, the miners being afraid to venture into them.

Foreign News.

By the arrival of the Canada, we have intelligence from Liverpool to the 7th Inst. The dispatches however are very indefinite. What the Austrians are doing, or intending to do, does not appear. They have increased their forces at Vercelli. This must be the column designed to march upon Turin, as Vercelli is on the line between Novara and the capital. As they have constructed their defensive works it is possible they intend to await the advance of the French from Turin. On the south, they are gathering on both sides of the Po, but their movements are uncertain. The importance of their alleged repulse at Frassineto is probably trifling. We copy from the despatches received. The London News appears to think that the object of these southern columns is to concentrate near Novi, where the first real battle will be fought. Novi is 14 miles southeast of Alessandria, on the railroad connecting that city with Genoa. If an engagement takes place here, it will be highly important, as the French reinforcements will be large.

Intelligence of a battle was eagerly expected but nothing of moment had occurred.

The Austrians crossed the Po near Cambio, and advanced toward Sala.

They also made an unsuccessful effort to cross near Frassineto. The Sardinian official Bulletin says of the latter that it commenced on the 3d, with a cannonade that lasted fifteen hours, which was recommenced on the afternoon of the 4th, and lasted the remainder of the day. The Piedmontese had only a few wounded whilst the Austrians experienced much loss.

The Austrians commenced a cannonade from the direction of Valenza on the 3d without effect.

A letter from Genoa says that all the Austria vessels there had been seized by the Sardinians.

Within a fortnight it was expected that the French army in Sardinia would be 100,000 strong.

Turin, May 6. The following is an official bulletin issued to-day.

The Austrians have increased their forces at Vercelli, and have constructed their defensive works. They have also occupied Trino and Pobietto. Their vanguard is at Tronzano. During last night they withdrew from Tortona. Yesterday they burnt seven arches of the bridge over the Scrivia, at Piacenza. They have ordered the demolition of all houses erected upon the fortifications.

A Hamburg dispatch gives a report that England had officially notified that she will not be able to protect commercial vessels in case war occurs between Germany and France.

The tardiness of the Austrians in making an attack created much surprise, and was variously speculated upon. The London Times think they have thrown away the opportunity which they at first possessed. Their inaction is probably accounted for by the artificial inundations caused by the Sardinians, aided by heavy rains which obliged their troops in some places to recross the river Po.

The Globe's Paris correspondent speaks of an autograph letter from Victoria to Napoleon, expressing confidence in the strict honor of the latter, and that he would not go a step further than he assured the Queen some months back.

Considerable portions of the French artillery had not been able to cross the Alps, the passes being blocked with snow. The sufferings of the French troops in crossing are said to have been terribly severe.

It is reported that Prince Napoleon is to command a corps of 25,000 men, to be employed on the shores of the Adriatic.

The Turin correspondent of the Daily News positively asserts that France is about to mobilize between 700,000 and 800,000 men, and that the French army on the Rhine will amount to 500,000, as the

Emperor does not believe that Germany will remain quiet. The same correspondent also asserts that on the day the Emperor quits Paris he will address a solemn manifesto to Europe, espousing the cause of the Nationalities.

PRUSSIA.—In the Chamber of Deputies the Foreign Minister made a statement of the political affairs. He said: Prussia was without deviation, pursuing the objects of watching over the safety of Germany, the security of national interests, and the maintenance of the balance of power in Europe. With that object the army has been placed on a war footing, ready to march. The Finance Minister then moved the temporary addition for one year of 4,000,000 thalers to the income tax, the glass tax, and the taxes on meat and corn.

The addition is to be further increased by twenty-five per cent., in case mobilization of the army becomes necessary.

The bank of Prussia has raised its rate of discount to 5 per cent.

THE RUSSIAN AND FRENCH ALLIANCE.—The Russian official journal of St. Petersburg contains the following:

"We are authorized to declare in the most positive manner there exists no treaty of alliance, offensive or defensive, between Russia and any other power whatever. At a moment when all Europe is making maritime or military armaments on a large scale, the Emperor was obliged to provide, by means of political prudence, for any emergencies.

His Majesty retains in the present conjuncture, entire liberty of action, and we hardly need add he is animated only by a sentiment of dignity for his crown and the interests of his country."

TURKEY.—The Times' Vienna correspondent says: We are on the eve of a general rising in European Turkey. The political agitation in the Southern provinces is exceedingly great.

The Porte has about 120,000 men concentrated at Shumla, Sophia, &c., and Omar Pacha was coming rapidly from Bagdad. The writer thinks the Russo-French plan for the dismemberment of Turkey is a good one, and that in all probability the days of the Mussulman in Europe are numbered.

AUSTRIAN MOVEMENTS.—The Austrian plan of the campaign is shrouded in mystery. On the 8th they hastily evacuated Voghera and re-crossed the Po.—Voghera is only nineteen miles from Alessandria; and the movement in that direction once looked like the beginning of operations against the great fortress. This, then, appears to be given up for the present. Then, after the 8th, they seem to have their whole basis along the river Sesia, to the north. On the 9th, fortifications were going up on both banks, and at San Germano, a position a few miles in advance towards the Sardinian lines on the Dora. Here we may remark that the Dora runs nearly parallel with the Sesia, in a southeasterly direction, being about 25 miles west. The Sesia is 80 miles in length, coming down from the mountains and crossing the flat country of Sardinia at its widest breadth. Taking up their position along the lower part of this river, with their head-quarters apparently at Vercelli, a city of 18,000 inhabitants, situated about fifteen miles from the junction of the Sesia with the Po, they threw out small parties in various directions to the westward. On the 9th these parties began to withdraw—producing that retrograde movement which has excited so much speculation.

Of the number of men concentrated upon the Sesia we have no account further than that the Biela column, to the extreme north-west, was composed of 2000 men, and their force at Tronzano of 8000 men and 26 pieces of artillery. The sole importance of our latest advices is in the indication that the first serious engagements, instead of being in the neighborhood of Marengo, will take place somewhere on the Sesia, and that the Austrians now prefer defensive operations.

R. Hutchinson.—In the Herald of last week there was given from the Boston Journal as clear a statement of the cause of the present war as we have seen.

EXPOSITORY.

Prophecy of Zechariah.

CHAPTER VIII.

"And the word of JEHOVAH of hosts was to me saying,

Thus saith JEHOVAH of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith JEHOVAH: I have returned to Zion, and I will dwell in the midst of Jerusalem. And Jerusalem shall be called, A city of Truth; and the mountain of JEHOVAH of hosts, the Mountain of Holiness."—Vs. 1-3.

"Jealousy" here is zeal, the same as in 1:14, (see note.) The Lord shows his regard for "the city which the Lord did choose out of all the tribes of Israel to put his name there," (1 K. 14:21) by the destruction which he had caused to overtake

their Babylonian oppressors. His return to Jerusalem and abiding there, are put by substitution for the restoration to it of his favor and thus securing its future prosperity—the permanency of which would depend on Israel's compliance with the conditions specified in vs. 16, 17. Jeremiah said of the return of the Jews from Babylon, 31:23, 24, "As yet they shall use this speech in the land of Judah and in the cities thereof when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks."

In accordance with many predictions, Jerusalem did, after the captivity, become again the seat of the Divine observances, and the place where truth and justice was dispensed to the people. Its not continuing thus, was because the conditions, on which the permanency of that state was vouchsafed, were disregarded.

The prophet proceeds:

"Thus saith JEHOVAH of hosts: Old men and old women shall dwell in the streets of Jerusalem, and man with his staff in his hand through multitude of days. And the streets of the city shall be full of boys and girls, playing in its streets."—vs. 4, 5.

This is descriptive of a state of great prosperity. Before the captivity, they were consumed, (Gen. 14:12), "by the sword, and by the famine, and by the pestilence,"—which were not conducive to length of life; and the continual insecurity in which they had previously lived, was in marked contrast with the prosperity and peace now offered them, and which they might secure as their inheritance, by a compliance with its conditions.

This prophecy was uttered, sixty years before the walls of Jerusalem were finally completed and dedicated under Nehemiah, at a time when the city was very sparsely peopled; so that it required some faith to believe this promise of Jehovah. In view of this the Lord said:

"Thus saith JEHOVAH of hosts: If it be difficult in the eyes of the remnant of this people in these days, Must it also be difficult in mine eyes? saith JEHOVAH of hosts."—v. 6.

By a metonymy, eyes, the organ of vision, are put for the faculty of mind which would enable them to comprehend its fulfilment. The Savior said (Luke 18:27), "The things which are impossible with men are possible with God." And though the returned Jews might think it impossible, for Jerusalem to attain to its former glory, yet the Lord foresaw how it it could be accomplished; which he proceeds to announce.

"Thus saith JEHOVAH of hosts Behold I will save my people from the east country, and from the country of the going down of the sun. And I will bring them, and they shall dwell in the midst of Jerusalem: And they shall be to me for a people, and I will be to them for a God, in truth and in right."—v. 7, 8.

"From the east country, and from the west country," Wm. Lowth says, may be rendered, "From the rising to the going down of the sun,"—the two extremes being put by a synecdoche for all parts of the earth. The great body, however, of the dispersed of Israel were within limits of the Persian empire in the east, or Egypt on the west. The Lord's bringing them from these countries is put by substitution for the arrangements of his providence by which they would be induced to return. Forty-seven years after this prophecy was uttered, in B. C. 457, Artaxerxes the king made a decree, Ezra 7:13, "that all of the people of Israel, and of his priests and Levites, in my [his] realm which are minded of their own free will to go up to Jerusalem, go with" Ezra.—And there went up with him a large body who settled there. As the city became reestablished, it would naturally attract the Jews from other lands. And we find that its population became so numerous that the city was greatly enlarged, even beyond its former limits—See Note on 2:4. At the day of pentecost, Acts 2:5, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven;" and they are denominated (v. 6) "the multitude." At the time of the siege of the city by the Romans, its population with those who had come up to the passover from all lands, was estimated by Josephus at "two millions seven hundred thousand and two hundred persons."—Wars, B. C. Ch. 9 sec. 3.

"Thus saith JEHOVAH of hosts: Let your hands be strong, Ye who hear in these days these words by the mouth of the prophets, Who were in the day that the foundation of the house of JEHOVAH of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast:

There being no peace for him who went out Or for him that came in, because of the affliction; For I set all men every one against his neighbor."—vs. 9, 10.

This apostrophe, was addressed to those who had been engaged in re-building the temple during the two years from the re-commencement of the work in the 2d year of Darius, which Haggai calls, (2:18) "the day that the foundation of the Lord's house was laid."

Till that time, the Jews had not been rewarded, since their return from Babylon for their own labor or for the labor of their beasts—the Hebrew for "hire" signifying reward—and the reason given by Haggai, is that they neglected to rebuild the Lord's house. He says 1:9-11, "Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." 2:15-19: "And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-lat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth; from this day will I bless you."

We also read in Ezra 4:4-5. "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia."

They had been weakened by internal strife, and by enemies without, their harvests had failed, and they had not prospered,—because they neglected the building of the Lord's house. But now they are encouraged to persevere in its completion—strength of hands being substituted for courageous and persistent effort—God promising that the accomplishment of the work should be followed by increased prosperity.

"But now I will not be to the remnant of this people, As in the former days, saith JEHOVAH of hosts. For the seed shall be prosperous, The vine shall give its fruit, And the earth shall give its produce And the heavens shall give their dew, And I will cause the remnant of this people to possess all these things."—vs. 11, 12.

The certainty of this predicted future, is shown by a recurrence to the past: these blessings were as sure to follow their obedience, as former disquiet had their neglect. There could be no enjoyment of any of these gifts except by God's blessing; and so the Lord's prophet, Elijah, said to Ahab, (1 K. 17:1), "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." According to Hag. 1:10, because they neglected to build the house, the heaven over them was stayed from dew, and the earth was stayed from its fruits; but now this curse on the land was to be removed.

God is ever thus faithful to all his promises; and obedience to his requirements, is the only sure way of securing his favor, and enjoying even temporal good.

The Lord continues his promise of favor to Israel, and says:

"And it shall be that as ye were a curse among the heathen, O house of Judah and house of Israel, So will I save you and ye shall be a blessing: Fear not, let your hands be strong."—v. 13.

The words "curse" and "blessing," as here used, do not imply that they were a source of such to other nations, but that they were themselves thus estimated. God had delivered them (Jer. 24:9) "to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a curse in all places." Wm. Lowth mentions that the heathen had a common form of imprecation: "God do so to me as he did to the Jews." In Babylon the Jews had this saying (Jer. 29:22), "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire." But now, instead of being longer a term of reproach and malediction, their prosperity was to be so marked that they would be used as a benediction.

SCRIPTURE TROPES.

P.

PREPARED BY FI, AND EDITORIALY CORRECTED.

PITCHER, n. Lit., a peculiarly formed vessel, for pouring out liquids—formerly a water-pot, jug, or jar with ears, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him," Mark 14:13.

— A Simile, illustrative of condition, by the material of which it is made, "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" Lam. 4:2.

— A Metaphor, expressive of the *vena cava*, which brings back the blood to the right ventricle of the heart, "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain," Eccl. 12:6.

PLANT, n. Lit., an herb or shrub,—God made "every plant of the field before it was in the earth," Gen. 2:5.

— A Simile, illustrative of condition, or of a relation like that of a plant to the husbandman,—"That our sons may be as plants grown up in their youth," Ps. 144:12. "Thy children shall be like olive plants around thy table," Ps. 128:3. Christ is also thus compared, "For he shall grow up before him as a tender plant," Isa. 53:2.

— A Metaphor, expressive of what is nourished, or cared for, "The men of Judah are his pleasant plant," Isa. 5:7. By an elliptical metaphor it is denominative of Christ, "I will raise up for them a Plant of renown," Ezek. 34:29. It is also thus denominative of other persons, and of things cherished, "Every plant which my heavenly Father hath not planted shall be rooted up," Matt. 15:13. "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips," Isa. 17:10.

PLANT, v. Lit., to deposit seeds in the earth, or to set out herbs or trees, "Thou shalt not plant thee a grove of any trees," Deut. 16:21.

— A Metaphor, expressive of creating, or of establishing, "That I may plant the heavens, and lay the foundation of the earth," i.e. re-create them. Isa. 51:16. "I will plant them in this land," i.e. establish them there, Isa. 32:41.

— A Substitution for introducing or commencing, "I have planted, Apollos watered," 1 Cor. 3:6.

The acts of planting, in the previous illustrations, come under this same figure.

PLow, v. Lit., to break up the fallow ground: "Thou shalt not plow with an ox and ass together," Deut. 22:10.

— A Metaphor, expressive of conduct, labor, or effort, "They that plow iniquity, and sow wickedness, reap the same," Job 4:8.

Plough, n. Lit., an instrument for turning up the soil.

— A Metaphor, expressive of the means or instrument of success, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke 9:62—putting the hand to it, being a Substitution for the beginning of effort.

Pluck, v. Lit., to pull, "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand," Deut. 23:5.

— A Metaphor, expressive of removal, "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord," Jer. 12:17.

— A Substitution for delivering or rescuing—"Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net," Psa. 25:15.

Plumbet, n. Lit., a weight of lead attached to a string, or plumb-line.

— A Metaphor, expressive of exactness and certainty in any result, "Judgment also will I lay to the line, and righteousness to the plumbet," Isa. 28:17.

— A Substitution, when any act connected with it is put for dealing strictly or justly, "I will stretch over Jerusalem the line of Samaria, and the plumbet of the house of Ahab," 2 K. 21:13.

Pour, v. Lit., to send forth in continuous flow, He said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood," 1 K. 18:33.

— A Metaphor, expressive of continuous and abundant effort, or favor, "The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things," Prov. 15:28.—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," Mal. 3:10. "When I remember these things, I pour out my soul in me," Psa. 42:4. "Let the skies pour down righteousness," Isa. 45:8.

— A Substitution for any abundant bestowal, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit

upon thy seed, and my blessings upon thine offspring," Isa. 34:4.

PRaise, n. Lit., commendation, "I will bless the Lord at all times: his praise shall continually be in my mouth," Ps. 34:1.

— A Metonymy for its object, "He is thy praise, and he is thy God," Dent. 10:21.

PRIDE, n. Lit., inordinate self-esteem, "When pride cometh, then cometh shame," Prov. 11:2.

— A Metonymy for its object, "His scales are his pride, shut up together as with a close seal," Job 41:15.

PRIEST, n. Lit., one who offers sacrifices, "Thou shalt put upon Aaron the holy garments, and anoint him and sanctify him, that he may minister to me in the priest's office," Ex. 40:13.

— A Metaphor expressive of relation to sacred things, "And hath made us kings and priests unto God and his Father," Rev. 1:6. Priesthood is used by the same figure, "But ye are a chosen generation, a royal priesthood," 1 Pet. 2:9.

PRINCESS, n. Lit., a royal lady.

— A Metaphor, expressive of dignity of condition, "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary?" Lam. 1:1.

PRISON, n. Lit., a place of confinement, "John was cast into prison," Matt. 4:12.

— A Metaphor, expressive of any restraint, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house," Isa. 42:7—the act of bringing out, being a substitution for deliverance.

PRISONER, n. Lit., a captive, "At midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them," Acts 16:25.

— A Simile, "And they shall be gathered together, as prisoners are gathered in the pit," Isa. 24:22.

— A Metaphor, expressive of bondage,—"Turn you to the strong hold, you prisoners of hope," Zech. 9:12.

PROPHETIZATION, n. Lit., act of prophesying.

— A Metonymy for the One who prophesies, "He is the propitiation for our sins," 1 John 2:2.

PROUD, adj. Lit., haughty, "Look on every one that is proud, and bring him low," Job 40:12.

— A Metaphor, expressive of majesty and grandeur, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed," Job 38:11.

PUFFED, adj. Lit., filled with air.

— A Metaphor, expressive of self-conceit, "Learn in us not to think of men above that which is written, that no one of you be puffed up for one against another," 1 Cor. 4:6. "Charity vaunteth not itself, is not puffed up," 1 Cor. 13:4.

PULL, v. Lit., to draw forcibly, "The men put forth their hands, and pulled Lot into the house," Gen. 19:10.

— A Metaphor, expressive of removal, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," Am. 9:15.

— A Substitution for violent effort, "He hath turned aside my ways, and pulled me in pieces," Lam. 3:11.

PUSH, v. Lit., to thrust, "If the ox were wont to push with his horn in time past," Ex. 21:29.

— A Substitution for aggressive effort, "Thou shalt push down our enemies," Ps. 44:5.

renews our strength, and gives animation to the sinking frame, so that we still wait and watch over the sick, unconscious of our own infirmity. Clarence Case, though young, is an intelligent and devoted Christian. He is ready for the will of God to be done, whether it be life or death. Patient, contented and calm under severe and protracted pain, he exhibits the power and excellence of the Christian hope. May God be merciful, and spare to his parents the darling boy.

I preached this evening in the M. E. chapel, to a good congregation of all parties, on glorying in the cross of Christ. Those who esteem the atonement, and the deep things of Christian experience, had a good season. But oh, how worldly is this generation of professing Christians!

Elder Bosworth, who resides here, and has labored in Bristol village part of the time, has now closed his labors, and the prospects of our cause here are not very bright. Yet I have seen the cause rise from darker and more discouraging circumstances. We may hope for better days even in Bristol. I had a pleasant interview with Elder B. and his family, who have been sick and afflicted for a long time. Sister B. is somewhat better than formerly, and by God's blessing I hope her useful life will be spared to her husband and children. Eld. B. is doing much for the cause in all this region. His labors are salutary, and he is a good pastor and evangelist, working in every department as the cause may require.

Sunday, Feb. 20. The day is stormy, and I am sick. But I must preach, for the people will be out to hear. We however omitted the evening service, on account of the storm, and I retired on the sick list, suffering from one of those sick headaches, which it will doubtless be my lot to suffer at times to the close of my mortal existence. Then, "there will be no more pain." Blessed thought!

Monday, Feb. 21. Went to Addison, Vt., about thirteen miles distant, and put up with Bro. Dan'l Smith, my old home in this place. I had not visited him for many years, but was warmly greeted. I visited in the day-time, and spoke in the evening to a good company of those who cherish the blessed hope. I trust the season was not unprofitable.—They gave me a liberal collection for the A. M. A.

Tuesday, Feb. 22. Went to Vergennes, in order to take the morning cars for Burlington, but was five minutes too late. There would be no train till evening, which will be just in time for my meeting in Burlington. Losing the day with friends in Burlington, it was now before me for another object. So I put up at the hotel, got out my books, and laid out the plan for the dedication sermon which I am to preach in Waterbury on the 24th inst.—two days hence. Till now, I had not decided what to preach upon, but having at length got the matter clear in my mind, and as it was to be an expository lecture, embracing many historical facts, it was necessary for me to look these up and place them in the order needed. Thus my time was employed, until the evening train was ready, when my sermon was half done,—the balance, by God's blessing, could be prepared the next day. Taking the cars at 5, at 7 P. M. I was preaching in the Baptist church in Burlington. Was cordially greeted after the lecture, and think the truth was appreciated and received by most present. Stopped with Dea. C. Bennis, who is a pillar in the church of Christ. He and his family enjoy these occasional advent meetings, as it is about all the food they get in these times. They seemed to be much cheered by this interview, amid the trials of life.

Wednesday, Feb. 23. Took the cars for Waterbury, to attend the dedication of the advent chapel. On my arrival I put up with Bro. G. C. Arms. I found all right in reference to the chapel and church. God has heard the prayers of his people, and has dissipated their fears, filling them with hope and joy. After friendly greetings I closeted myself for the rest of the day, and at midnight completed the discourse which I intended to preach at the dedication. In the meantime Elder Cyrus Cunningham arrived, who is to aid in the services, and whom the church have invited to become their pastor.

Thursday, Feb. 24. Just ten months from this day, I commenced a protracted meeting in this village. Having been shut out of all the churches, I hired a hall in Washington Hotel, of Mr. Moody, the gentlemanly landlord, whose kindness and liberality I shall never forget. We commenced under very dark and discouraging circumstances; but God had a favor unto us, so that daily, for three full weeks, we saw rich displays of God's grace, both among his people and the unconverted. Between forty and fifty were converted and baptised, a church of over sixty members firmly established, and a liberal subscription raised for the erection of a chapel, which is now done, and to be dedicated this day. What hath God wrought!

When the hour of meeting arrived, the house was crowded, and many went away, not finding room. Several clergymen of other denominations were pre-

sent, of whom the Rev. Mr. Parker and M— took part in the service. A sketch of the discourse delivered on the occasion, may not be uninteresting to those interested in the progress of the cause; and I shall give it a place in the succeeding leaves of my journal. J.V.H.

Letter from George W. Miller.

The following letter from a son of Wm. Miller, addressed to Elder Himes, who has requested its insertion in the Herald, will doubtless be read with interest.

Dear Bro. Himes:—Having a few leisure moments, I thought I would improve them, by giving you a short history of my experience for a few months past. For the past eighteen months, I have learned by blessed experience what it is to trust in the living God. I shall never forget the last sermon that I heard you preach, (which was at Low Hampton, in the winter of 1858) on the blessedness of the assurance of the Christian. I thought I enjoyed the sermon much, because it was God's truth—of which I have been zealous for the last fifteen years. But O my soul, how little did I know of the blessedness, until I experienced it, in its fulness! Truly, "the Lord is good unto all that call upon him in truth."

For the past few months my mind has been exercised more upon the practical truths connected with the doctrine of the speedy coming of Christ, and I find, that I, and I fear many others, are losing much enjoyment that is ours to enjoy, in looking at, and trying to build up a theory, to the neglect of the practical benefits, which are ours to enjoy. May the Lord open our eyes, to behold wondrous things in his law. The theory is established by God himself, and is founded upon the Rock; the doctrine is clearly revealed; and those who do his will, shall know of the doctrine. I can say with truth, "O how I love thy law." "It is sweeter to me, than the honey, or the honey comb."

Give me a faith, that works by love, or that will manifest itself in love, and a hope of immortality, and I will show you a spirit, that will be patient in tribulation, that will suffer long, and is kind, and will always rejoice in the truth. Lord ever give me this faith and hope.

Since I have been here in this part of the country, I have known what it was to feel some as did the prophet of old. My Bible, and the Herald, have been my only companions, with whom I could converse. The weekly visits of the Herald have been refreshing, while my old, tried, and faithful companion, the Bible, has been pouring into my soul joys, and consolations, that are unspeakable and full of glory.

Since I have been here, I have tried to do what I could in my feeble way for the truth. Last summer we had a very interesting Sabbath School, which was well attended by the children, some having to travel from 2 to 3 miles. God blessed the effort, and now, some of those children are rejoicing in the Christian's hope of heaven.

The Methodists came in here this winter, and held a series of meetings, which resulted in the conversion of about seven-tenths of the inhabitants in this vicinity. On the awakening of the community, it was found, that very many had been professors and members of churches, whose lamps had gone out, and their talents were buried in the rubbish of the world. We now have two very interesting classes, one in this place, and the other upon the opposite side of the lake, about two miles. Both classes number about thirty-six. We hold meetings every Sabbath on both sides of the lake. We anticipate better times in the future, as it regards meetings. Last summer I stood alone, their being no one to sympathise or help in the cause. Now there is a goodly number, whose hearts are warm, and are ready to help to keep the interest alive.

But after all, there is a disposition, on the part of some who have been doctrinated heretofore, to oppose the idea of looking for the blessed hope. They seem to have heard by some means, that a man by the name of Miller, somewhere and somehow preached such a doctrine, and it did not come to pass. Hence they reason all must be false. Poor, deluded mortals. They do not think, that it is the long-suffering of God that is waiting, as it was in the days of Noah. But I bless the Lord that there is a few that love to hear the truth, of the soon-coming Saviour;—and it truly rejoices my heart to have friends, whose hope and hearts are one. I have missed the company of such, more than any thing else since I have been here. They begin to want to see the Advent papers. My paper is used as long as it lasts. The people are principally poor, or at least, it is about all they can do to live at the present, or I should make an effort to get subscribers for the Herald.

I think if time continues, there will be a remnant in this community, that will be looking for the King in his beauty. A few are already anxious, and will-

ing to hear the subject talked of, and it does my soul good, to have the privilege of telling them, "Behold the Bridegroom cometh!" and in connection the benefit of the practical truths connected therewith. I sigh for a faith, that will not shrink, to declare the whole counsel of God. The blessed hope never looked so beautiful to me as at the present. I love it, because I expect a crown. I rejoice in it, because I expect to meet those loved ones, that have gone before. I do believe that Jesus died and rose again, and that those who sleep in Jesus, God will bring with him. Those words to me are valuable rich, yea, sweet—sweeter than honey or the honey-comb. I ask an interest in your prayers, that I may be kept by the mighty power of God, through faith unto that salvation which is ready to be revealed. O my brother what greater power can we ask for than the mighty power of God? It is enough. I feel very small when I think of it. Give my respects to all the dear friends, and tell them that I am still looking for that blessed hope of eternal life, through Jesus Christ our Lord. Amen. Most respectfully yours in hope,

GEORGE W. MILLER.

Milesburg, Rice Co., Minnesota, April 22, 1859.

1. In the Herald of April 23, '59, you published a copy of the death-warrant of our Lord, which is dated March 25, in the 17th year of Tiberius. But a copy now before me dates this on the 27th of March. Which is the correct date according to the original copy of this death-warrant?

2. In Newton Brown's Encyclopedia, it is said the ancient Christians had their ablutions, before communion. What were these ablutions, or how were they observed?

3. You would confer a great favor, if through the columns of your paper you would give exact extracts of what both Christians and heathens have said concerning the two ordinances of the church: that is, feet-washing and the Lord's Supper. In particular, what they have said, as to the time of the observation of these ordinances, during the first 3 or 4 hundred years of the Christian era.

W. C. THURMAN.

We have no means of answering any of the above interrogations. As to the death warrant, there is no evidence that either copy is genuine. And no church history makes mention of feet-washing as a religious ceremony in apostolic times.

Dear Sir—I must say that I feel grateful for the weekly visits of the Herald. We have enjoyed a precious revival here the year that is past. This is a small town, but about two hundred have united with the different denominations; for which God be praised. There is now no especial interest among the unconverted, but there is a very good state of feeling among Christians. The preaching here lacks (to me) the crowning point—the gospel hope of a soon coming Saviour. Yesterday, for the first time after nine months' settlement, our minister spoke of the second coming of Jesus, but he puts the peace time this side of the resurrection. Oh when will the disciples of Christ, as in primitive times, be loving, longing and looking for the return of our divine Master! God help us to be found with lamps trimmed and burning and oil in our vessels. I would that the people here could have a clear declaration of the hope of the children of God, beginning with Abraham, Isaac and Jacob, the prophets, apostles and primitive Christians, of the kingdom of Christ on the new earth.

Adventists are considered heretics here; but those who thus judge are ignorant of what we as a people are. I have tried to get subscribers for the Herald, but in vain; all appear afraid of scorn; but I can say, though weak and alone, apparently, I am not ashamed to be numbered with this people. It rejoices my heart to meet with any of like precious faith. My faith grows stronger as we near that rest which remains for the people of God. I wish I could give some encouragement to advent ministers to come and speak to us. The way seems to be hedged up. Will any passing this way please call. Yours in the gospel hope, J. B. ESTABROOK.

Factory Point, Vt.

Dear brother:—I hear what is called preaching week after week. All the preaching I get is from the Herald. I should feel a sad lack of food without it. I like the queries and replies when it is not a repetition of the same question over and over in a little different form. I have never troubled you with a question, but would ask you at this time to throw a little light on the words to be found in Jno. 12:31, "Now is the judgment of this world; now shall the prince of this world be cast out." Meeting in a Bible class this passage has been up for consideration, and if the class is right I am wrong. The class has its commentators to look to, but different commentators disagree, though most will have it that the church is the kingdom here on earth, and

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Saturday, Feb. 19. Bro. O. Doud, whose hospitalities I had enjoyed the previous night, took me to Bristol, Vt., to the house of Bro. E. W. Case. I found him in sadness. His son Clarence was sick, and the fond parents had watched night and day, for many weeks, and were quite worn out. But the love of our offspring is stronger than even nature itself; for when poor nature fails, and we think we can do no more, the affection for beloved children

when they die they sit down with Abraham, Isaac and Jacob in the kingdom above.

It is with sorrow I hear such vague ideas among professors in the different churches. In reading the discussion between Bro. Peaslee and yourself, it has seemed to me that either he is blinded by prejudice, or I. When a boy, I used to hear about the Millennium as he has it, and used to be consoled with the idea, that should I be permitted to live till that event I should be sure of salvation, as by some means all would be converted that were so fortunate as to be alive at that time. But I have learnt differently: the same road has to be trod as ever it has been, in order to be made immortal and have a place among the blessed. Your unworthy brother, looking for redemption at the coming of Christ,

WM. HOLMAN.

Fort Ann, N. Y., May 13, 1859.

ANS. The Greek word rendered "judgment" in the text referred to, is *krisis*. We suppose the idea is, that the time referred to was the great turning-point in this world's history, which was to determine whether God or Satan would finally have the supremacy in this earth. And as Christ died and rose again, it settled the question forever. It was the knell of all Satan's hopes, and made it certain that his usurped dominion here will be in due time ended. It was therefore the casting him out—or the means of its accomplishment.

Pray Without Ceasing.

What a friend we have in Jesus;
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer!

Oh, what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Have we trials and temptations?
Is there trouble everywhere?
We should never be discouraged;
Take it to the Lord in prayer.

Have we met with cruel treatment
More than we know how to bear;
Has a brother, sister grieved us?
Take it to the Lord in prayer.

Can we find no friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness—
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge—
Take it to the Lord in prayer.

The hope of the Church.

O happy, happy, happy day,
When earth's sad curse shall pass away;
When Gabriel's trump shall sound the knell
Of sin and pain and death, and hell—

The day—the brightest and the best—
Of all the ages of the past,
When Christ's own face dispels the gloom
Of sorrow, death, and the dark tomb.

Then let us hasten to be gone;
We've suffered much, and waited long;
For His return will not delay;
Soon will he usher in the day,

When his soft hand shall wipe the tear,
From every eye, and hush each fear,
And every sigh, and every groan,
Of those whose hearts have longed for home.

CHARLES KELLEY.

Philadelphia, May 9th, 1859.

A good sister, who had not taken the Herald for nearly two years, on renewing her subscription and receiving it again, writes, "I am much pleased to receive the Herald once more. Why did I ever let it stop?"

Lady Huntington once remarked—that she had cause to bless God for the letter M., without which the text, 1 Cor. 1:26, would have read, "Not any mighty, not any noble are called."

OBITUARY.

DIED, in Morrisdale, Pa., of typhoid fever, HIRAM P. TUTTLE, aged 33 years.

He was formerly of Canaan, Me., but came to Pa. in the autumn of 1850, was married September 9th, '52, and died January 10th, '59. He never professed religion; but in sentiment he was a whole-hearted Adventist, and was an ardent friend of Elder Himes.

He had a very reserved, patient, yet generous disposition, was a tender, indulgent father, and kind and affectionate companion. He bore his affliction with marked patience and resignation—an example worthy of the imitation of every Christian.

Although no professor of religion, we can but indulge a hope of his acceptance with God, before his spirit took his flight, to return no more till that glorious morn when he who is our life shall appear. May he then appear with him in glory.

On the 17th of January, his youngest son, JOHN

OSCAR, died, aged two years and eight months. Also, on the 22d of March, his daughter MARY ANGELA, aged 10 months.

They both died with the same disease as their father. They were fine, interesting little ones, possessed of a disposition resembling their father's, and were the loved and almost idolized objects of their parents' affection. Never was a family more united and happy. But they have passed away, those dear little ones, to a brighter and happier clime. Mrs. Tuttle has indeed been called to drink of the cup of affliction; and for a time the stroke seemed heavier than she could endure; but she now thinks she has been wisely afflicted and chastized, that she may again return and do her first work, and place her affections on Him who has died to redeem us from a world of sin and sorrow.

How long will death the tyrant reign,
And triumph o'er the just?

A FRIEND.

DIED, in Dunham, C. E., FRANCIS D. son of John and Mary GILBERT, aged two years and one month.

The subject of this notice was taken down with the whooping-cough, which finally terminated in dropsy on the brain. The parents deeply lament the loss which they have sustained, but they have the assurance of Jesus Christ that this little one that they have deposited in the silent tomb, will in the resurrection morning come forth from his grave, clothed with immortality and eternal life to die no more forever. The funeral services were conducted by Elder R. Berry, of the Baptist Church, assisted by Elder B. S. Reynolds. The text for the occasion was Job 16:1.

Will you please give room for the following verses in connection with the above.

Little Francis has gone, to be here no more;
His trials have ceased, his pains are o'er;
And in Jesus' arms he doth gently rest,
With all the happy and the blest.

But when the trump of God shall sound,
With life and glory he'll be crowned;
And then the bliss of heaven prove,
Where all is joy and peace love.

S. STREETER.

DIED, in Hallowell, Me., May 3, 1859, GEORGE H. DUNN, aged 54 years.

Bro. Dunn experienced religion quite young and united with the M. E. church; but in the year '42, under the labors of Elder H. Butler, he obtained that perfect liberty the gospel promises to them that believe. Soon after the advent doctrine was proclaimed in this place, he embraced it in the sleep of the dead and destruction of the wicked. He said to me, but a few days before he died (his disease was abscess and fever) that his only hope was the coming of the Lord and the resurrection of the dead. A patient person, in great pain and sickness, I never saw. He retained his senses till the last, and died in the above hope, in great peace.

NICHOLAS SMITH.

Hallowell, May 11, 1859.

DIED, in Newcastle, Me., Feb. 20, 1859, Mrs. ELIZABETH FULLER, aged 39.

In the death of sister Fuller, we have another example of the power of Christ to cause one of our fellow mortals to triumph gloriously even in the struggles of death. In the early part of last November sister Fuller came to this city for medical advice, and while here she was directed to my home for a few days' quiet and rest; and I hope I may never forget the sweet, calm resignation of that dear sister, stranger as she was to us, fast wasting with consumption, yet so thankful for a quiet home in a land of strangers, and her fervent prayers with us showed that she held daily communion with God. We learn also from her mother, sister Harley, that as she sank under disease, her evidence of heirship brightened, and she gave many exhortations to friends who visited her. She has left a husband and five young children in this cold world; but she calmly resigned all to a faithful God. The day of her death she seemed as well as usual; took her meals with the family, walked to her bed in the early part of the evening, and about ten she was taken bleeding, when she was heard to say, "Glory to God—I am going!" and in three minutes she was lifeless in the arms of her now bereft husband; to whom may God, in his infinite mercy give the grace that he needs to enable him to bear up under this affliction, and live in this world so that he may meet her in glory; but while here may he not forget that a double care for those motherless children now rests on him, to teach them to live so as to meet the Saviour, when

"The trump shall sound: the gates of death
Shall make his children way;
From the cold tomb the slumbers spring,
And shine in endless day."

E. W. MARDEN.

Boston, May, 1859.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which renders the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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"I am glad that such a work as 'The Voice of the Church on the reign of Christ on Earth,' has been prepared and published. It is calculated, I think, to do much good."—Rev. George Duffield, D. D., Detroit, Mich.

"A large amount of historical evidence."—Ad. Herald.

"I am much pleased with it, am anxious to aid you in its circulation."—Rev. J. R. Graves, Ed. Tenn. Bap.

"This book the writer would earnestly recommend to all who seek for information on this general subject."—Rev. D. D. Buck, of M. E. Ch.

"I like it, and think it fitted to be useful."—Horatius Bonar, D. D., L.L.D., Scotland.

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"So far as I have looked into its pages, I find that its matter evinces peculiar ability and research, and have no doubt it will be productive of good—great good."—E. B. Foote, M. D., Saratoga Springs, N. Y.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 28, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XVIII.—THE NEW HEAVEN.

I must also notice the *new heaven*.—While God has promised a new earth, He has also promised a new heaven. In every passage where the new earth is mentioned, the new heaven is mentioned too. And what heaven will be created new? The Bible speaks of three heavens. Paul speaks about being "caught up into the third heaven." This is called in the Old Testament "the heaven of heavens."—This is where God manifests his special presence, and where Jesus and the holy angels dwell. However we cannot suppose for a moment that the palace of God and angels, needs a new creation. Sin and sorrow have not defiled or faded that holy and happy place.

The second heaven is the starry heaven—the firmament in which the stars are supposed to be placed,—in other words, it is the expanse which surrounds the earth, and which appears above and around us, like an immense arch or vault, in which are seen the sun, moon and stars. David says, "The heavens declare the glory of God, and the firmament sheweth his handy work." "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him; and the son of man that thou visitest him?" Whether the starry heaven is blighted by sin's dark curse, or not, we have not sufficient light to speak positively. It is likely, however, that these heavenly luminaries, do not shine so brightly on us, as they did on the happy pair in Eden's lovely bowers; nor as brightly as they will do in the new creation. It seems that Wesley believed that the whole material universe will be involved in the fire of the last day, and then rise renewed. He says in one of his hymns—

"These eyes shall see them fall,
Mountains, and stars, and skies!
These eyes shall see them all
Out of their ashes rise!
These lips his praises shall rehearse,
Whose nod restores the universe!"

Again, the term heaven is applied to the region of the air, or to the atmosphere that surrounds the earth, and is frequently called the aerial or atmospheric heaven. We read in the Bible of "the fowl of heaven," and of "the fowl of the air," which shows that the word "heaven" is sometimes used to mean the "air." We speak too of the clouds of heaven, and of the hail and rain from heaven, when by heaven we understand the region of the air or atmosphere. That the aerial or atmospheric heavens partook of the curse which was pronounced on the ground, we cannot doubt. The air is loaded with impurities, bearing disease and death, even to the youngest and fairest of earth's sons and daughters. Its region is visited by storm and tempest—by the lightning's flash, and the thunder's roar, so that we might often say,

"There like a trumpet, loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along,
The banners of thy host!"

Therefore when God creates a new earth, He will create a new heaven,—a new atmosphere to surround the earth. O how pure, mild, and healthful will that atmosphere be! The calm, placid air will no more be disturbed by storm and tempest. "There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen north-east winds in our own country;" no hurricane,

"Shattering the graceful locks of yon fair trees,"
but only pleasing, and healthful breezes,
"Fanning the earth with odoriferous wings."

There will be no extremes of heat and cold. "The winter is past;" "neither shall the sun light" on the redeemed, "nor any heat." All will be mild, fair, and serene. There will be no subtle agent or element of disease and death in the new atmosphere. The air of the renovated earth will be fitted by heavenly art to promote the highest comfort, health, and life, of those who shall be accounted worthy to dwell in that new world.

"No chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Who does not long for the new heavens? Who does not desire to live in such a salubrious climate, and breathe forever an atmosphere so sweet? O let us trust in Jesus and love Him, for He will bring all this, and even more than we can ask or think, to those who are his.

A cursed fiend brought death, disease, and pain:
A blessed Friend brings breath and ease again.

O blessed be the name of our Redeemer forever and ever. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands; they shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; and as a vesture shalt Thou change them, and they shall be changed; but Thou art the same and thy years shall have no end."—Ps. 102:25-27.

The Quaker's Gift.

The following is copied in an English paper as by "an American writer," who tells the story of himself. When he was a boy, his father said to him one day,

"Levi, can you make up your mind to live at home and be a farmer?"

"I would rather be a tanner than a farmer," replied Levi.

"Very well," responded the father, who was willing to let Levi follow his own tastes, as he was now seventeen years old; "very well, my son, I will try and find a place for you."

Very shortly a place was found for Master Levi with a good Quaker. When the boy presented himself at the tannery, the honest Quaker said,—

"Levi, if thou wilt be a good boy, I will do well by thee; if not, I will send thee home again. All the bargain I will make with thee is, that thou shalt do as well by me as I do by thee."

"Very well, sir," said Levi; "I will try what I can do."

Levi now went to work with a hearty good will. He worked hard, read the Bible, was steady, honest and good-natured. The Quaker liked him—he liked the Quaker. Hence, the Quaker was satisfied,

Levi was happy, and the years in his apprenticeship passed pleasantly away.

Just before Levi became of age, his master said to him, "Levi, I think of making thee a nice present when thy time is out."

Levi smiled at this pleasant scrap of news, and said, "I shall be very happy to receive any gift you may please to bestow, sir."

Then the Quaker looked knowingly at Levi, and added, "I cannot tell thee now what the present is to be, but it shall be worth more than a thousand dollars to thee."

"More than a thousand dollars!" said Levi to himself, his eyes sparkling at the bare thought of such a gift. "What can it be?"

That was the puzzling question which buzzed about like a bee in Levi's brain from that time until the day before he was of age. On that day the Quaker said to him,—

"Levi, thy time is out to-morrow; but I will take thee and thy present home to-day."

Levi breathed freely on hearing these words. Dressing himself in his best suit, he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand dollars. He puzzled himself about it all the way, and said to himself, "Perhaps the Quaker has forgotten it."

At last they reached Levi's home. After he had been greeted by his friends, the Quaker turned to him and said,—

"Levi, I will give thy present to thy father."

"As you please, sir," said Levi, now on the very tip-toe of expectation.

"Well," said the Quaker, speaking to Levi's father, "your son is the best boy I have ever had." Then, turning to Levi, he added, "This is thy present, Levi,—A GOOD NAME."

Levi blushed, and perhaps he felt a little disappointed because his golden visions were thus so suddenly spirited away. But his sensible father was delighted, and said to the Quaker, who was smiling a little waggishly,

"I would rather hear you say that of my son, sir, than to see you give him all the money you are worth, for 'a good name is rather to be chosen than great riches!'"

Doubtless Levi's father was right, and the young man's good name did more for him in after years than could have been accomplished by any sum of money, however large. Young readers, have you become possessed of the Quaker's gift? Do you deserve it? Are you striving to gain it?

APPOINTMENTS.

My Agency.

It is my expectation to make a tour through parts of Vermont, New Hampshire and Canada East, as follows:

Friday, May 27th to 30th, in Cabot, Vt., as Elder Thurber shall arrange. I hope we shall have an old fashioned meeting.

After the meeting at Cabot, I will hold a series of meetings, with Elder Orrin Davis, in Calais, Vt., as he shall arrange, from Friday, June 3d, to Sunday the 5th.

Sugar Hill, N. H., from Friday, June 10th, to Sabbath, June 12.

June 16, attend the conference in No. Troy, Vt.

I need not remind brethren and sisters that my agency for the Millennial Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular" I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded.

In view of the signs of this time, and the certainty of the near coming of kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridegroom. The day of the Lord is at hand.

Boston, May 10, 1859. J. V. HIMES.

SPECIAL NOTICE.—I hope to hear from all to whom I have written in reference to financial aid for the Association, before the first of July. I should be glad to have a response that would enable me to finish up my work in this department at that date. J. V. H.

PROPOSITION.—A friend of Eld. S. Chapman offers one dollar to make him a life-member of the A. M. A., if twenty-four others from among his many friends will make up a dollar each. Will they not, on reading this, resolve to do it? Address J. V. HIMES.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D. V.) in the Union Meeting-house, North Troy, Vt., commencing Thursday, June 16th, at half-past 10 A. M., and will continue over the following Sabbath. A sermon will be preached on Wednesday evening at 6 o'clock. We hope as many of the brethren in the ministry as can will attend. Let there be a general gathering of those who are "looking for that blessed hope." Where churches are organized let the clerk send by the pastor, or otherwise, a written report of the state of the church, the Sabbath school, &c. And let all who come endeavor to be present when the

conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.

S. W. THURBER, }
ISAAC BLAKE, } Committee.
J. M. ORROCK, }

P. S. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States is, Derby Line, Vt. J. M. ORROCK.

A PROPOSED VISIT TO CANADA.—Elder Himes having expressed a desire to visit C. E. this summer, if the churches desire his labors, will the brethren wishing him to visit them, correspond with me immediately, and state how soon after our conference they want a meeting? and I will endeavor to make arrangements accordingly. He will be able to spend the most of the month of June with us. J. M. ORROCK.

Elder J. M. Orrock will preach (D. V.) in Waterloo, C. E. Sunday, May 29th.

Elder Isaac Blake may be expected to preach in Melbourne, C. E., Sunday, May 29th; and in Waterloo, Sunday, June 5th.

MISSION APPOINTMENTS.—Havthill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th. G. W. BURNHAM.

I purpose to be in Melbourne Sunday, May 15th; Durham, May 22d, and Cowansville May 29th; afterward as the way opens and health permits. Will Eld. D. and bro. R. arrange the hour at Cowansville? R. HUTCHINSON.

If the Lord will, I will preach at Loudon Ridge the 4th Sabbath, and at Meredith Neck the 5th Sabbath in May. S. S. MOONEY.

The following are my appointments:—At West Bosca-wen, in the Christian meeting house, the 3d Sabbath in this month; at Canterbury, in the Town-house, the 4th; at Sutton, south village, in the Baptist meeting house, the 5th, and attend to the ordinance of baptism; and at Loudon Ridge the first Sabbath in June. T. M. PREBLE.

I will preach in Waterbury, Vt., the first Sabbath in May. I. H. SHIPMAN.

Does not Bro. S. mean the first Sabbath in June?—the note being dated May 19th? En.

Elder I. C. Wellcome may be expected to preach in So. Waterford, Me., the first Sunday in June, and at Richmond Corner the third Sunday in June.

Elder Edwin Burnham is now preaching in this place, and will supply the church here for the present. The church is comforted by his preaching—the interest is good, and increasing, and we have good congregations. We hope to see a revival of God's work, and see sinners converted among us. The cause in Hartford looks encouraging. AARON CLAPP.

Hartford, May 23d, 1859.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville corner, commencing June 23d, Thursday P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it. But this seems the most central and easy of access for the greatest number. Those who may think of attending from the west, should give notice of their intention, that carriages may be in readiness for them at Camden harbor, where they will land, 6 miles from the meeting. They can come from Boston or Portland by steamer Daniel Webster, to Camden, and call on bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting.—Others from various parts of the state will come by such conveyances as may be had, and call on Br. Geo. McKenney at Lincolnville. We hope all Advent ministers in Maine, who wish to labor for the good of the cause of the coming King, in union and fellowship of the gospel, will come to this meeting, and as many others of brethren and sisters as can well do so. Come to counsel, advise, pray and labor for the salvation of the lost, and the upbuilding of the saints.

N. SMITH, Moderator. I. C. WELLCOME, Scribe.
Richmond, Me., May 21, 1859.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Rebecca Flint—It was rec'd, paid to July 1st, and was cr. in Her. of Apr. 30th.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAY 24, '59.

Nathan Clark	\$ 1.
Lucy Carvin	2.
Alexander Edmond	2.
Luther Edwards	10.
N. Davidson	1.
Mrs. M. T. Whittier	1.
Arba Town	2.
A. Kenney	2.
H. Kenney	2.
Mrs. S. S. Howe	3.
Edwin Edgerton	25.

S. BLISS, Treasurer.

RECEIPTS.

UP TO TUESDAY, MAY 24.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

P Johnson 974, Mrs S Pierce 945, Wm C Thurman 971 Mrs E Weaver 952, H Hill 976, M J Cook 958, E Edgerton 958, D Emery 971—each \$1.

G Glidden 950, J B Estabrook 988, I G Moore 995 and Dis. T J Philbrick 958—to Oct. 1, Mrs S Blanchard 990, R Wooster 976, I Townsend, \$1.18 for book and postage and 82 cts on Her to No 959—48 cts due to end of year; A Rockwell 976, R Wooster 1028, S D Silliman 991, R W Beck 971, J Whitman 976, J Knowles 971, S S Howe 971 C Whipple 971, S Hall 971, J Howe 1023—each \$2.

N Clark 971, books and postage—\$3.

S G Watson, from 680 to 841, \$6.20; H F Watson from 936 to 983, \$1.80.

ADVENT HERALD.

MILLENNIUM.

WHOLE NO. 941.

THE ADVENT HERALD

they came to Ptolemais; and the next day they came to Caesarea, called so from Caesar; and entered into the house of Philip the evangelist, whose appointment and history is given in the eight chapter of this very book. "And the same man had four daughters, virgins which did prophesy." **Q** You are perhaps, aware that the

main and nine minor sects is estimated at a million and a half. It is further said of the Baptists, that

"No body of Christians in this country has done, or is doing more, to extend vital evangelical piety at home or abroad. None is more free, yet united; none more conservative, yet progressive; none, though subscribing a common creed, more unanimous in faith and practice, or more closely knit together in love. Those who imagine the contrary do not know them."

The Christian Advocate, of the 12th, in noticing the article speaks of the Methodist Church as exceeding the Baptist in numbers by "hundreds of thousands," and in wealth "by millions." And it is further said, that

"No Church since the days of the Apostles has ever exercised more charity toward other Christian communities than the Methodist Church does toward those who differ from her in opinion and church government. No church has been more independent of aid from other churches in its labors and success. No Church has been gathered so entirely from the world without robbing other churches. No church has contributed more to the prosperity of other churches. No church since apostolic times has flourished so rapidly, and done so much good in so short a time, as the Methodist Church has done."

We are indebted to the Central Presbyterian for these amusing extracts. Solomon said, "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips." But his suggestion is inapplicable in this case, because, as stated above, strangers "do not know" the facts. And since our brethren do know them, it is well to state them in so clear and distinct a way. If our readers, then wish to find the model Churches and Christians of the present day, they will look in the directions indicated above. But let them not credit us with the discovery. We merely re-issue the authentic statements from the parties concerned. "As the finishing pot for silver and the furnace for gold—so is a man to his praise."—*Chris. Intelligencer*.

The London Times on the War.

We take from an editorial in the London Times of the 11th, the following interesting estimate of the magnitude of the impending struggle in Italy:

"The brilliant campaigns of Napoleon's youth were made at the head of a few thousand men. Marengo itself was gained by 28,000, but the war of 1805 actively employed about 150,000 French, while in the campaigns of Wagram, Moscow and Leipsic we have incomparably larger armies brought into the field on both sides.—Now the war of 1859 begins on the colossal scale of the later Empire, and the armies employed may attain dimensions such as no single State has hitherto been capable of producing. Presuming the struggle to be confined to France and Austria, and to the field of Northern Italy, we shall have the spectacle of a combat in closed lists such as the world has never before witnessed. If both the antagonists fight well and stubbornly, the conflict will be as interesting to the military critic as grievous to the philanthropist.

"Both France and Austria will be able to march almost all their enormous forces to the seat of war. Germany will, while the war is confined to Italy, be sufficiently the ally of Austria to guaranty her from any attack in the rear from Russia, but not sufficiently to disturb France by any demonstration on the Rhine. It may be said that, for sometime to come at least, the influence of Germany will have the effect of leaving both sides free to use all their strength against each other. That they will use it there is no doubt.

"The seat of war adjoins the territory of each, railways and steamers transport their troops easily, and most of the long marches which enfeebled and diminished armies in the days of Napoleon will be avoided. Enormous masses of armed men can be taken to the country they are to fight in as comfortably as if they were merely making a change of quarters. With this facility of transport, and this power of using the whole of their great standing armies, we must

expect to see two hosts gathered together on the plains of Italy such as no two single States ever yet opposed to each other. The numbers we do not pretend even to guess at. The French are pushing troops over the Alps, and loading their ships of war with soldiers for Genoa. The supply of food will be the only limit to the number which can thus be brought into the field.

"The French probably have their information about the Austrian army, as the Court of Vienna has its own about French proceedings. But Englishmen are allowed to know little about the matter. There is, however, no doubt that the Power which sent a quarter of a million of men to Sebastopol within eighteen months will be able to send that number into Northern Italy. Considering that the whole of Italy, with 27,000,000 people may shortly be in insurrection, and that Sardinia has some 80,000 troops of her own already, it may be reckoned without exaggeration that more than 300,000 men may in the next two months, be put in line to drive the Austrians from their carefully chosen and now famous positions in Lombardy. On the other hand, Austria can and will no doubt, bring an equal force to the field. She does not want men, for the empire contains 33,000,000 souls, without counting the Italian Provinces. If the Finance Minister can find money to keep 300,000 men on foot in Italy, General Gyulai will find work for them all. They will not be men to fight with the spirit and dash of Frenchmen, but they will be fine steady troops, superior in physique to their enemies; they will have all that science has achieved in the way of perfect weapons of destruction, and they will be commanded by officers who know that the eyes of Europe are upon them, and that they must fight now for the very existence of their Empire."

The Use and the Abuse of Riches.

BY REV. J. COX, LONDON.

Having considered wherein money is useful as regards this world, and the fearful consequences of abusing it, as revealed in connection with future retribution, we may now observe.

3. That when money is given away in the fear of God, to God's cause and the poor, it is noticed by God, and registered in heaven. This appears such a great act of condescension and goodness on God's part, that it almost exceeds our belief; we cry out "my goodness extendeth not to thee," "of thine own have we given unto thee," "we are unprofitable servants." But while all this is true, it is also true that there is a connexion between the proper use of money, and the approbation of God.

Let us endeavor to distribute as God prospers us, and seek grace to be good stewards of what is committed to our trust, and thus shall riches have wings to fly to heaven, in another and a more glorious sense than the wise man speaks of, Prov. 23:4,5. Only let us bear in mind that if we would have God's approbation we must be careless about that of our fellow creatures. "Take heed (says Jesus), that ye do not give alms before men, to be seen of them, otherwise ye have no reward of your Father who is in heaven." Let us tremble at the thought of that passage being written over against our names, "Verily I say unto you, they have their reward." Let all be done in the exercise of self-renouncing faith in Jesus, and from a principle of love to him, who hath given himself for us. Let us embrace every opportunity of doing good to the bodies and souls of men,—to sow beside all waters,—and to lessen by every means in our power the awful aggregate of human ignorance, guilt, or misery. There are plenty of channels for our benevolence to flow in; by some of these it may be carried to the ends of the earth, and thus by God's blessing, produce effects which shall last as long as time shall endure, yea, and produce a beneficial influence even in eternity.

"Rouse to some work of high and holy love, And thou an angel's happiness shalt know,— Shalt bless the earth while in the world above. The good begun by thee shall onward flow In many a branching stream; and wider grow The seed, that in these few and fleeting hours, Thy hands unsparing and unwearied sow,

Shall deck thy grave with amaranthine flowers, And yield thee fruits divine in heaven's immortal bowers."

All who have studied the geography of the land of Canaan, must have traced with deep interest the course of the river Jordan. No river has so many sacred associations as this. But it is not to these I now invite attention, but to its connection with two lakes or seas frequently alluded to in sacred history. Passing on in its benevolent course, Jordan falls into the lake of Genneseret, or sea of Galilee,—its rippling way may be traced through the midst of that lake upon whose shores and waters such wonders were displayed, when God dwelt with man upon the earth. But Jordan bursts forth again, and pursues its way rejoicingly, till it arrives near another lake or sea, which is a perfect contrast to the former,—it now pours its tide into the Dead Sea, that dark memento of man's wickedness, and God's wrath. From thence it emerges no more,—its streams issue not from thence to bless the surrounding country, and consequently all around is barrenness and death.

These two lakes may set forth two characters. In Genneseret we see pictured forth the man who receiving the bounties of God with grateful heart, gives them back again; being blessed, he becomes a blessing. From him flow rivers of living waters. The sea of Sodom sets forth the selfish worldling, who receives the bounties of God into a dead heart, and who creates spiritual death and dreariness all around him. Reader, which of these lakes represents your character and influence?

"As often (says Dr. Owen) as a man lays out for God, he lays up for himself." The pious Watson observes of an opposite course,— "Covetousness is a dry dropsy. There are many professors in the world that Christ will profess against." The Rev. I. H. Evans observes on these points, "I believe the more we are led to put our best into God's hands, the more we receive it back again with usury. Holy is the principle of our religion when covetousness is placed among the worst of sins." Another eloquent preacher says, "Whilst the drunkard is unreservedly told that his sin shall exclude him from the kingdom of heaven, the covetous man is identified with the idolater, Coloss. 3:5; Job 31:24-28. No one who remembers what idolatry is, and how God denounces the worship of images, will hesitate to admit that such a representation places covetousness at the very top of those things offensive to his Maker." The following epitaph may be found applicable to more besides him over whom it was originally placed:—

"What I spent, I once enjoyed;
What I saved, I lost;
What I gave, I now enjoy."

A Christian man who acted out his own precepts, observes, "Our Lord as plainly forbids us to lay up treasures for ourselves on earth, as he forbids murder and adultery. But suppose laying up were not forbidden, how can you, on the principles of reason, spend your money in a way God may possibly forgive: instead of spending it in a way that he will certainly reward? You will have no reward in heaven for what you lay up: you will for what you lay out."

When these arguments are urged upon the consciences of some people, they are evaded by the consideration, "I am not the person pointed out; I am not rich. Go with your exhortations to those to whom they are directed." Here many deceive themselves. It may be well to enquire who are accounted rich in the estimate of the Bible? The word of God generally speaks of only two classes, the rich and the poor; and supposes degrees in both. The rich are those who have enough for their necessities and something over. The poor are those, who, with great economy, can scarcely manage to live, and are sometimes in actual want. You may not be so rich as some are, but if you are able to lay by something, and to indulge in the luxuries of life, certainly you are among the rich, and as such God holds you responsible to help his poor and to contribute to his cause, according to the property he has entrusted you with.

This point of personal responsibility according to our means, is very much overlooked. Persons watch each other, and wait for one ano-

ther, instead of "giving according to their ability," as in God's sight, and with a view to his glory. This always betrays the absence of a spirit of liberality. It is said "the liberal deviseth liberal things," Isa. 32:8. He does not ask how little can I give so as to get off with credit, and keep up with others; but how much can I afford to part with? In the Apostle's beautiful discourse upon Christian liberality, in 2 Cor. 8 and 9, (which chapters all would do well to study; and study also Barnes' notes on them,) this giving upon Christian principle, and from the constraining influence of the love of Christ, is earnestly recommended. "I speak not (he says) by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love;" and then he introduces the glorious example of him "who was rich, but for our sakes became poor, that we through his poverty might be made rich." Surely this argument must prevail, redeeming love must triumph over human selfishness. Alas, how many read all this, and still go on giving little to God, spending much on themselves, and hoarding still more for others. They die rich, and what will come next, eternity will disclose. Ah, me! just think of a rich hearer of the gospel, who never felt its power, on the verge of time, and the beginning of eternity. The death sweat is on him, but very likely his will is yet to be made. His last breath is spent in giving directions about that wealth, which his whole life was devoted to accumulate. It is done, and the unclothed spirit soon departs on its long and awful journey. If the business of that deathless spirit in this world had been to have made a fortune, and leave large possessions for others to inherit, then "well done, good and faithful servant," may greet his ear as he enters eternity. But will it be so? And what a contrast between the scene that meets his eye, and the eager scramble which takes place over his coffin at no distant period. Great God! and is it thus that men live who have souls within them—a Bible speaking to them in tones of authority and love; ever telling them of that awful eternity, which contains for all whom God addresses by his word, either the lake of fire or the new Jerusalem. Into that holy city we are told, only those can enter "who do God's commandments." "But—without are dogs." "Greediness has the dog for its well-known emblem, and covetousness is styled idolatry in scripture. How many deceive themselves in this manner with lying pretences of caring for their families, whilst their true motive is an evil covetousness in their own hearts."

But suppose the soul is not lost. Is there no meaning nor force in such words as the following: "But this I say, he who soweth sparingly, shall reap also sparingly, and he who soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver," 2 Cor. 9:6,7. Should we not ponder over the facts that God is faithful to make these words good, and that much may be lost by niggardliness and selfishness, even if the soul is not lost. But beyond all other considerations, should not the thought of "pleasing God" affect our hearts; and should we not seek to give to that degree which God calls for, and from those inward emotions in which he takes delight. Let all professing Christians, who are exposed to the temptation of keeping back what belongs to God, come to the light of such scriptures as have been quoted, and earnestly entreat the Holy Spirit to "sanctify them by the truth," and to work in them that faith which "overcomes the world;" thus conforming them to him who says of his own true followers, "they are not of the world." It is observed by Barnes, "Nothing is more remarkable than the difference between the plans of the Lord Jesus, and those of many of his followers and professed friends. He formed no plan for becoming rich, and he always spoke with the deepest earnestness of the dangers which attend an effort to accumulate property." Let all who would form a true estimate of worldly riches, and of the saint's duty with regard to them, study the sayings of the Saviour. Alas! these sayings are too much passed by or explained away. Mason observes, "By human art, men kill quicksilver, by devilish art profess-

ors kill the spirit and life of Christ's words, so as to destroy their effects on them." He instances this in the treatment which Matt. 6:19 receives, and adds, "Lord, keep me from trifling with thy solemn truths."

To be continued.

The Resurrection.

BY NATHAN LORD, D. D., PRES. OF DARTMOUTH COLLEGE.

That which thou sowest is not quickened except it die. 1 Cor. 15:36.

The implication here is that which dies will be quickened,—which is the doctrine of the resurrection. It is made more impressive by the analogy than by a simple statement. The similitude of the springing grain gives liveliness and effect to the literal word. Paul does not mean by it to explain the resurrection, which passes comprehension, but to enforce its credibility by reference to the familiar course of nature in vegetable reproduction. They greatly err who would make both one and the other referable to a natural law. Both have relation and correspondence, in some particulars; but they belong to different orders, and cannot be interpreted by a common rule. Our fancies should never strain us beyond the proper limits of analogy.

The Resurrection is Paul's glowing theme in all his epistles. It was the argument and stimulus of his ministry, as it had been of Christ's before him. Great are the words of Christ: "I am the resurrection and the life; if a man believe in me, though he were dead, yet shall he live." Paul had seen the risen Saviour in his glory. He had assurance, by this unquestionable evidence, of the Messiahship of his Lord. The gospel was thus demonstrated to him, not intellectually, but as it were by panorama. He had, consequently, a sense of it, and a vital appreciation of what it must be to every Christian, as to Christ himself, to be raised from the dust to a state of glory. That fitted him to be the earnest witness that he was to the great mystery. And what a testimony he bore! All the rhetoric of earth fades into emptiness when compared with his remarkable discourse to the Corinthians.

If Christ be risen, the gospel is true. Christianity, so proved, makes our resurrection certain, for the resurrection is one of its most distinctive, as it is also one of its most affecting doctrines. It suggests a motive to prepare for it, answerable to the consequences that will follow it. An eternally living state of a resurrection body, susceptible of indefinite degrees of pleasure or pain, is an argument of inconceivable force upon mankind in our present state. There is no dreamy vagueness about it, as about a mere spiritual existence; that is, of the soul distinct from the body. It is the whole man, body and soul, with all their susceptibilities of happiness or misery, that figures in the resurrection; the spirit of the just returning to its re-animated dwelling, and of the unjust, after their time and order, condemned to a body of sin and suffering. And this perfected retribution hastens. It is not at a fanciful, indefinite distance from us, like the pagan future of mere spirit, but is at the door. "The hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." These realities are at hand. Every death sounds a warning to us to be ready; the loudest warning when death strikes down a minister of God, who has borne a faithful witness to Jesus and the resurrection.

It is to be observed that the resurrection is antecedently incredible; or rather, it is not more incredible, beforehand, than that a kernel of wheat should be decomposed, then vegetate and bring forth after its kind. Both would be equally incredible before experience, and without reference to an admitted power above the natural laws. But a God admitted, they would not be incredible at all; for a creature could not be antecedent improbabilities would be overcome by a single fact. The fact we have, and no facts of history have so high an authentication by any rule of evidence on which we receive the testi-

mony of men. If it be not true, nothing historical is true; nothing historical could be proved. If it be not true, Tadmor and Carthage were not, nor Rome, nor Jerusalem. If it be not true, Cæsar was not, nor Moses, nor Josephus, who wrote of him. If it be not true, nothing is true that we have not on the evidence of sense, and our own senses would be found liars. By the same false wisdom that we should distrust other men's senses, we should distrust our own, as the wise men, after this impious fashion, have always come out at last to resolve the objective world into a vast spectral illusion; one gaudy scene after another vanishing with the turn of the instrument, which is not an instrument, but an idea, in varying lights which are not light, but a deceitful image of an excited fancy.

Again: we observe that the ground of the resurrection is not in nature, but the counsel, plan and purpose of God in his system of moral government by Jesus Christ. It stands in the mediatorial work of our Divine Lord, to the end of showing forth his supreme majesty and glory in triumphing over the powers of hell, when they had seemed to gain the victory by the death of the body, through the temptation of the Devil. Satan is a liar and a destroyer. He fell, and by an artifice compassed the fall of man, knowing that man's disobedience would bring death upon him. But Christ is greater than his adversary. He is able to destroy death, and him that hath the power of death, and to bring his disciples safely through it. The resurrection is the completing evidence of his supremacy, and vindicates before all worlds the personality, sovereignty, and all the infinite attributes of God. He ordains life out of death—a thing otherwise unknown—to show forth himself more perfectly to creatures than he could have been manifested through any arrangement of his natural providence. And as nature could not have discovered or imagined, nor can reverse this supernatural order, so it cannot comprehend it. It consists only in the faith of Christ. The pagans knew nothing of it. Stimulated by the few scattered rays of tradition, they dreamed of immortality, and sung of it, but not in connection with a risen body. That seemed so inconsistent with nature, and contrary to it, that they refused Christ teaching it so far beyond experience, or the ambitious speculations of their wisest men. The Areopagites, at Athens, when they heard of the resurrection of the dead, mocked. There was no God in their calendar, and none in their conception that had such power, and none seemed possible. Here it is admirable to observe the limit of our faculties, where reason stops, and faith only is our guide; where faith begins, accepts the otherwise unknowable reality, and the believing reason, touched by God's Spirit, then humbly comes in, to justify and approve the truth revealed to faith, by such imperfect analogies as it finds in nature; and where, too, reason attains its highest honor, as it bows to the Divine Word, as it accredits a Divine act, as it traces the resemblance between the different departments of God's universal system, thus opened to the inquiring spirit, and waits for the higher revelations of that day when Christ shall come again, to bring his people from the grave, and they shall comprehend more largely the treasures of his wisdom and goodness, and the wonders of his power.

Again: though many speculative difficulties attend the subject of the resurrection, as all other subjects that are beyond our natural compass, they are of no account whatever, since it does or can involve no logical absurdity. Nothing is absurd that we cannot reduce to reckoning, and prove to be foolishly inconsistent with what we already know. But here we have no antecedent knowledge—no standard of judgment in our own minds. The criterion is infinitely above us. It would be impossible for us, by the highest scientific skill, to approximate even to the resuscitation of a dead though yet undecomposed body. It would be absurd to attempt it, because inconsistent with what we know of our own powers, or what we loosely call the powers of nature. Science can galvanize dead muscles, and produce a momentary spasmodic action. But he would be thought more than foolish who would presume

to restore vitality. It would be below insanity to attempt the re-collecting of the scattered dead of a thousand years, and to build up the gathered particles in a new, refined, beautiful, imperishable, living structure. But with God all things are possible; and absurdity, difficulty could never apply to any such alleged work of the Divine hand. Was it absurd that God should create the worlds out of nothing? and can it be absurd that he should restore our dead bodies? Absurdity belongs only to the foolish man who so misapplies the term; for he makes the intelligence and power of a created worm the measure of the Divine. He is virtually an atheist—the most absurd of all things, by the very standard which he is compelled, though reluctantly, to admit.

I would not call it absurd or incredible that every particle of the dust which composed a mortal body, say as it was in infancy, at every seventh year of life, or as it was laid in the grave, at any time, should be called back through its chemical changes and combinations for sixty centuries, and ethereally refined in its proper relation to every other particle, and made a fit constituent of that new and glorious temple which should thenceforth be the abode of the immortal spirit. For what though man's or nature's laboratory would here fail, even before the outset, what shall we say of the Almighty will that said "Let there be light, and light was." And I can conceive of such a reproduction as easily as of a resurrection body produced after any other method, or reproduced at all:—that is, I can conceive of neither, and am no more puzzled after one method than another, nor by any or all methods more than how or where I shall exist in an intermediate state, without a body; or how, or when, or where, body and soul will be reunited; or what will be the state of heaven, supposing it to be in another sphere, or supposing it to be the earth purified by fire, and reorganized, paradisaically, as the abode of resurrection bodies. One is just as difficult as another, and infinitely absurd to be supposed at all as the product of a finite arm. But wake me out of such atheistic dreaming to the apprehension and belief of God, and then nothing is absurd, nothing is difficult, except then and afterwards to try, as atheists do, to dispossess myself of that belief, and reduce the word of God below the standard of a profane mythology. Give us a God, and nothing is more absurd than to speculate at all on subjects that are beyond our faculties, and make our short-sighted reason a touchstone and measure of his revealed word. It is not only absurd, but impious, having the Godhead given, to force him into our gearing, and to grind in our mill, to produce worlds or bodies after our patterns and set up our patterns as the gauge of God's eternal counsels. God knoweth such thoughts of men that they are vain.

There has been much such vain discourse about the resurrection. But why speculate, and conjecture, and multiply confusions at all, in this vast profound, where the mind falters and is lost, but as it holds by the simple word of God? What matters it that one gives a more ingenious solution than another of questions that none can solve? The second is outdone by a third, the third by a fourth, and so on to the end; and these disputations of curious and heated minds prove nothing, and result in nothing but a greater indifference to the statements and practical lessons of literal scripture, by which we might otherwise be assured and saved. The world had been converted long ago if time, and intellect, and money, and dispute, could save it, by those forces which have been wasted in the search of the unsearchable, in solving what is simply to be believed, as if we should spend ourselves to prove or disprove that the sun shineth in the heavens. There it is, up there in its glory. Why not let it shine instead of darkening it forever by the mists that steam up from the low places of earth? Why is it not enough that Jesus of Nazareth raised the dead; that he raised himself from the dead; that we have seen him, after his resurrection, five hundred of us at once; that we have eaten and drunk with him, and handled him, and put our finger in the spear-prints of his side; that our hearts have burned within us while he talked with us by the way,

and opened to us the Scriptures, and how it behooved him to suffer, and rise again, and go back to heaven, and return at the end of the age, to seal his chosen, to take off the burdens of the groaning and travailing creation, and redeem the sons of God from the power of the grave? Why make this blessed Gospel of no effect, as the Jews made their typical dispensation of no effect, by our traditions? Why take our mechanics and chemistry, our physiology and psychology, or any other science, out of their proper sphere, to reduce all the infinite spheres beyond to a known quantity, or a common denominator? Why waste ourselves in such vain attempts, and consequently leave undone what God commandeth all men every where, viz. to repent of such and all irregularity of the mind and life, "because he hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead?"

Again: The resurrection is glorious. The abstract thought of it is glorious. The human body must have been a beautiful object till it was death-struck for sin. It was created in God's own image, and he called it very good, as it must have been in that similitude. There are some remarkable traces of its original beauty remaining,—the theme of song, the admiration of earth and impressing even brutes with the superior dignity of man. A human face, and eye, and arm, will sometimes quell the wild young lions of the forest, and the wilder lions of a wicked city. That is a sign of what man was when God produced him, and gave him dominion over all other orders of his earthly creatures. Now, indeed, the gold is dimmed, the most fine gold is changed. Man, created in honor, has become like the beasts that perish. The most queenly beauty must, after a little while, be painted, and soon be colorless in death. The lion-tamer of to-day is, tomorrow, helpless as a little child, and, the third day, rotten. "Death hath passed upon all men." Why? because of any original necessity of flesh, or bones, or blood, or vital organs? No! but because all have sinned. No other solution of our infirmities and mortalities can be true, however charmingly a contrary naturalism discourse. For God gives no other. He affirms this. He has written it on our conscious nature. It is spoken wherever, and whenever, and however God speaks; and to say the contrary is to make him a liar. But God is now in Christ, and Christ—the God-man—restores. We hear his voice: "eyes be opened; ears, hear; feet, walk; Lazarus come forth." We see him giving the dead young man of Nain back to his widowed mother. When Christ comes again he will bring all his saints with him, clothed in bodies like unto his own glorious body. Christ outdoes his original production. He gives us a better body than at first, inasmuch as redemption is greater than creation, and grace transcends the other attributes of God. That is our Gospel; and what thought or conception of naturalism is like this;—The human form again made divine in God's own image; infantile weakness indefinitely strong; disfigured beauty glowing with more than angelic lustre; a diseased, crippled, deformed, tottering, defunct frame set up in perfect geometrical proportions, radiant with celestial beauty, instinct with immortal life, incapable of fatigue or suffering, and ever prompt to perform, with seraphic ardor, quickness and effect, the will of God. Surely, if any thing could move the cold heart of nature, and turn the stone to flesh, it would be a thought like this.

But a thought is practically nothing till it becomes experience; or, what is next to the experience that will be to Christ's disciples, thought realized, evidenced, substantiated by a living faith. And what a scene in which we ourselves, if we are Christ's, shall have a part; what an actual, glorious scene opens up to us, from these lively oracles revealed to faith—the resurrection of the blood-bought saints—the first resurrection—at the coming of the Lord—patriarchs, prophets, apostles, martyrs; our dead friends, who believed in Jesus, and whom, perhaps, we were almost foolish enough, in our excess of grief to think that we had buried out of sight forever. "For behold, the Lord cometh with ten thousand

of his saints," "a great multitude, which no man can number, out of every nation, and kingdom, and tongue, and people." It will be no figure or illusion, but literal and actual, as Christ's own rising from the dead. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with him." "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." That is our most comfortable Gospel, which it is sufficient to recite, and presumptuous to set out with affected rhetoric, and sinful to detract from by any mythical interpretations or fanciful analogies. It was this—not poetry, not figure or fable, but fact, that fired the zeal of Paul, as he spake the great mystery—"We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory. Oh death where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ." That is our argument; that is our hope; that is our confidence. And our conclusion corresponds; a conclusion, not of nature, but of faith; as Paul enforces: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord."



ADVENT HERALD.

BOSTON, JUNE 4, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Coincidences.

More than one year since the name of Theodore Parker, the pantheistic preacher of this city, was mentioned at the daily prayer meeting at the Old South, and prayer was offered that he might not be permitted to continue to preach against the truth. His conversion was prayed for, if that was in accordance with God's will; and if not, that his mouth might be closed against the truth.

Mr. Parker was then in apparent health, and in the prime of life; and the fact that such prayer was offered called forth from him in April 1858, two published discourses on the revival then in progress,—speering at and denouncing it in unmeasured terms. Not many months however, passed away before his health began to fail, and several months since he was compelled to cease preaching and seek a home in a warmer clime, with no probability of his return to the pulpit. He who denies God's superintending agency in the direction of human affairs, will not, as a matter of course, see any connection between the prayer for his silence, and the silence that has followed.

Another coincidence, less marked, always comes into our mind in connection with the foregoing. Dr. Bushnell, pastor of the North Congregational church in Hartford Ct., had given utterance, some years since, to certain doctrinal views which some of his brethren deemed unsound. An effort was made to have him tried for heresy before the Association with which his church was connected. That body having taken steps to procure this result the Doc-

tor's church was asked to tarry one Sunday after the regular services, when they voted to withdraw from the Association; which left their pastor irresponsible to any earthly ecclesiastical tribunal. Shortly afterwards his voice failed; and though his church has waited his recovery for years, he is still unable to resume regular pastoral duties. His people are much united in him, and have lately voted to give him five years additional absence, with a continuation of his salary; but he declines to receive this, and peremptorily resigns his pastoral relation, which we believe the church does not accept. In looking about, however, for a preacher to fill his place, they have, as we learn, become very much divided—their devotion to the man being greater than their devotion to God's cause and interests.

To the Class in Tropes.

Some of those who agreed to arrange the tropes of Scripture under the different letters, having looked back after putting their hand to the plough, notified us of it at so late a period, as to compel us to perform their tasks for them—there being no opportunity to procure substitutes. From several others, also, we have heard nothing since they first had letters assigned them; and as more than a year has elapsed and as we gave notice three months since of our wish to hear soon from all, without having heard we are compelled ourselves to hastily arrange the principal tropes, under the letters not otherwise arranged, or else suspend their publication indefinitely or give them irregularly.

"W" is the only letter now unpublished that is prepared to our hand. We are therefore arranging the intervening and following ones—to use in case we don't hear from those who have volunteered by the time we need their arrangements. In those, however, that we go over, we don't exhaust the subject, and shall be glad to have any omissions supplied. A few Nos. more will now complete this series of tropes—so dry to some, but most profitable and interesting to others. We have cut out and arranged the whole series, with our former series on symbols, and our articles on the subject, in a blank volume, and shall value it very highly hereafter as a work for reference.

"Will a Man Rob God?"

This is a question asked by God himself, of those who were so unconscious of having robbed him, as to reply, "Wherein have we robbed thee?"

Most people think that robbery is limited to purloining from another, or wresting from him what is already in his possession. But not so does God define it. He says to those addressed, Ye have robbed me "in tithes and offerings"; which had been withheld from him.

Thus withholding what is due to another is as much robbery, as purloining would be! Is this the view taken by all who retain in possession what is not their own? And is not withholding the necessary means for carrying on efficiently any instrumentality for good, a withholding from God?—as much as was the withholding of tithes and offerings?

Brethren, are any of you in the condition of withholding from the A. M. A. the funds it needs to meet its obligations and current expenses? If so, can you afford to withhold? God said to Israel, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" Withholding what is due the Lord, is not pecuniarily profitable. There is a withholding that tendeth to poverty. It is not enough realized, that we are prospered in worldly matters, only as the Lord blesses us. It is He who gives seed to the sower, and bread to the eater. It is He that rebukes the devourer for our sakes; and his doing so, he has made contingent on the proper return that is made to him. Can any one therefore afford to withhold from him? Or will it pay to do so?

The efficiency of the American Millennial Association is contingent on the supply of means which shall be afforded by those whose hearts the Lord shall open to contribute for this purpose. We have a note to meet the first of July of \$400 for which the money is not yet raised. We look to the Lord to move on the hearts of those interested to sustain this agency, according to their ability and liberality. And will not each one enquire in his own heart his duty in this particular?

Subscribers to the *Herald* will remember that we are not permitted by the standing committee to continue the *Herald* beyond a limited time to those who have not paid in advance; and the first of July will witness the discontinuance of a large number on our list, if we do not previously hear from them. Will not each one respond at once?

Subscribers who have paid, will remember that the Association has to pay about \$2300, purchase

money for the *Herald* office. All therefore, who are disposed to double their annual subscription, will so much aid the Association. And larger sums will be still more acceptable.

Anniversary Week.

The anniversary meetings of various religious, semi-religious, and anti-religious societies, located in this city, came off last week. The weather was all that could be desired, there was a full attendance, and everything passed off to the satisfaction of all parties.

The American Tract Society of Boston voted to rescind the vote of 1825, which united it with the New York Society, and to resume its "original position as an independent national institution"—only one voice being raised in the negative.

In the published reports, we find nothing said, that is worth copying as particularly brilliant.

We have been particularly struck with the growing illiberality of those who boast the loudest of their liberality. And those who contend the most for freedom of opinion, and the right of private judgment, denounce the most bitterly those who differ from them. Some even, will fight against fighting, and preach against preaching. And the mouths of some reformers, seem to be filled with all manner of cursing and bitterness.

The Resurrection—Dr. Richards.

We give on another page, an article on the Resurrection, which we copy from "a Sermon, preached April 3, 1859, on occasion of the death of Rev. John Richards D. D. Pastor of the church at Dartmouth College. By Nathan Lord, President" of that institution. We are indebted to an esteemed friend for a printed copy of the discourse, and have given in that extract the portion of the sermon that was not personal to Dr. Richards.

It ought however to be added, that the subject of that discourse was a decided millenarian, as is the one who preached it. It was our privilege to have some personal acquaintance with Dr. Richards. He was a reader of the *Advent Herald*, and an occasional contributor to its columns over the signature of "A. A." And that he regarded the restored earth as the inheritance of the saints, we know from personal intercourse with him. He remarked on one occasion, "I expect to come back to Hanover again in the resurrection." This was said in allusion to an opponent who had intimated that with such views as Drs. Richards and Lord had of the world's conversion, he should suppose "they would want to get out of old Hanover as soon as possible."

President Lord gives as the reason for selecting the Resurrection as the theme of discourse for the occasion, his belief that Dr. Richards "was an heir of that glory and would, in God's time, enter into his promised kingdom, through the gate of the resurrection;" and that "this had been the subject of his favorite study, had leavened and assimilated all his religious views, and contributed largely to form some of those characteristic traits, which made him prominent as a Christian man and minister, and worthy of our praise." Pres. Lord adds: "It was my privilege to know, perhaps more intimately than any other man, the habit of his mind in this respect and I think myself happy this day in being called upon to pay a tribute, feeble though it may be, to his memory."

Dr. Richards was born at Farmington Conn. May 14, 1797. He graduated with honor at Yale in 1821, and at Andover in 1824. He filled various places of trust till 1841, when he became pastor of the church at Dartmouth College, and of course the pastor of Pres. Lord, which place he held till his decease. Referring to his various posts of usefulness, Pres. Lord says:—

"In all these relations Dr. Richards was true to his heavenly calling; always an active student, a comprehensive scholar, ranging widely in the fields of knowledge; thoroughly versed in the subjects of his profession, faithful to Christ, and heartily devoted to the best interests of mankind. No man ever questioned his learning, intelligence, integrity, or piety. He was never known to sacrifice a righteous principle, to bask an honorable purpose, to shrink from a necessary sacrifice, to betray a trust, to speak evil of his neighbor, to renounce a friend or hate an enemy, to his dying day. I know not that a greater pattern of simplicity, guilelessness and sincerity could be found on earth, among men practically conversant as he had been, for so long a time, with the bewildering and tempting world.

"Here, indeed, was the beautiful element of our pastor's character, the solvent of his other qualities which were fused and compounded by it, and took their spirit and direction from it. I have thought that if Jesus could have met him, as he met Nathaniel, he would have said of him, with equal pertinence: 'Behold an Israelite indeed, in whom there is no guile.' He knew not how to be insincere.—His brusque and untrained manner, which was his

aesthetical defect, was yet an evidence of the unaffected simplicity of his heart."

Of his close adherence to the Gospel, Mr. L. remarks:

"That was his touchstone for all the ambitious and pretending novelties of the times. Christ was his only master. What was not of Christ, but of this or that asserted Paul, or Apollos, or Cephas, he let alone; and the old truths which had grown experimentally into his conscious soul, and had become a part of his inmost life, just grew on and brought forth fruit a hundred fold. Yet these old truths he would nourish by whatever new studies were fitted to open them more clearly or impressively to his active and reaching mind. In all his professional researches, which were constant, various and comprehensive, whatever was morally congenial was, as if spontaneously, taken up, and contributed to his enlargement, while whatever was really incongruous would just as naturally fall off thenceforth discarded and forgotten. He would shout as one philosopher drove another off the stage, or as God's Spirit occasionally rebuked them all, and then turn away with new eagerness and a keener relish to the sincere milk of the word.

"Hence it was that all Divine truths lay in his mind, not as dogmas for the intellect, and not as themes of curious speculation, passports to popular renown, or the favor of great men, but as simple realities for the guidance of his personal and official life. He thought of them as realities, and seemed not to imagine that other men would not so regard them, or that the studied rhetoric were needful to enforce them. No one could doubt that he believed and said it, not because it stood in reason, but because it was so written, and that to say otherwise would be to set forth himself and not Jesus Christ."

Again: "The great truths which he had so carefully studied, and was so well able to defend, were as sure to him, and as living as his own soul. They were a part of himself. He no more doubted them than that he had a conscious spirit, to know and feel them. Or, if any were yet measurably obscure to him, he believed as surely that they would at length be cleared, as that they were now obscure. At his family devotions he would sometimes say, especially when reading Paul's Epistles: 'I wonder what the apostle means in that passage. I should like to know just how that lay in Paul's mind. Well, well I shall know when I get to heaven. We shall all know, if we are so happy as to meet there; and then how we will talk about these things together!' Some passages of Scripture were so dear to him that he committed them to memory, to have them always ready for recall. Such were the 14th, 15th, 16th and 17th chapters of John's Gospel, Christ's memorable discourse to his disciples, and his prayer for them, and yet more, the 15th chapter of the First Epistle to the Corinthians, from which my text is taken, containing his favorite doctrine of the resurrection. And he would have his family commit them: 'for we may be sick,' he said, 'and unable to read our Bibles, and then we should have such rich matter to think upon.' There was reality in that. Under the surface which he took so little pains to cultivate, there was a well of water springing up unto everlasting life.

"Our Pastor was a faithful student of the Bible. He went to it with greater zeal and confidence than ever a devout pagan to his oracle. He took it in his hand as if God had sent it down to himself particularly from heaven. He gathered from it as the old church gathered its manna in the desert, and never questioned what was written. He did not study scripture after the fashion so common at the present time, but with the lexicon and concordance. He made the Bible its own interpreter. His principle was the analogy of faith. He applied it wisely, disdaining no collateral helps that were really such, but judging that God best knew his own mind, and in what language to express it.—Good criticism he liked; but denied that fancy and speculation should ever be brought to elucidate the words of the Holy Ghost. He expounded according to the letter, when the word was literal. When it was figurative, he explained the figure according to the approved laws of rhetoric, not to mystify, annul or conceal, but to intensify the letter. When it was symbolic, he let the symbol speak as God himself has so largely interpreted this peculiar vehicle of truth. As one of his friends commended him at his funeral, he had largely the confidence of his brethren as a sound theologian, and a liberal scholar. They honored his character, and respected his opinions. He comprehended, in his measure, as few are privileged to do, God's revealed plan of government by Jesus Christ, for he never asked what man imagines, but what God says about it, and that led him meekly and soberly into a wide compass of inquiry. When the mind of God, on any subject, was made plain to him, as it usually was, for he searched in the day-light, then he rested, laid up his

gains, and went on to larger studies. His atmosphere was luminous. He would often say: "I never take up my Bible but I find something new, something I had not thought of, or that now appears in a new and more engaging light." I had great intimacy with him when our theological studies happened to lie in the same direction. I well remember a particular period when he was reconsidering some of his old opinions concerning the kingdom of God and the last times formed after the received popular ideas. He thought he saw their fallacy. Gradually a more excellent way appeared. He opened his mind to receive whatever light the Scripture should shed upon him. It was delightful then to observe the working of his sincere, unaffected and untrammelled spirit. He was meek, quiet, patient, docile and submissive as a little child. "Speak, Lord," he would say, "and let thy servant hear." When one dark thing after another opened itself to his eager view, he would come over immediately to my room, that we might rejoice together. In that way I learned more of his peculiar excellence than I had done before; and I am free to say that on such occasions, I derived more benefit from his simple, child-like, candid, reverential, yet searching, careful and learned methods, than from all the other helps I used outside of Scripture.

Pres. L. at length sums up with the following tribute to his memory:

"On the whole, a minister of Jesus Christ whom all men feel it their privilege to criticize and carp at; whose infirmities and defects we are prone to make an apology for our own short comings; the theme of every week's, and almost every day's discussion; going in and out among men of all varieties of tastes, tempers and pursuits; without the advantages of manner, wealth, address; reduced by inadequate support; sometimes plagued with poverty; compelled to a frequent change of house and home, and sometimes hardly having where to lay his head; yet, though weary, never fainting; though cast down, not destroyed; without complainings, murmurings, or disputings; kindly interpreting all adversities; never refusing to bear his burdens; never seeming to feel that any serious burdens were laid upon him; holding fast to righteous principle; meekly testifying the Gospel of the grace of God; doing all this for nearly twenty years, in a peculiarly delicate and difficult position, and then dying, as it were, with his last sermon in his pocket; must be a man of God. As such we lament and honor him; and we heartily rejoice, not that he is dead, but that being dead, he has entered into his rest.

"And I heard a voice from heaven, saying unto me, Write! Blessed are the dead who die in the Lord! Yea! saith the Spirit, that they may rest from their labors, and their works do follow them."

The foregoing we believe to be so just, and the occasions for such are so rare, that we believe the space devoted to these extracts could not be better occupied, and that all will feel that a good man has entered into his rest.

ITEMS AND NEWS.

The sun shone brilliantly into the room where Humboldt died, and it is reported that his last words addressed to his niece, were: "Wie herrlich diese Strahlen: sie scheinen die Erde zum Himmel zu rufen! (How grand these rays: they seem to beckon Earth to Heaven!)"

A terrific storm of rain and hail swept over the upper part of Chester district, S. C., on the 15th ult., leaving a complete wreck of fences, crops, &c., in its wake, and causing the death of two old ladies, Mrs. Albertson and her sister, who were killed by the falling timbers of their house, which was blown down by the storm.

Hon. Thomas Butler King says the number of Cuban children now at school in the United States may be estimated at from six to ten thousand. Added to this, the number of visitors from Cuba to the United States, in the year 1858, was between fifteen and twenty thousand. In view of these facts, the Savannah Republican thinks Cuba will soon become Americanized, and we had best not be in a hurry about the "gem of the Antilles."

The Grand Jury of Alachua county, Florida, have presented Gov. Perry of that State as "a nuisance." Their indignation was aroused by his course on a railroad question.

A young man named O'Brien, a notorious Baltimore pickpocket and burglar, was assaulted by a gang of men, and so severely beaten that he died the next morning. He was to have been tried in a few days for a burglarious operation. A man named Sullivan has been arrested on suspicion of being one of the murderers.

William Allen, a Philadelphia Alderman, has been convicted of a conspiracy to defraud Jacob Karsteter, and has entered upon a nine months' sentence in the county prison. The law is no respecter of persons.

A law has been passed in France that Protestant churches shall receive no aid from abroad, and Protestant ministers must not only be natives, but educated in France. They are two of the most infamously proscriptive laws ever passed against freedom and religion.

William Cutting, aged about fifty-six years, was found in the woods in Cherry Valley, Leicester, in an insensible condition, from the effects of liquor. He was immediately taken home, but died in a short time.

Thomas Holbrook of Leicester, went to bed in good health but the next morning was found dead in bed, having evidently passed away without a struggle.

The inhabitants of Watertown, Ct., are much excited about the brutalities of an Irish resident of the town, who horsewhipped one of his daughters so severely that her screams were heard nearly half a mile. She has been obliged to leave her home for fear of her life.

A Zouave, on stepping on board a vessel at Marseilles bound for the seat of war, was stopped by the colonel of the regiment, who recognized in the soldier's dress a young girl, who had assumed the uniform in order not to be separated from her lover.

Lieut. Col. Alexander Maclean, who died at Millport, Scotland, on the 17 of April, has bequeathed the bulk of his fortune, amounting to about £30,000 to educate boys of the name of Maclean. No boy who spells his name "Maclean" will be eligible. His will also provides for the establishment of a Gaelic Church at Glasgow, the sittings of which shall be free to all, but especially to the poor, and to servants, sailors, soldiers, &c., who understand the Gaelic language.

On the 20th ult. Mr. Allen Osborn of Middletown, Ct., stuck a penknife into the palm of his hand. He suffered considerable pain from the injury—in fact so much that he could not attend to business. On Sunday while walking in his garden, he was seized with a paroxysm and fell to the ground. He was carried into the house, and failed rapidly until about 7 o'clock Monday morning, when death released him.

New York bids fair to maintain her ascendancy as the chief city of crime. The other day a woman was foully murdered, and her mutilated body was thrown into a vault with her dead child. The publication of this awful tragedy has called up several persons who came to look for missing women, whose absence would have been hid from the public eye but for this new disclosure of crime. Not a day passes that men and women do not suddenly disappear, and the story of their end will be, in many cases, kept a secret "till the sea shall give up its dead."

The English papers report the death of Mrs. Young, a lady of high social position, who died under the excitement produced by receiving the joyful intelligence of the election of her nephew to the House of Commons.

Locusts have made their appearance in great numbers in the upper part of Yazoo and Tallahatchie, and the northern part of Shelby county, Tenn.

The women of Blissfield, Michigan, have organized a lodge of the "Daughters of Malta," and are holding their mysterious meetings two or three evenings in each week. The men have thus far failed to ascertain the object and manner of the new society.

The relatives of an Indian Chief living on the borders of Venezuela and New Granada, recently murdered him in order to obtain his wealth, being instigated thereto by his wives. The old man killed two of his murderers, eight or ten in number, with his machete, besides dealing out terrible stabs, right and left, before he was overpowered. The brave old chief was then absolutely cut to pieces—his eyes ripped out, and his ears and fingers cut off to get at the ornaments. His remains were afterward burned. Upon the distribution of his effects another fight and murder took place.

St. Louis, May 26. A Mr. Maginnis of Lockport, N. Y., who has just returned from the Plains, publishes a statement in the morning papers, denouncing the Kansas gold mines excitement as the most stupendous humbug ever perpetrated upon the American people. He says it was gotten up by land speculators, and sustained by parties interested in frontier towns, and merchants with heavy stocks of goods on hand. The statement of Maginnis is corroborated by another from Mr. Van Ness of Jackson, Miss., who positively asserts that after prospecting throughout the whole country, and visiting all the claims and diggings, he saw no man who had made more than twenty cents per day, or found dirt yielding more than one cent per pan.

Two mesmeric professors at Turin, who advertised to cure all diseases by mesmerism, have been tried, convicted and imprisoned. One of them endeavored, in court, to mesmerize his own counsel, but failed, amidst the laughter of the audience.

Dr. A. D. Graves, who lived about sixty miles from Savannah, Ga., was shot dead by a party of

slave hunters a few days since, because he refused to flog one of his negroes a second time to make him divulge the whereabouts of two runaway slaves, the negro declaring that he told all he knew at the first flogging.

Foreign News.

It seems that Gen. Gyulai designed to cross the Ticino on the 26th of April, and his plan of operations was to send one half of his army in forced marches to Novi, there to break up the railroad connecting Genoa with Tortona and Alessandria, while the other half was to advance towards Casale. Had this been done, both the French columns from Genoa and from the Alps would have been attacked in detail, deprived in part of their artillery. But Lord Malmesbury made his final proposition on the 25th, which was accepted by Count Buol, and rejected by the French government. Here, by the way, we probably find the solution of Count Buol's sudden resignation. Through his action, Gyulai's advance was postponed to the 29th, thus losing three days which were all important to the carrying out of his plan of the campaign. As it was, he endeavored to prosecute it; but the sudden and extremely heavy rains—causing, it is said, the Po to rise twelve feet in a few hours—compelled him to abandon it, after he had reached Voghera.

Thus foiled in his "best laid schemes," it is probable that the Austrian commander has exhibited some vacillation. His principal movements have been upon the basis of the river Sesia, where he has thrown up defensive works. But whether he intends to make a stand there and hazard a pitched battle, or whether he intends, on the advance of the body of the allied force, to withdraw into Lombardy, and fight on his own ground, does not appear. The latter supposition is supported by the disposition of the Austrian troops, large forces being on all the main roads leading to Milan, and so arranged that a junction could be effected with tolerable facility. The eagerness—to give it no harsher name—with which the Austrian army levies on the Sardinians, also looks as if its stay was to be short, and so the opportunity for collecting supplies was to be made the most of. As to the stories of barbarity evinced in these levies, their French and Sardinian origin should cause them to be received with some distrust. According to the customs of war, Austria is not to be blamed for making her enemies support her troops quartered in their country.

We are now to suppose that the period of delay is at length over in the Italian war. The French Emperor, after all befitting and affecting solemnities, has arrived on the ground, and is at the head of his army. With the Napoleonic prestige upon him, he cannot wait to be attacked by the Austrians. If he does not hasten to force a battle upon them, the eclat which now surrounds him will speedily vanish.

THE PEN AND THE SWORD.—Those are said to be the great rival powers of the world—and hence, we suppose, the general fact that where one flourishes the other does not. It is observable, however, that the pen never fears the sword, while the converse is hardly so clear. For instance, the Paris correspondent of the National Intelligencer writes as follows respecting the war in Italy:

"Let me pause here, however, to remind you that the campaign will necessarily be carried on in the most secret manner. The movements of both armies will be swift and silent. No one unconnected with military duty will be permitted to approach the lines. No letter-writers will be there to sketch events. No telegraph line is left in operation for leagues around; and the Sardinian press, during the emergency of war, is under special decree of arrest in relation to everything connected with the army. Both armies, in fact, are shrouded in secrecy. At Turin people know no more than at Paris. You must prepare yourself, therefore, for incessant inaccuracies, since to distinguish the probable, or even possible, is far from an easy task."

The most obvious inference from all this is, that a vast enterprise which will not allow itself to be chronicled, and which suppresses information as vigilantly as the inquisition, is something wholly discordant with the spirit of this age, and is open to the condemnation of preferring darkness rather than light. But, as a matter of fact, we see not what other course can be pursued. If the Austrians and the French have gone down into Italy with the express object of outwitting, ambuscading and waylaying each other in the most effective—that is to say the most destructive—manner, they would be particularly foolish in blabbing to the world all their movements and plans.—*Boston Journal*.

SARSAPARILLA.—This tropical root has a reputation wide as the world, for curing one class of the disorders that afflict mankind—a reputation too which it deserves as the best antidote we possess for scrofulous complaints. But to be brought into use, its virtues must be concentrated and combined with other medicines that increase its power. Some reliable compound of this character is much needed in the community.—Read the advertisement of Dr. Ayer's Sarsaparilla in our columns, and we know it needs no encomium from us to give our citizens confidence in what he offers.—*Organ, Syracuse, N. Y.*

SCRIPTURE TROPES.

SATISFY, *v.* Lit., to gratify a wish or desire, "O satisfy us early with thy mercy," *Psa.* 90:14.

—A Metaphor, expressive of the supply,—"Rain on the earth . . . to satisfy the desolate and waste ground," *Job* 38:27.

SCOURGE, *n.* Lit., a whip, as an instrument of chastisement, "When he had made a scourge of small cords, he drove them all out of the temple," *John* 2:15.

—A Metaphor applicable to any instrument of disquiet, "Thou shalt be hid from the scourge of the tongue," *Job* 5:21. "The Lord shall stir up a scourge for him according to the slaughter of Midian," *Isa.* 10:26.

SEA, *n.* Lit., in Scriptural usage, any collection of water, or large river, "The gathering together of the waters called he seas," *Gen.* 1:10.

—A Simile, illustrative of anything vast, troublous or unfathomable, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," *Isa.* 57:20.

—A Metaphor, expressive of what is vast, or untathomable, "Thou wilt cast all their sins into the depths of the sea," *Mic.* 7:19; which is equivalent to saying that they shall be pardoned.

SEAL, *n.* Lit., the impression made by an instrument, or the instrument by which it is made, "Jezabel sealed letters with Ahab's seal," *1 K.* 21:8.

—A Simile, illustrative of anything valued, ornamental, or sure, "Set me as a seal upon thy heart, as a seal upon thine arm," *Cant.* 8:6.

—A Metaphor, expressive of evidence or assurance, "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had," *Rom.* 4:11. "Having this seal," *2 Tim.* 2:19.

SEED, *n.* Lit., the germinative property of plants—"Watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater," *Isa.* 55:10.

—A Metaphor, expressive of posterity, or of whatever shall perpetuate its kind, or produce results, "I have not said unto the seed of Jacob, seek ye me in vain," *Isa.* 45:25. "The seed of the wicked shall be cut off," *Psa.* 37:28. "Except the Lord of Sabaoth had left us a seed, we had been as Sodom," *Rom.* 9:29. "The seed is the word of God," *Luke* 8:11. "The good seed are the children of the kingdom," *Matt.* 13:38.

SHADOW, *n.* Lit., an obscuration, the image of an object made by its interception of the sun's rays, or the shelter afforded by the object thus intercepted,—"The shady trees cover him with their shadow," *Job* 40:22.

—A Simile, illustrative of what is protecting, or that is fleeting, or transitory,—"As the shadow of a great rock in a weary land," *Isa.* 32:2. "He fleeth also as a shadow, and continueth not," *Job* 14:2.

—A Metaphor, expressive of shelter and protection,—"Thou hast been a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall," *Isa.* 25:4.

SHARP, *adj.* Lit., pointed, or having a cutting edge, "Make sharp knives," *Josh.* 5:3.

—A Metaphor, expressive of what is keen or acute, "Whose teeth are spears, and their tongue a sharp sword," *Psa.* 57:4.

SHEEP, *n.* Lit., an animal, valued for its wool, "Abel was a keeper of sheep," *Gen.* 4:4.

—A Metaphor, expressive of harmlessness, timidity, and docility, "We, thy people, and the sheep of thy pasture, will give thee thanks forever," *Psa.* 79:13. "Sent unto the lost sheep of the house of Israel," *Matt.* 15:24.

—A Simile, illustrative of characteristics peculiar to the sheep, "All we like sheep have gone astray," *Isa.* 53:6.

SHEPHERD, *n.* Lit., the keeper of sheep,—"The men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks," *Gen.* 46:32.

—A Metaphor, denominative of a teacher or guide, "Our Lord Jesus, that great Shepherd of the sheep," *Heb.* 13:20.

SHIELD, *n.* Lit., defensive armor,—"Solomon made 300 shields of beaten gold," *1 K.* 10:17.

—A Metaphor expressive of protection, "The Lord God is a sun and shield," *Psa.* 84:11. "Above all, taking the shield of faith," *Eph.* 6:16.

SHINE, *v.* Lit., to emit rays of light, "The moon shall not cause her light to shine," *Isa.* 13:10.

—A Metaphor expressive of the bestowal of favor, or of being had in honor, "Cause thy face to shine upon thy sanctuary," *Dan.* 9:17. "Then shall the righteous shine forth as the sun in the kingdom of their Father," *Matt.* 13:43.

SLEEP, *n.* Lit., repose of the body, "In thoughts from the visions of the night, when deep sleep fall-eth on men, fear came upon me," *Job* 14:13.

—A Metaphor, expressive of inactivity.—

Death is also thus denominated, because of the resemblance of the body to its condition when asleep, "Lest I sleep the sleep of death," *Psa.* 13:3.

To sleep, is put by substitution for to die, "We shall not all sleep, but we shall all be changed," *1 Cor.* 15:51.

Soul, *n.* (Hebrew, *Nephesh*; Greek, *Psuche*.) Lit., the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus," *1 Thess.* 5:23; "The word of God is quick . . . even to the dividing asunder of soul and spirit," *Heb.* 5:12; "Haman stood up to make request for his life," (*nephesh*) *Est.* 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (*ib.*) *Gen.* 1:30; "Whosoever shall save his life (*psuche*) shall lose it," *Matt.* 16:25—thus used about 100 times.

—A Metaphor, applicable to any refreshing influence. The Hebrew verb is thus used three times. "The stranger may be refreshed," *Ex.* 23:12. See also *31:17*, and *1 Sam.* 16:14.

—A Metonymy, i. e., for the body with which it is, or has been connected, "If any of you shall be unclean by a dead body," (*nephesh*) *Num.* 9:10;—"Ye shall not make any cuttings in your flesh for the dead," (*ib.*) *Lev.* 19:28. "There were certain men who were defiled by the dead body (*ib.*) of a man," *Num.* 9:6—thus used 11 times. Also,

2. For the bodily appetites and sensations, "Our soul loatheth this light bread," *Num.* 21:5. "The idle soul shall suffer hunger," *Prov.* 19:15; "Yea a sword shall pierce through thine own soul," *Lu.* 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections, "My soul trusteth in thee," *Psa.* 51:7. "My soul is full of troubles," *ib.* 88:3; "The soul of the wicked desireth evil," *Prov.* 21:10; "He that is of a proud heart," (*nephesh*) *ib.* 28:25;—"Confirming the souls of the disciples," *Acts* 14:22; "The soul of Jonathan was knit to the soul of David," *1 Sam.* 18:1—thus used about 100 times.

4. For the immaterial part of man, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," *Matt.* 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption," *Acts* 1:27.

—A Synecdoche, i. e., for the entire animal,—"Whatsoever Adam called any living creature (*nephesh*) that was the name thereof," *Gen.* 2:19;—"This is the law of the beasts, and of the fowl, and of every living creature (*ib.*) that moveth in the waters," *Lev.* 11:46—thus used 8 times.

2. For the entire man, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or person, *Gen.* 2:7; "Abraham took the souls they had gotten in Haran," *Gen.* 12:5; "If the sword come and take away any person [*nephesh*] from among them," *Ezek.* 33:6; "Give me the persons," (*ib.*) *Gen.* 14:21; "If a soul shall sin through ignorance," *Lev.* 4:2; "Fear came upon every soul," *Acts* 2:43; "There were added unto them 3000 souls," *Acts* 2:41. Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God,—"The Lord hath sworn by Himself [*Heb.* his soul] *Amos* 6:8; "My soul chooseth strangling"—i. e., I choose it, *Job* 7:15.

NOTE.—The word rendered *soul* in *Job* 30:15, no where else occurs in the Bible; and that rendered "souls" in *Isa.* 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily *breath*—as in *Gen.* 2:7, "Breathed into his nostrils the breath of life." See *Breath*. It is, twice only, rendered *spirit*, in *Job* 26:4, and in *Prov.* 20:27. There is no other word rendered *soul*; and the only other rendered *spirit*, except those noticed below, is that which is thus rendered in *Matt.* 14:26, and *Mark* 6:27, and that nowhere else occurs.

CORRESPONDENCE.



MY JOURNAL.

The following is a copy of the written sketch of a discourse delivered by me at the dedication of the Advent Chapel in Waterbury, Vt., Feb. 24, 1859: J.V.H.

THE OPENING OF THE LITTLE BOOK.

The Bible, as it came from God, was an open book, and was designed as a Lamp to enlighten

mankind and guide them in the ways of peace.—Wherever it has been read, it has raised men from the depths of degradation—as seen in the history of heathen nations that have received its light; while, on the other hand, those that have attained to the highest point of intellectual development, without its sacred instructions,—such as ancient Greece and Rome,—were, as to the masses, given over to abominable idolatries and obscene pollutions; of which we have a well-drawn picture in the first chapter of the epistle to the Romans.

In the history of the church, it will be found also that a deep and general interest in the study of the Word by the people, has always been attended with a blessing. In the times of Nehemiah, on the return of the Jews from Babylon, Ezra the priest read the law before the congregation from morning till noon (*Neh.* 8:1, 2, 3), and the result was a mourning and weeping for sin, and a renewal of their covenant with God, which filled them with joy and gladness.

In the commencement of the Christian dispensation, our Saviour made frequent reference to the Scriptures, in support of his Divine mission and teachings. So also did the apostles. The open book was constantly appealed to: they proved their doctrine, and were comforted and sustained by that which was written aforetime.

About the commencement of the sixth century, on the rise of the Papacy, the open Book was closed, and taken from the common people. Bibles became scarce and costly, and there followed a period characterized by ignorance and hideous corruptions—called in history the Dark Ages. The Bible, shut and sealed, was "clothed in sackcloth."

During the ascendancy of the great apostacy, the noble men who from time to time burst from the chains of ignorance and sin, and sought to open the "little book" and give it again to the world, were crushed, and success did not crown their efforts, till the time of Peter Waldo, of France, whose translation, in the 11th century, though imperfect, was hailed by the French laity with joy, as a re-discovery of truth, which had been lost. But this Book was denounced by the Pope and priesthood, and partially suppressed, the cry of heresy being raised against it. One century after, John Wiclif made his English translation, and preached the word of God. But he was soon put down, and his works burned. Half a century later, in Bohemia, Huss and Jerome appeared on the stage with the open book; but they were consumed by the fires of martyrdom, and their followers for the most part shared the same fate. Racks, gibbets, fire and sword, the instruments of the hellish Inquisition, were diligently used to exterminate the bearers of the light.—This war continued during the 14th and 15th centuries, and millions of God's faithful witnesses were slain. *Rev.* 9:20, 21.

During this long period of darkness and superstition, the church of Rome was not without anxiety as to her own corruptions and dangers. The Court of Rome gave its sanction, in the 13th century, to two orders of monks, whose ostensible object was the reform of the ecclesiastical orders in the church. They were the Dominicans and Franciscans. These orders ostensibly struck at the corruptions of the clergy. They commenced preaching, and met with great success; so that they soon rose to eminence. For nearly two centuries, these mendicant friars, with the aid of the Papal favor, controlled the church. The confidence of the people at first rested in these orders for reform; but in the end, it was found that notwithstanding they had taken the vow of poverty, covetousness might lurk even under that guise, and ambition under that of humility. Wiclif and others exposed their selfishness and corruptions, their bigotry and cruelty; so that the church in the commencement of the 16th century, was found to be more corrupt in the hands of the mendicant friars than in those of the priests before them!

During this period of monkish supremacy, God had his own witnesses, who testified in all parts of the church, where they could make themselves heard. Multitudes of these were put to death, and thus by their blood spoke from the earth, to an apostate and murderous church. Still, there remained a body of men, who were the called, chosen and faithful, which, as an invincible phalanx, would remain indomitable. Bold and discerning, full of faith and courage, they were determined to expose the corruptions of the church, and to give the people light and liberty. Many and earnest had been their efforts to proclaim the gospel. Many had been their prayers, and doubtless, at times, their hopes of success had been high. But time passed on, and no help came. The first watch of the night passed—the second—and the third. Their strength was almost spent—their hope waxed fainter and fainter—they were persecuted, proscribed, wasted and scattered—their enemies were prevailing (or seeming to do so) both against them, and the cause that was

dearer to them than life. When the Bohemian remnant, in 1497, sent into every part of Christendom, to see if there were any besides themselves to testify for the truth, they found none! It seemed as if God had forgotten them and the promise had become a dead letter, and Rome and hell would prevail.—But could it be so? Oh, no! just in this extremity—the darkest hour of the church's trial—the truth of the promise was to be made manifest. The covenant angel, robed in light, which had been so long looked for, and prayed for, was now to appear.

"And I saw another mighty angel coming down from heaven, clothed with a cloud: and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open. He set his right foot upon the sea, and his left upon the land, and cried with a loud voice, as when a lion roareth." *Rev.* 10:1-4.

How glorious this vision to cheer the heart of the almost despairing church! The covenant angel appears, to assert the rights of the people of God, with the voice of Judah's Lion, and to "give the world the open book again! His face shines with sunlight, and his feet and pathway with glowing flames. It is the Lord Jesus. Mantled in a cloud of glory he appears to re-assert his gospel, and his claim to the empire of this world, and by extraordinary human agencies, in a fiery contest with anti-Christ, deliver his people, and publish again the pure gospel to the ends of the earth.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many peoples and nations and tongues and kings." *Rev.* 10:8-11.

In this chapter, I think, we have a prophecy of the origin and progress of the great Reformation of the sixteenth century. Martin Luther was the master spirit of that great spiritual revolution. God raised him up, and called him to the work. He, with his associates in the work of reform, is symbolized by a mighty angel, with the rainbow encircling his brow.

Luther was qualified for his work by every requisite, both earthly and heavenly. The son of a poor miner in Mansfeld, when at school in his boyhood, he had, at times, to beg his bread at the doors of the opulent, with the piteous cry, "Bread, for the love of God!" He passed through all the schools, up to the University of Erfurt, where he graduated with distinction, with the honors of the world and the church at his command. But with these bright prospects before him, he suddenly retired to the solitude and gloom of an Augustine monastery. Why this step? Ah, God had another education for him: he filled the mind of Luther with thoughts of death, judgment and eternity! He was without God and without hope in the world. He declares that when twenty years of age he had never seen a Bible, and till now, in the cloister, never had a chance to study it. Here a Bible was given him to study; his attention was at once riveted to it, and he continued its study, day and night; which only increased his agony of soul. "O my sin! my sin!" he constantly exclaimed. He tried all the methods of the Papal church to get peace, but in vain. He became pale and emaciated, and was seen moving about the monastery like a shadow. At one time he was so weak that he fell down in his cell, exhausted by fasting and mental conflict. He only knew God and Christ, clothed with wrath, and sought to appease it, by his prayers to the Virgin, or by penance.

At this stage of his experience, Staupitz, the Vicar-general of the monastery, saw his distress, and shed light on the darkness of his wounded soul, by opening to him the Scriptures, on the subject of justification by faith alone. He showed him that Jesus had expiated our sins, and his perfect righteousness of life is the only plea of repenting and believing sinners. Here light and peace dawned on his mind. He saw the godlike scheme of salvation—Christ had made him whole by faith. How unlike the penances of the monks, or the works of merit and indulgences of Rome. This was his other education—he was now a converted man—the root of the matter was in him. Said he, after this, to a fearful one, "Learn to know Christ and him crucified; learn to praise him, and, despairing of thyself, to say, Thou art my Lord Jesus, art my righteousness; but I am thy sin. Thou hast taken upon thyself what was mine, and given me what was thine. Thou hast become what thou wert not; and made me what I was not. Thus his love contemplate, and you will find in it the sweetest comfort."

Martin Luther, in the sunshine of this forgiving

love, forgot all the bitter and overwhelming sensations of his Papal experience, in the sweet satisfactions of justifying faith. "Oh," said he, "happy sin, that has found such a Redeemer!" The scripture promises seemed to dance about his emancipated soul; and thus, by a full baptism of the truth, and of the Holy Spirit, he was prepared for the work to which God had called him.

Luther, however, still remained in the monastery and for sometime labored with the monks, and diffused the new doctrine of salvation by faith, meanwhile gaining an extensive influence over those who were to be his fellow-laborers in after time.

He left the monastery in 1505, and was ordained a priest in 1507; was made a Professor at Wittenburg in 1508; visited Rome in 1511; in 1512, was made a D.D.; and in 1517 he posted up his ninety-five Theses on the church-door; which began the Reformation.

Up to this time, he had been a devoted Catholic. In his Theses, nothing appeared against the Pope. "When I began," said he, "the affair of the indulgences against John Tetzel, I was a most mad Papist. I adored the Pope. I was ignorant of many things, which now by the grace of God I understand." In 1518, addressing the Pope, he said,—"Most blessed Father! Prostrate at the feet of thy Blessedness, I offer myself to thee, with all I am, and all I have. Kill me, or make me alive; call, or recall; approve, or reprove, as it shall please thee. I will acknowledge thy voice as the voice of Christ!"

Luther, up to this time, was blind as to the real character of Rome. But in the end of the year 1518, he wrote to his friend Link, on sending him a copy of the acts of the Conference at Augsburg: "My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the anti-Christ of whom St. Paul speaks, now reigns in the Court of Rome!"

But it was not till the close of 1520, when the Pope uttered his thunders against him, fraught with the collected fury of all the artillery of the Papal heavens, that Luther avowed his full belief, that the Pope was anti-Christ. He gathered a vast concourse without the walls of Wittenberg, and caused the bulls of the Pope to be burned in their presence, by the common hangman, as the "infernal voices of anti-Christ." "I hold," said he, "the author of this bull (dated 1520, Dec. 1) to be anti-Christ, and Rome the kingdom of anti-Christ." This was the first epoch of the Reformation.

By this time, Luther had the whole Papal world against him; but having taken a position, from which he was not to be moved, God gave him Melancthon, Carolstadt, Bugenhagen, and Justus Jonas, noble spirits, to stand with him in the work of reform. German universities, students, towns and people, and not a few of the priests, had also embraced the new doctrine.

At this time, Leo X. sat on the throne of the Popes, swaying an almost universal sceptre over Christendom. The Bible to the people was a sealed book. Expositions of the prophetic books were forbidden, except as sanctioned by Rome; and the subjects of anti-Christ and the last judgment were specially interdicted. The prophecies of Daniel and St. Paul's epistle to the Thessalonians, exhibited the future in an unmistakable light; the object there presented to the church to be hoped for, being the Kingdom of Christ, and not that of the Popes of Rome. The Kingdom of Christ was not to be looked for, until the overthrow of the Man of Sin, by the brightness of Christ's second coming.

(Concluded next week.)

The Christian's Source of Strength.

That man in his own strength is incompetent to fulfill the high moral obligations resting upon him, is a fact well authenticated by Scripture and corroborated by every day's observation. Yet it is a difficult lesson for man to learn. He often glories in his fancied strength, and it is not until after repeated failures in what he undertakes in his own strength, that he is willing to confess that that strength is perfect weakness. It is humbling to the pride of the natural heart to feel entirely dependent upon another, but every one who is living aright realizes and acknowledges this. And blessed be God, there is a fountain of strength to which man in his weakness may come and find an abundant supply—even the source Divine.

The Lord is declared to be the strength of his people, and they are exhorted to be strong in him; in whatever circumstances they may be placed, they have only to repair to the fountain, and their weakness shall become strength. Says the great Apostle, "When I am weak, then am I strong," and so it is with every true believer, for it is when he feels most sensibly his own weakness, that he seeks the

"The Voice of the Church on the Reign of Christ on Earth, by D. T. Taylor. Edited with a preface by H. L. Hastings," 1 vol. 12 mo, pp. 420, price \$1. Postage 18 cts.

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[Pd. 4 m from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 4, 1859.

The New Things of the Bible.

"New things do I declare to you." Isa. 42:9.

BY R. HUTCHINSON.

NO. XIX.—THE NEW JERUSALEM.

The next new thing which I will present is the *new Jerusalem*. While God promises to "create new heavens and a new earth," He promises to "create Jerusalem a rejoicing and her people a joy," Isa. 65:18.

You are aware that there is an old Jerusalem. It is in Palestine in Asia. It was a very happy and prosperous city while God's ancient people did what was right and good. In it David and Solomon reigned in their royal splendor over the thousands of Israel. But its glory has long since departed. Paul in his day said,—"Jerusalem which now is, is in bondage with her children." He then speaks of the new Jerusalem, and says, "Jerusalem which is above is free, which is the mother of us all," Gal. 4:25, 26—As the old Jerusalem is represented as the mother of the Jews, so the new Jerusalem is spoken of as the mother of all good people.

The apostle in his Epistle to the Hebrews says something about the new Jerusalem. He tells us that Abraham, who lived soon after the flood, "looked for a city which hath foundations, whose builder and maker is God,"—that God is not ashamed of his suffering people, "for he hath prepared for them a city," and that they are now come by faith, "unto the city of the living God, the heavenly Jerusalem." He says, as a reason why we should bear the reproach of Jesus, "For here we have no continuing city, but we seek one to come."

We find a good deal about the new Jerusalem in the Revelation given to John. Indeed that is the only portion of Scripture in which the adjective "new" is applied to this blessed city of God. John heard Jesus say, concerning every one who overcomes the world, the flesh, and the devil, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God." Yea the seer of Patmos not only heard words

about the new Jerusalem, but he had even a vision of it,—he saw its descent to earth, its blessedness and glory. I will give you what he says about it, in his own words.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven . . . having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."—Rev. 21:10-27; 22:1-5.

Such is the view which the beloved John had of the new Jerusalem. Will it not be delightful to live forever in that city?—There are a great many fine cities on earth; but none so fine and magnificent as this. The cities of earth all admit sin, sorrow, and death,—the city John saw is pure, happy, and deathless. The cities of earth pass away. Where are the large and splendid cities of which we read in ancient history? Nineveh is a desolation. Babylon is a heap of ruins. Carthage was reduced to ashes. And the present cities, as London, Paris, New York, will only have their short day. Yea when the earth is wrapt in flame, and the works of man are burned up, the cities of the nations will fall to rise no more. But the heavenly Jerusalem is a continuing city. She will abide before God forever, in unfading splendor, and great and lasting will be the peace of her children, the Lamb being her perfect and endless joy.

The follower of Jesus, then, has a right to feel that he is a citizen of no mean city. He need not be ashamed to talk of the

home to which he is going, and of saying to his kindred and friends,

"There's the city to which I journey:

My Redeemer, my Redeemer is its light!

There is no sorrow, nor any sighing,

Nor any tears there, nor any dying."

While I write, in order to put you in love with the beloved city, my own poor aching heart burns with desire to be there. Toil, sorrow, temptation, pain, feebleness, and the grace of God, have made me weary and sick of the rude strife of this world, and to pant for a clime holy and peaceful. I am not worthy of this favor; but my Saviour, who died for me, is worthy. His grace made me love these things when a youth; and his merit and grace can bring me and you to the full enjoyment of them. Blessed be the Lamb who will lead us to fountains of living water, and wipe away all tears.

Dear children, shall we meet in the holy Jerusalem? Shall we walk these golden streets, and pluck the ambrosial fruit from life's verdant tree? Who will be permitted to enter this fair city? John was informed. While the enchanting vision was before him, or perhaps while the lovely scene was being withdrawn, a voice was heard, saying, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Those who love God, and walk purely in the present evil world, will, through the atonement of Christ, be entitled to the health, life, and endless bliss of the new creation. Let us not fail of being ready for the new paradise.

O'ersee the Lord till he shall come,

And for his joy prepare;

He now is fitting up our home;

Go there:—I'll meet you there.

Yes, here is my hand, my heart, my promise, to meet my young readers in the glorious city of God, and to range with you forever those amaranthine bowers—Methinks I hear you respond, "Go on thou way-worn pilgrim, heaven-speed thy passage to thy long-sought home, and we, by grace, will meet thee there." I fondly hope the promise is unanimous; and henceforth we must seek the things above.

"Patient the appointed race to run,

This fading world we'll cast behind;

From strength to strength we'll travel on,

The New Jerusalem to find—our aim,

Our labor this, our only aim,

To find the New Jerusalem."

APPOINTMENTS.

My Agency.

It is my expectation to make a tour through parts of Vermont, New Hampshire and Canada East, as follows:

After the meeting at Cabot, I will hold a series of meetings, with Elder Orrin Davis, in Calais, Vt., as he shall arrange, from Friday, June 3d, to Sunday the 6th. Sugar Hill, N. H., from Friday, June 10th, to Sabbath, June 12.

June 16, attend the conference in No. Troy, Vt. I need not remind brethren and sisters that my agency for the Millennial Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular" I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded.

In view of the signs of this time, and the certainty of the near coming and kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridegroom. The day of the Lord is at hand.

Boston, May 10, 1859.

SPECIAL NOTICE.—I hope to hear from all to whom I have written in reference to financial aid for the Association, before the first of July. I should be glad to have a response that would enable me to finish up my work in this department at that date.

J. V. HIMES.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D.V.) in the Union Meeting-house, North Troy, Vt., commencing Thursday, June 16th, at half-past 10 A.M., and will continue over the following Sabbath. A sermon will be preached on Wednesday evening at 6 o'clock. We hope as many of the brethren in the ministry as can will attend. Let there be a general gathering of those who are "looking for that blessed hope." Where churches are organized let the clerk send by the pastor, or otherwise, a written report of the state of the church, the Sabbath school, &c. And let all who come endeavor to be present when the conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.

S. W. THURBER, }
ISAAC BLAKE, } Committee.
J. M. ORRICK, }

P.S. My Post-office address for friends writing from any part of Canada, is Stanstead, C. E., and for those in the U. States is, Derby Line, Vt.

J. M. ORRICK.

A PROPOSED VISIT TO CANADA.—Elder Himes having expressed a desire to visit C. E. this summer, if the churches desire his labors, will the brethren wishing him to visit

them, correspond with me immediately, and state how soon after our conference they want a meeting? and I will endeavor to make arrangements accordingly. He will be able to spend the most of the month of June with us.

J. M. ORRICK.

Elder Isaac Blake may be expected to preach in Mel-bourne, C. E., Sunday, May 29th; and in Waterloo, Sunday, June 5th.

I will preach in Waterbury, Vt., the first Sabbath in May.

I. H. SHIMMAN.

Does not Bro. S. mean the first Sabbath in June?—the note being dated May 19th? Ed.

Elder I. C. Wellcome may be expected to preach in So. Waterford, Me., the first Sunday in June, and at Richmond Corner the third Sunday in June.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville corner, commencing June 23d, Thursday P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it. But this seems the most central and easy of access for the greatest number. Those who may think of attending from the west, should give notice of their intention, that carriages may be in readiness for them at Camden harbor, where they will land, 6 miles from the meeting. They can come from Boston or Portland by steamer Daniel Webster, to Camden, and call on bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting. Others from various parts of the state will come by such conveyances as may be had, and call on Br. Geo. McKenney at Lincolnville. We hope all Advent ministers in Maine, who wish to labor for the good of the cause of the coming King, in union and fellowship of the gospel, will come to this meeting, and as many others of brethren and sisters as can well do so. Come to counsel, advice, pray, and labor for the salvation of the lost, and the upbuilding of the saints.

N. SMITH, Moderator. I. C. WELLCOME, Scribe.

Richmond, Me., May 21, 1859.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th; Templeton, third Sabbath in June; Haverhill, two first Sabbaths in July; Providence, three last Sabbaths in July.

G. W. BURNHAM.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. R. Atwood—There was rec'd and cr. to Mrs. J. Atwood \$2 to No. 971, on the 18th of Jan'y last.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAY 31, '59.

George Phelps	.....\$10.
Edward Lloyd	.....1.
Isaac Gill	.....5.
B. F. Brownell	.....5.
Carlos Dutton	.....25.
M. Hare	.....1.
E. G. Newton	.....2.
W. B. Schermerhorn	.....3.

S. BLISS, Treasurer.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, MAY 31.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

E. G. Newton 971, P. Sweet 966, M. Edgerly 945, J. Blythe 976, Mrs. M. Holman 945, Rev. J. T. Curry 971, H. T. Guelow 971, G. A. Hooper 950, M. Clark 953—each \$1.

Ed. Lloyd 976, J. Lull 971, W. B. Schermerhorn 993, R. Rider 971, J. Morrill 958—each \$2.

S. Smith \$2.67 for J. V. H. and 33 cts to 948—\$3. D. Karies 981, \$2.25; Wm. Hogarth 971, \$2.25; Wm. Campbell 1000, \$1.50.

But we see here a very interesting thought come out; a Christian may plead his rights as a citizen. When we become christians, we do not cease to be citizens; but our citizenship becomes sanctified, ennobled, inspired. A citizen is called upon to vote for a magistrate, for a member of parliament; every citizen has the solemn and grave responsibility of that vote in his hands. As a mere citizen, he may give that vote after the dictates of patriotism, or expediency, or party. But a christian does not lay aside his right, nor surrender his vote; but he gives it no longer on the grounds on which he gave it before, but on new and loftier grounds: glory to God, honor to the Savior, the advocacy, support, and extension of the Gospel throughout the world. These are the prime, the supreme motives that govern

a christian citizen; his christianity consecrating, not extinguishing, his rights and privileges as a citizen.

Then "on the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them."

Readings on Acts 22

The Use and the Abuse of Riches.

BY REV. J. COX, LONDON.

Concluded.

It may be observed in conclusion, that the rule which we have been considering, that "money answereth all things," is not a rule without exception. Riches cannot redeem the soul, here they are valueless, Psalm 49:5-8. Riches cannot answer the demands of justice, or still the ravings of a guilty conscience. They cannot avert sickness, nor bribe death; for death's pointed arrows would pierce through walls of solid gold. They cannot hide from the scrutiny of God, nor satisfy the cravings of the human mind. The soul may bow down to them and worship them, and say, "deliver me, for thou art my God;" but there shall be no reply, and the deluded worshippers of mammon, like those of Baal in ancient times, shall perish in their own deceivings.

But what riches cannot do, "God, who is rich in mercy," can do, and will do for all, whether rich or poor, who "trust not in uncertain riches, but in the living God." "Therefore let us not glory in riches, but in the Lord, who executes righteousness and judgment and loving-kindness in the earth," Jer. 9:23. Yes, "Shout, O heavens, and rejoice O earth," the Lord hath "found a ransom"; therefore, deliver the sinner from going down into the pit. "We are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ." Hail thou rich Saviour; thanks, eternal thanks, for thine invaluable blood, which fully satisfies justice, law, and conscience. Precious blood! compared with which, a thousand worlds composed of gold and gems, would be poverty itself,—blood, the full value of which will remain untold, when redemption has been our "science and song" for millions of ages. How rich is the sinner, upon whom that precious blood is sprinkled; all the fulness of Christ is his to use; and all the glory of Christ is his to hope for. He is rich in sharing God's smile—rich in having his protection—rich in the possession of the Comforter—rich in knowing the person and love of Christ, that most excellent knowledge; yea, rich in all the fulness of God. Those cravings and desires which wealth, pleasure, fame, or even earthly relationships could never satisfy, are satisfied now. Riches of wisdom, Ephes. 1:8; riches of grace and mercy, Ephes. 2:7,8; riches of glory, Ephes. 3:16, satisfy the understanding, the conscience, the affections, the desires, and the hopes of the soul. And the Christian thus enriched, bears with him his treasure wherever he goes, and fears no fatal shipwreck; for "neither life, nor death, nor things present, nor things to come, shall separate him from the love of God, which is in Christ Jesus." In that awful day, when the worldling shall see all his hopes wrecked, and shall feel himself a bankrupt as regards happiness, and a possessor of that wrath which he has been treasuring up for himself, Rom. 2:6; when millions shall prove to their sorrow, that "riches profit not in the day of wrath;" the believer shall rejoice in the glorious fact that righteousness delivereth from death, Prov. 11:4, and is also a title to eternal glory. He shall then, without a sigh of regret, see all the toys of earth perish; the gay fashion of this world pass away; and the colossal image of earthly greatness become as chaff upon the summer threshing floor; for he shall realize that he is an heir of God, and a joint heir with Jesus Christ. By faith in Christ he overcame the world, 1 John v. 4, and that faith worked by love to produce fruitfulness; now he shall inherit all things, and dwell in all things, and dwell in love for ever and ever.

How solemn and yet how solacing is the declaration, "the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." 1 John 2:17.

Professor of the religion of Jesus, remember him who hath said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The beginning of this obedience to God is faith in Christ, John 6:29; without this nothing else will or can be done aright; and we shall only continue to do God's will as we continue to hold fast the beginning of our confidence, steadfast to the end. Heb. 3:14. Abide in him, then, if you would follow him. If you would practically remember and experimentally realize his wondrous words—"It is more blessed to give than to receive," you must believingly rest upon his work; and then will your faith, which is of God's operation, cast out the demons of covetousness and selfishness, and help you thus to judge, that they who live by his death, and live on his fulness, should no longer live unto themselves, but unto him who died for them and rose again.

The times in which we are living call aloud for liberal giving, and laborious effort. The words of the wise man are now peculiarly appropriate, "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven and also to eight, for thou knowest not what evil there may be upon the earth," Eccles. 11:2,3. Not only may this passage teach us the possibility of the evil of poverty overtaking ourselves; and the certainty that there is much misery in the world to be alleviated; but it suggests that the time may come when opportunities for doing good may not be afforded. The whirlwind of the latter day may soon set in, and then the time of scattering the seed will be past. If times of persecution or commotion should again return, the wealth which might have been employed in disseminating truth, may be used to spread error. "Sow then beside all waters." Sow liberally, and God will give the increase.

The words of Elisha to guilty Gehazi, may also be appropriately quoted and applied, "Is it a time to receive money," &c. Now, when earth and hell are moving in concert with Rome to tread down truth and spread falsehood, is it a time for Societies at home and abroad to call in agents, and break up their stations? Surely not! And surely the professing Church, which has wealth enough easily to double all that is now done without making any great sacrifice, will not permit this to be done! And here, beloved friends, it is that there is at the present time such a solemn responsibility connected with the possession of property. In the apostolic age God made little use of money as an instrument whereby to spread the Gospel; but in his infinitely wise sovereignty he acts otherwise now. Is this done to try his professing people? Is this a touchstone whereunto he is bringing us in order to prove us? Before our eyes he displays the fact, he uses the money which his people give to spread his truth; and that by the means of truth thus spread he saves souls. He points to these glorious effects, calls us to study them in the light of eternity, and then he adds, "I say unto you give." "Freely ye have received, freely give." He points us to doors opened by his providence, he shows us millions of human beings to whom the gospel might be sent if the means were forthcoming, and then he says, "Who is willing to consecrate his substance this day unto the Lord?" Who, brethren, looking at all these facts, and listening to these testimonies, dare quietly go on getting, building and hoarding, and then mutter in answer to God's enquiry, "I pray thee have me excused."

Sinner, to you the Saviour saith "Riches and honor are with me, yea, durable riches and righteousness," Prov. 8:18. You he counsels to "buy of him gold tried in the fire, that you may be rich," Rev. 3:18. You will soon be brought into circumstances in which all other riches will be valueless; you want coin current in eternity. Apply, then, at once to him who so kindly offers to supply you. His riches are unsearchable. Go and put in your claim. Do you say that you have nothing to present him but poverty, wretched-

ness and guilt; you need nothing more,—go to him with these, he will take them all away, and enrich you with happiness, holiness, and hope; yea, he will so fill you and bless you, that poor as you are, you shall become a blessing to others.

The conclusion of the whole matter is, "Wisdom is a defence and money is a defence, but the excellency of knowledge is that wisdom giveth life to them that have it," Eccles. 7:12. This is only true of that "excellent knowledge of Christ Jesus our Lord," which was the treasure and triumph of Paul's heart. Life, eternal life, is man's great want; alas, it is not his grand wish. This blessed life money cannot purchase, or worldly wisdom attain to. God in the gospel proposes to give it to all who are willing to receive it. But he who said, "he that believeth on the Son of God hath everlasting life," said also, "ye cannot serve God and mammon." Reader, both are equally true! Are you serving God or mammon?

Palestine, Past and Present.

The Presbyterian, in which we find this article about Palestine, says: "We extract the following from a notice of Osborne's 'Palestine, Past and Present,' in one of the leading English journals."

A visit to Palestine is to every intelligent man, "life's long dream"—the object of fondest aspirations. Whatever his religious faith, it is the cradle and scene of the most momentous events in human history, while it is far more than the Mecca of every Christian heart. Whatever his race or his country, Palestine inspires his patriotism as well as his faith. "He takes pleasure in her stones, and favors the dust thereof." His sympathy, which is far more than classical, far more than filial—it is sacred. Far more is it than the cradle of his commerce, his literature, or his art—it is the cradle of religious faith, of all that he knows of God, or hopes in for eternity. If, to the civilization of the world Greece has contributed literature, and Rome law, Palestine has contributed religion.

Its soil is thrice hallowed; not only have the feet of patriarch and prophet trodden it, but of Him who was God manifest in the flesh, and for whom they had all their mission, and have their renown. Its hills and valleys have listened not only to David's song, Isaiah's evangel, and Jeremiah's wail, but also to the Sermon on the Mount, and the parable of the Prodigal Son. Here He died, whose death is the world's redemption; here was the "manger where they laid him;" here the garden where he prayed, "being in agony;" here "the place where they crucified him;" here "the place where the Lord lay" the memorials everywhere of that wondrous life, and still more wondrous death. Where can we turn where his shadow has not fallen; where we are not awed and elevated by reverent associations; where we are not subjected by a more religious sentiment; where we are not constrained to muse and pray in a nearer and diviner presence?

It was not surprising that Palestine should, above all lands, attract the traveler's foot, and that the literature of its travel should be so ample so interesting and so valuable. Mr. Osborne's book is the work of a tourist, who devoted twelve months to the personal acquisition and verification of information about Palestine. He visits the traditional scenes of Nazareth and Jerusalem, and listens to the traditional tales of the monks. He is half suffocated in the grotto of the nativity, and is introduced to Joseph's workshop; but with a shrug of the shoulders, and a "Credat Judeus," he passes into the more congenial investigation of the remarkable phenomena of the Dead Sea. He is a facile artist, an enthusiastic naturalist, and a keen observer of men and things. Altogether, his book is one of the best of its kind; one of the best summaries that we know of what scholarship has attempted and done for the illustration of Scripture from the scene of its events.

The Bible Bees.

Not a few facts have lately been published in our papers as to the ingenuity of our Christian

cousins in England, dedicating fruits, chickens, birds, and other things, which would at first seem unlikely offerings, to the cause of Christ. We are disposed to write at present of a swarm of bees, which precisely half a century ago began to labor for the holy cause, and whose descendants are probably thus at work even now.

In the year 1809 a new Bible association was formed at Barton, in the fens of Lincolnshire. Among others who attended on the occasion were a Mr. and Mrs. W. The lady remarked on the way, that they must contribute a guinea to the object, or somewhat more than five dollars. The husband objected to the sum as too large, saying that not even the rich gave more, and that such an act would savor of ostentation. The lady replied,

"Still, if you will not give it, I will."

"And where are you to get it?" inquired the husband.

Her reply was, "I have it by me. Do you not remember that you gave me a guinea with which to buy a hive of bees? I will give that guinea to the Bible Society."

"Then," replied her husband, "you will go without your bees."

It was even so; but the lady loved the cause of the Bible more than the bees, and the guinea appeared among the most cheerful of the contributions.

In due time they returned to their pleasant cottage, and what was their surprise to find on their beech tree a swarm of bees settled. Of their origin no one seemed to know, and on the following day they were carefully deposited in a hive.

A few days afterward, Mr. W. suggested to his wife that the swarming of the bees under the circumstances was so remarkable that he thought they ought to dedicate their produce to the Bible cause; to this proposal the wife most joyfully acceded, and the result was two guineas the first year, and ten for the second; and for many following years these persons, and the family who succeeded them on the farm, very liberally contributed to the society from this source. It can scarcely be needful to say to the reader, "Contribute also as God hath prospered you."—*Watchman and Reflector.*

Echoes.

A good ear cannot distinguish one sound from another, unless there is an interval of one-ninth of a second between the arrival of the two sounds. Sounds must therefore, succeed each other at an interval of one-ninth. Now the velocity of sound being eleven hundred and twenty feet a second, in one-ninth of a second the sound would travel one hundred and twenty feet.

Repeated echoes happen when two obstacles are placed opposite to one another, as parallel walls, for example, which reflect the sound successively.

At Ademach, in Bohemia, there is an echo which repeats seven syllables three times; at Woodstock, in England, there is one which repeats a sound seventeen times during the day and twenty times during the night. An echo in the villa Smionetta, near Milan, is said to repeat a sharp sound, thirty times audibly. The most celebrated echo among the ancients was that of the Metelli, at Rome, which according to tradition, was capable of repeating the first line of *Æneid*, containing fifteen syllables, eight times distinctly.

Dr. Birch describes an echo at Rosenath, Argyshire, which it is said, does not now exist. When eight or ten notes, were played upon a trumpet, they were returned by this echo upon a key a third lower than the original note and shortly after upon a key still lower.

Dr. Page describes an echo in Fairfax county Virginia, which possesses a similar curious property. This echo gives three distinct reflections, the second echo much the most distinct. Twenty notes played upon a flute, are returned with perfect clearness. But the most singular property of this echo is, that some notes in the scale are not returned in their places, but are supplied with notes which are thirds, fifths or octaves.

There is a surprising echo between two barns at Belvidere, Alleghany county, N. Y. The echo

repeats eleven times a word of one, two or three syllables; it has been heard to repeat thirteen times. By placing oneself in the centre, between the two barns, there will be a double echo, one in the direction of each barn, and a monosyllable will be repeated twenty-two times.

A striking and beautiful effect of echo is produced in certain localities by the Swiss mountaineers, who contrive to sing their *Ran des Vaches* in such time that the reflected notes form an agreeable accompaniment to the air itself.—*Prof. Silliman.*

The Pike's Peak Drama.

The scenes enacted on the plains of Kansas, in consequence of the explosion of the Pike's Peak humbug, are of the most tragic as well as touching character. The Postmaster at Denver City, says a correspondent of the N. Y. Evening Post, was accused, tried for and convicted of tempering with the mails, of opening letters, distributing false reports, purporting to be from the miners to their Eastern friends. A father was astonished by the arrival of his son, to whom he had written a true statement of the poverty of the mines, and his own intentions of returning at the earliest opportunity. Upon inquiring the cause of his starting, the son showed him a letter purporting to be from himself, and instructing him to make arrangements to leave immediately for Denver City. The disguised handwriting was proved to be the Postmaster's, and the father charging him with the deed, he confessed its truth, and was shot dead on the spot. A well known contractor, living at St. Joseph, is also reported to have been shot by some infuriated victims of his falsehoods. A party going out had determined to return, on account of the discouraging reports brought by the reflex tide of emigration, when they met a man who had the hardihood to assert that he had four hundred dollars' worth of gold dust in his possession. He was offered an hundred dollars an ounce for all he would produce, and failing to exhibit it upon this inducement, they told him if he did not disgorge they would shoot him, upon which he confessed that he had none, never saw so much as a thimble full, and only made the statement to induce the emigrants to continue their journey. It is said that large meetings have been held by the miners, at which resolutions were passed, calling for the entire destruction of all the frontier towns which had been instrumental in raising the excitement, from St. Joseph to Kansas City! All editors are to be exterminated.

The returning emigrants are compelled to resort to all manner of expedients to raise money to pay their passage down the Missouri, or even to keep themselves from starving. Many are working on the farms along the route for their board; some trying to get positions as drivers in the Salt Lake mail train, and others waiting for starvation. Cattle are sold at a merely nominal price, wagons burned for firewood, or left by the wayside, and pistols, rifles and arms of every description given for a meal of corn bread and bacon, and a drink of whiskey.

Modern Science of War.

The New York Evening Post thus alludes to the great changes in the art of war which have been produced by the inventions and discoveries of the past quarter of a century, and to their probable effect in the conflict between the great powers of Europe:

We are apparently on the eve of the most tremendous armed conflict which the world has seen since the downfall of Napoleon the Great. The wars of imperial France were bloody wars, as all the world knows. No slaughtered hecatombs were ever piled so high as the great Emperor piled them. The dead never lay so thickly on any battle-field, of which history makes any mention, as they lay on Eylau and Borodino and Waterloo. What an amount of destruction and misery science, in the hands of genius, could, in a given time, deal on a given number of men, was there amply demonstrated.

But it is not saying too much to say that if the European powers let their armed hordes loose

upon one another this summer, ruthless destroyer as Napoleon was, he will be shown before three years are over to have been a mere tyro in the art of destruction. Since his day all the arts have advanced with rapid strides, but none with strides so rapid as this one. The weapons with which his soldiers were armed, with which the bridge of Lodi was carried, and Austerlitz and Marengo were won, bear much the same relation to the rifle of the present day as the matchlock bore to the old firelock. Death did not in his time flash through serried ranks until the foemen stood two or three hundred yards apart. It now flies in the air nearly three-quarters of a mile, as far as the sharpest eye can mark a human figure. His siege artillery would be to-day by no means heavy field pieces. Wellington's heaviest breaching guns at Badajos and Salamanca were twenty-four pounders. The Russians at Inkermann, and the British at Tchernaya, brought thirty-two pounders into the field with ease and effect.

But the advantage which heavy guns have had over light ones hitherto, for the ordinary purposes of field artillery, has been rather in the length of the range than in the size of the ball. A twelve pounder rushing through a column of infantry is full as destructive, and almost as demoralizing, as one treble the weight; but formerly it could not be projected nearly so far. Science has, in our day, destroyed the differences between them. Recent inventions, some of them those of our countrymen, some of Englishmen, and some of the present Emperor of France, have furnished light field-pieces, which four horses can whirl at the wildest gallop from point to point, with more than the deadly power which, forty years ago, belonged only to weapons which sixteen horses could move with difficulty, and which were always pieces de position.

Moreover, facilities have been created since Waterloo was fought, for bringing together masses of men thus armed, and dashing them against one another, such as the great Napoleon, in his wildest dreams, never dreamed of. We all know how the rapidity of his movements dazzled and astounded our fathers. We know how he stole over Europe like a magician, taking armies up, as it seemed in those days, in the hollow of his hand, and flinging them in the twinkling of an eye on every point where his giant plans needed them. We know distance seemed to shrivel up at the blast of his trumpet. We know how the pupils of Turenne and Montecuculli recoiled in dismay before legions which struck like a thunderbolt after having advanced like the wind.

But great as was the perfection to which he carried the art of rapid concentration, it becomes the crawling of a turtle when compared with the power with which railways have armed the generals of our day. When Napoleon started on his expeditions, armies were of necessity divided into columns, which in order to secure the bare means of subsistence and of transport, were compelled to follow each other at tolerably long intervals, or else march on the same point on different circuitous routes. And they did march—literally marched, trudged every inch of the way on foot, and the eagle flapped his wings over them in approbation if they achieved fifty miles in the twenty-four hours. The maddest impatience of the maddest conqueror had in those times to adapt itself to the capacities of human legs and human stomachs.

It took, even in the hands of Napoleon, a long while to concentrate two thousand men at a point three hundred miles distant—and when they were there it required stupendous energy and stupendous resources to feed them. All the grand old heroes had to take pork and flour into their grandest calculations; and pork and flour, alas! have to be carried about to be of use.

The other day we were told, in contrast with this, that the present Emperor was able to send twenty-five thousand men in a day from Paris to Lyons—a distance of about three hundred miles. It would have taken his uncle a week of forced marches to accomplish the same object. Austria is sending troops into Italy at the same rate. Moreover the same power that renders this rapid concentration of troops so easy, renders their subsistence while concentrated just as easy. The railroad dumps the soldiers, now-a-days, down on

the battle-field, and the next day dumps down a month's provisions in their rear.

The telegraph, we need hardly say, plays as wonderful a part in this change as the railroad. One of Napoleon's generals would have required four or five days to ask for a reinforcement, which he now asks for in as many minutes. It reaches him in as many hours as it would then have taken days.

The destructiveness of the changes which these new instruments are likely to introduce into warfare, has not, so far, attracted as much attention as it ought, because within the last thirty years we have had no wars in the part of the world in which science could render the soldier efficient; and what science has done in that interval to make war more sanguinary, will only appear when the sword is drawn in countries like Italy and Germany, which are blessed, or cursed, with all the "modern improvements." Having armed the combatant with the means of destroying life all around him within a radius of a thousand yards, it hurls him against his foe at the rate of thirty miles an hour. There is an abyss of human misery revealed by even ten minutes' reflection on such a theme as this, which no one, who has ever seen war in its most harmless aspect, can contemplate without a shudder.

EXPOSITORY.

Prophecy of Zechariah.

CHAPTER VIII.

"For thus saith the Jehovah of hosts: As I purposed to do evil to you Because your fathers provoked me, Saith Jehovah of hosts, and I repented not So again have I purposed in these days To do good to Jerusalem and to the house of Judah: fear ye not." v. 14, 15.

The form of this apostrophe to Israel, their being addressed as the "you," who had been punished for their fathers' sin's, shows, the federal oneness with which God regards a nation or people,—their fathers being the ones punished. Thus God says in Hag. 2:5; "I covenanted with you when ye came out of Egypt." It was that one people, with whom God was pleased or angry, according as they obeyed or disobeyed.

The conditions on which these enumerated blessings are promised, are next specified:

"These are the things which ye shall do: Speak truth each man to his neighbor; Judge the judgment of truth and goodness in your gates, And let no one of you plan evil in your hearts against his neighbor, And love no false oath; For all these are things that I hate, saith Jehovah." vs. 17, 18.

The specification of these conditions, shows that the blessings enumerated are promised conditionally; and that if they were not complied with, there would be no claim to their performance.

The Jews had instituted various fasts, hoping thereby to regain God's favor; but the Lord evidently in contrast with such means declares that "these" are the things they should do,—speaking truthfully, dealing justly, and working righteously—they having been guilty of the sins of falsehood, perjury, fraud and injustice: which things God hates.

Judging in the gates, shows that the public administration of justice was included with the acts of individual rectitude—the gates of their cities being the seats of justice. "Heart," by a metonymy, is put for the mind which was supposed to be there located.

"And the word of Jehovah of hosts was to me saying:

Thus saith Jehovah of hosts: The fast of the fourth month and the fast of the fifth, And the fast of the seventh, and the fast of the tenth,

Shall be to the house of Judah For joy, and for gladness, and cheerful feasts: Now love the truth and the goodness."

vs. 18, 19.

The fast of the fourth month was instituted in commemoration of the siege and capture of Jerusalem in the 11th year of Zedekiah, 2 K. 25:3, 4. "On the ninth day of the fourth month the

famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden."

That of the fifth, was in commemoration of the ruin of the temple in the 19th year of Nebuchadnezzar, Ib. v. 8.

That of the 7th was for the murder of Gedaliah.—Jer. 41:16.

And that of the 10th was because of the commencement of the siege of Jerusalem, in that month by Nebuchadnezzar, Ib. 52:4.

The causes for which these fasts were instituted being removed, those observances were to be discontinued, and turned into feasts—if they would love the truth and peace.

"Thus saith Jehovah of hosts:

Then it is that there shall come people,

And the inhabitants of many cities:

And the inhabitants of one city shall go

to another, saying,

Let us go speedily to entreat the face of Jehovah And to seek Jehovah of hosts: I will go also.

And many people and strong nations shall come To seek Jehovah of hosts in Jerusalem, And to pray before Jehovah.

Thus saith Jehovah of hosts:

In those days it shall come to pass,

That ten men shall take hold,

Out of all languages of the nations, Even they shall take hold of the skirt of a man a Jew, saying,

We will go with you: for we have heard that God is with you." vs. 20, 23.

The promises here made to Israel are subject to the previous conditions; for it was to be when those should be complied with, that other nations would embrace the religion of the Jews. That large numbers of the Gentiles did embrace Judaism, after the restoration of the Jews from Babylon, is well attested. Bishop Newcome says:

"These verses refer to the great accession of converts, which the Jewish church received, between the captivity and the coming of Christ; to the number of Christian disciples which the Jewish preachers made; and to the future conversions, of which the restoration of the Jews will be an eminent cause."

It is not necessary, however to regard this scripture as in any measure unfulfilled. As Dr. Scott remarks:

"It is an undeniable fact, that Greece and Rome, Egypt, and vast countries in Assyria, Persia, renowned countries both in the east and west, by the propagation of the Gospel, renounced their idols, became the worshippers of Jehovah, and took the Jewish scriptures as his sacred oracles. In process of time whole nations embraced Christianity: and all the knowledge of the true God, and of true religion in the world, is derived from Judah . . . through the writings and preaching of Jewish prophets, apostles, and evangelists."

We think the reference is more particularly to converts to Judaism previous to Christ's coming; for they were to go up to Jerusalem to supplicate Jehovah, which was then customary. As "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" at the first outpouring of the Spirit, the knowledge of Jehovah must have been widely extended; and they were required previous to that to assemble at Jerusalem at the great feasts, which then ceased to be a duty—Christ having come.

"I will go also," (v. 21), is the answer made by those entreated to go up to Jerusalem; and "to pray before Jehovah," (v. 22) may be rendered, "to supplicate Jehovah."

"Ten men, is doubtless used in an indefinite sense, as we say, "ten to one," and indicates that the Gentile converts would far outnumber the Jews.

To take hold of the skirts or garments of another, is an act expressive of earnest entreaty, soliciting assistance or protection. These were to be men of all languages, as there were on the day of pentecost—"Parthians, and Medes, and Elamites, and dwellers in Mesopotamia and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabi-

ans,"—all of whom had come up to Jerusalem to seek the face of Jehovah; and there they heard from the lips of a Jew the Gospel of the kingdom, they embraced it, and returned with it to their several countries.

There will yet, however be another period when "many people shall go and say, 'Come ye and let us go up to the mountain of the Lord;' which will be when Jerusalem shall arise from the dust of her present degradation, and shall echo the songs of the ransomed of Zion, who shall return with everlasting joy upon their heads.



ADVENT HERALD.

BOSTON, JUNE 11, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SPECIAL NOTICE.—According to instructions from the Executive Committee, not to continue the *Herald* to persons owing a given amount, it will be necessary to withhold it from such, unless they are heard from before the first of July. Hoping that each one will previously respond, this notice is given, lest some should otherwise have forgotten it. We hope not to part company with any of our readers; but papers cannot be published without money.

We send bills with the present *Herald*, to those owing 50 cents or more at the middle of the year, of their dues to the end of the year.

We shall be required to report to the Executive Committee, the names of all to whom the *Herald* is discontinued for lack of payment, with the amounts due. We hope that No. will be small. The list of such will be open to the inspection of members of the Association.

DR. AYER'S MEDICINES.—As we are frequently asked our individual opinion of Dr. Ayer's medicines advertised in our columns, we will say that we have used his Pectoral in our family for years, till about a year since when our supply was exhausted, and found it an excellent remedy for coughs, colds, &c.—pleasant to take, and attended with no ill consequences.

His Pills, we have also used. They are sugar coated, are taken readily by children, and are a mild, sure, and excellent family remedy.

His Sarsaparilla we have never seen; but judging from the Doctor's reputation among physicians, and the general excellence of that remedy, we think it must be of value. EDITOR.

Dr. J. Croffut, M. D., 108 Columbia st. the agent for the *Advent Herald* in N. Y. city, has manufactured a wine from the native grape for communion purposes, which we hear very well spoken of. We cannot speak from personal knowledge, but presume it is worthy of trial.

We would call the attention of the friends of the *Herald* to the following communication from one of the members of the Standing Committee of the A. M. Association. We leave out other matter to make room for it, in the hope that it will awake others to a lively interest in the welfare of our publishing department.

To the Friends and Patrons of the Herald.

I wish to call attention to the notice in last week's paper, by our Editor and agent, particularly in reference to his suggestion of each subscriber doubling his subscription to aid the Association in its present emergency. I am satisfied this can be done with the utmost ease, by a large number of its subscribers, and not be a sacrifice at all, and this may put the Association on a footing to carry on its operations without embarrassment. Without prompt aid the cause must suffer. Come, brethren, make up your minds to aid, and respond at once to this call. Don't wait until you forget it, or think so many will respond that your assistance will not be needed. Draw the money from your pocket at once before you finish reading this, then sit down and

write your letter to the office enclosing the money. Your dreams will be pleasant that night, I'll be bound to say. Let us all be first to respond, then we shall not have to lament that it has gone by default.

There is another way the friends can render efficient aid, by obtaining new subscribers. Let our ministers see that they do their duty in this respect. If any of the brethren are too poor to give an extra dollar, they can recommend the paper to their neighbors and friends, and try to get subscribers.

Brethren, let us wake up. The signs of the times are ominous; we have come to almost if not the very last link in the chain of events which will bring us to the final consummation; when our blessed King will come and end the strife among the nations and introduce his glorious reign. Be ready to give an account of your stewardship.

ANTHONY PEARCE.

Providence, R. I. June, 1859.

"Every Eye Shall See Him."

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7.

He who cometh hath "eyes as a flame of fire;" and not one of all his creatures will escape his scrutinizing glance. His omniscient eye, which beholds at once the evil and the good, which penetrates every dark recess, and seeth by night as well as by day, will rest on every upturned countenance. And every eye, of all this earth born race, will look on him; and as they look, his eye will meet theirs, and each one will read their destiny in that look. The just will look and live. The look of love which will kindly beam on them, will speak peace to their joyous souls. Most ardently will they gaze upon those eyes of fire, and on that sun-like face; for they will know that thenceforth, the Lord will be their everlasting light and the days of their mourning be ended. The lost will also look: and as look meets look, as the fearful upturned eyes meet the terrible glance of those burning orbs, how their very souls will quail beneath it, while they vainly seek to hide from "Him that sitteth on the throne." How unlike will that coming be, to His former sojourn on earth. Then he was despised and rejected of men, scoffed at and spit upon, scourged with thongs and crowned with thorns, made the subject of ignominious mirth and cruel jest, nailed at and crucified. But now how changed! Clothed with a garment down to the foot, and girt about the paps with a golden girdle, his head and his hairs white like wool, as white as snow; and his eyes as a flame of fire! His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters! In his right hand seven stars, and in his mouth a two edged sword, and his countenance as the sun shineth in his strength! He maketh the clouds his chariot; the clouds also are the dust of his feet; and as he cometh he walketh upon the wings of the wind!

What means this sudden silence, this solemn pause, amid all the throngs of men, in all the marts of trade, in every legislative hall, and on every busy field? A moment before, how unconcernedly was each one engaged in his buying and selling, in his planting and building and in spending and getting gain? Why then this sudden suspension of the hum of life, of every act among the living, and this upward gaze of every eye, not only of the living but of the dead! It is because he cometh in the clouds, of heaven, a retinue of all the holy angels attending; and every eye beholds his power and glory!

Not more suddenly does the electric flash,—when the forked lightnings dart athwart the clouds on the eastern horizon,—illumine the distant west, than will be visibly manifested the presence of the coming One, to all who wake and to all who sleep. A mighty flood of light, above the brightness of the sun, will suddenly illumine the whole of earth; and no one will doubt its meaning. He cometh to judge both the quick and the dead. And the "spirits in prison," disobedient in the days of Noah, the fallen angels that are delivered into chains of darkness to be reserved unto the judgment, the righteous that live again in the first resurrection, and all the previously alive, will know full well the significance of that burst of splendor; which suddenly dispels the darkness of earth, and makes the sun pale before it, like the feeble light of some sickly taper at noonday. But what diverse feelings will there be among those who behold that blaze of light and glory! The first Adam, whose sin brought death and woe in its train, will there behold the second Adam, come to restore what his folly lost. The first pair of brothers, who made their offerings on the plain of Eden, and of whom one the other slew; all those sons of God, and all those daughters of men who lived before the flood; he and his house whose family alone survived that deluge, and all who then perished; those whose precious dust reposes in the field of Ephron, and all who were overwhelmed in the cities of the plains; all the

children of Abrahamic lineage, and the surrounding nations whose cup of iniquity was filled to the full; the sincere worshippers of Jehovah, and those who bowed the knee to Baal or served gods many; the mighty conquerors, who have crimsoned earth with the blood of the slain, and all the vast armies led by them to battle, both victors and vanquished; the souls of them that were slain for the word of God and for the testimony they held, and all their ruthless persecutors; those who sleep in Jesus, and all the vast multitude who live not again till the Millennial period is finished; all classes, and conditions, of every age, and race, who have ever breathed this air will lift their eyes to that august spectacle, and gaze with love or terror. For "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24:30.

But of all that immense audience of spectators which no man can number, there will be none whose feelings will be less enviable than the crucifiers of the Lord of glory, who are especially designated as beholding His appearing; for "He cometh with clouds and every eye shall see him, and they also which pierced him," (Rev. 1:7) he, who sold his Master for the paltry bribe of thirty shekels, and went to his own place, those chief priests and elders of the people, and that armed multitude with which they took our Lord in Gethsemane; that high priest who adjured him by the living God, to say whether he were the Christ, and condemned him for blasphemy when he affirmed it; those who spit on him, and buffeted him, who mocked and smote and scourged him, the false witnesses suborned against him, those who bound and led him away, the Roman governor who feigned to wash his hands in innocency, and released a robber, and delivered the just to be crucified; those who stripped him of his garments, and malignantly arrayed him in scarlet, who platted thorns for his crown, placed the symbol of sovereignty in his hand, and mockingly bowed and hailed him as Judah's King; all those who cried, "Let Him be crucified" "on us and our children be His blood;" they who gave him vinegar, mingled with gall, to drink; who nailed him to the cross, parted his garments among them and cast lots for his vesture, who reviled him and wagged their heads, and they who pierced his side, will then each one, "look on him whom they pierced!" He who then was condemned as a culprit at a human tribunal, is now the Judge beholding those who judged him, and they beholding him!

Nor will one of them escape that look; for every eye shall see him. And as "those who pierced him" will then behold him, so will all the unregenerate look on him. They will see him, not one thousand years after he shall have come, at the resurrection of the ungodly, but they shall "see him coming." For our Saviour said to Caiaphas the guilty high priest, "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," (Matt. 26:64). That wicked high priest, and those who pierced his hands and side will therefore see him, and if such as they behold, none will escape the sight.

Does any ask, How can they see him, not being resurrected? The inquiry of Nicodemus, "How can these things be?" (John 3:9), was dictated by incredulity and unbelief. Faith believes what inspiration affirms. Unbelief cavils at it, and ask how can it be? It is enough for faith, that our Saviour affirms that Caiaphas will see him "coming in the clouds of heaven." No matter if, "in bades he lift up his eye," as our Saviour affirms Dives did (Luke 16:22), who "seeth Abraham afar off and Lazarus in his bosom." In like manner, Caiaphas and all who pierced him, may lift up their eyes in bades, when they see the Saviour's coming. For (Psa. 139:7), "Whither shall I flee from thy presence? . . . If I make my bed in Sheol, behold thou art there!" His eyes will penetrate the depths of Hades, and every sinner there will meet his glance, as well as those on earth!

As no one can escape that searching look; as that eye will look on you, on me, on all; as it will be a look of terror, or of love; as it will rend with dire dismay, if it fill us not with eternal joy, it will be the most momentous event that shall ever transpire to any one of mortal birth. The destiny of each and all will then be eternally fixed. Now is probationary time; then our trial will have ended. And as ere long the parting clouds will reveal his coming, as the rumbling of his chariot wheels may now almost be heard, as Armageddon's vale is all ready to be crimsoned with its slain, how every lover of Jesus should long for the dawn of that glorious morn— for the rising of that Sun which will know no setting! Hark! the clangor of arms; the marshaling of hosts! See! the thrones tottering, and fearing their fall.

"Fly swifter round ye wheels of time,
And bring the wished for day!"

Root and Branch.

"Will you explain the last chapter of Malachi, particularly the 1st and 3d verses. Does the Lord say they shall be left neither root nor branch?"

EBER DUNHAM.

"New Hartford, Iowa, April 18, 1859."

Ans.—In v. 16 of the 3d chapter, mention is made of those who fear the Lord, and of the remembrance made of their speaking one to another. In v. 17, the Lord declares that they shall be his in the great coronation day, when he shall make up his jewels, and that he will then spare them from the punishment that will overtake the ungodly in the burning day. In v. 18 he adds: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." How will they be able thus to discern? That it will be by contrasting the respective conditions of the two classes, is evident from what follows in

CHAPTER IV.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, That it shall leave them neither root nor branch.

v. 1.

This chapter is a continuation of the subject of the preceding one, the connection of which is somewhat marred by this unnecessary division of the chapters.

"For," i. e. because the future will show the difference between the righteous and the wicked, which will be then manifest to all observers.

"The day cometh that shall burn as an oven." This simile illustrates the intensity of the burning day; "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," 2 Pet. 3:12. Joel calls it (2:31) "the great and the terrible day of the Lord." For "the heavens and the earth which are now, by the same word"—that which overwhelmed the old world with water,—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

"The proud and all that do wickedly," are such as those spoken of in 3:15; where the caviling Jews called the "proud, happy;" and affirmed that "they that work wickedness, are set or built up." These, by a metaphor are denominated "stubble," to illustrate that they will be reckoned as worthless rubbish that is cast into the fire and burned.

"And the day that cometh shall burn them up, saith the Lord of hosts." Here "day" is put by a metonymy for the fire of that day; which will consume all the ungodly from off the earth,—when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day," 2 Th. 1:7-10. There is sometimes a needless stress laid on the particle "up," in this connection; which gives no additional force to the sentence there being nothing corresponding to it in the original.

And "it shall leave them neither root nor branch." This is a completion of the previous metaphor, by which the wicked are denominated "stubble." This worthless stubble is to be so burned, that the field will be entirely rid of them. For when it was said in Obad. 18, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle and devour them, and there shall not be any remaining of the house of Esau," it implied the full destruction of that nation. In like manner, (Matt. 3:12,) Christ "will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

The metaphor "root and branch,"—when these terms are united, and applied to a class or race, is always significant of the whole—it being expressive of the relation of parent and child, ancestor and posterity, and illustrating succession or descent.

Job said (14:7-9), "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock

* The Hebrew word here rendered "burn up," occurs in Deut. 32:22, where it is: "consume the earth with her increase, and set on fire the foundations of the mountains." See Job 41:21, "His breath kindleth coals." And Psa. 83:14, "The flame seetheth the mountains on fire." Also Joel 2:3 "Behind him a flame burneth."

The same is true of "burn up" in Matt. 3:12. The same Greek word is found in Matthew 13:30, where it is, "bind them in bundles to burn;" in Luke 3:17, "But the chaff he will burn with unquenchable fire."

thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant." A tree, then, is not exterminated by lopping off its branches, nor by cutting down its trunk. Its very root, as well as branches must be exterminated, to insure its not sprouting again. In like manner, in the destruction of a nation or race, there must be left no individual of it, to serve as the root of a successive growth. For, (Isa. 5:24), "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Thus we read (in Amos 2:9) under the figure of the removal of a stately tree, "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath"—that is, the nation was exterminated, when their land was given to Israel.

In Isa. 11:1, the family of David is denominated a "stem" of his father Jesse, from whose root the Branch Christ should grow: "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." There was nothing left of the royal tree of David, but its decaying stump and roots; from which Christ was to proceed "as a root out of a dry ground." Jeremiah uses the same figure when he says: (24:5), "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch." Our Savior declared himself to be (Rev. 5:5) both "the Root, and the Offspring of David"—the Root from whence David came, he being David's Lord, and a Branch from David's root, he being David's son. In like manner Christians are "branches" of the "Vine" Christ (John 15:5.)

The true Israel, (in Rom. 11:16) are likened to an olive tree, of which "if the root be holy, so are the branches." And in predicting the return from Babylon, Isaiah said (2 K. 19:30), "The remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward."

These illustrations demonstrate that parents and ancestors are the root from whence the branches shoot forth; and that posterity are the branches that spring from them. To leave neither root nor branch then, is to entirely remove the class, family, nation, or race of which such affirmation is predicated.—(Matt. 13:40), "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The judge shall then say to the wicked (Matt. 25:41, 46), "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment."

But unto you that fear my name shall the Sun of righteousness
Arise with healing in his wings;
And ye shall go forth, and grow up as calves of the stall.

Those now apostrophized, are those referred to in 3:15; who feared the Lord, spake to one another, and were promised by Jehovah to be remembered in the day when he should make up his peculiar treasure.

"The Sun of Righteousness," is a metaphor, generally supposed to be denominative of Christ.—It is, however, evidently not Christ, specifically, that is here brought to view, but "righteousness," which here, by a metaphor is denominated a "Sun"—that glorious dawn of holiness and joy, at the creation of the "new heavens and a new earth, wherein dwelleth righteousness;" which is represented as a sun coming up above the distant horizon—the motion of which is attributed to wings like "the wings of the morning," in Psa. 139:9.—and which dispels all the fogs, darkness, disease and death of the present state. Of this light, Christ is the origin and source.

To "go forth" is expressive of freedom from restraint, and to "grow up," is rendered by Dr. Moore "to leap"—the simile, "as calves of the stall," illustrating, by the joyousness of freedom which the young animal manifests when loosed from restraint, how exultant will be the joy of the resurrected and translated saints, when they shall hear the welcome invitation, (Matt. 25:34), "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And ye shall tread down the wicked
For they shall be as ashes under the soles of your feet
In the day that I shall do this, saith the Lord of Hosts.

The wicked having been denominated "stubble," they will be "ashes" when they have passed thro' the fires of the last day. They that are Christ's will be raised at his coming; but as John in vision saw, Rev. 20:5, that, "the rest of the dead lived not again until the thousand years were finished,"—

when they will awake "to shame and everlasting contempt"—it follows that, for a period of that length, the dust of their consumed bodies will be ashes under the saints' feet. And their treading them down, is a substitution for the superiority of the condition of the righteous, over that of the wicked, in that day of the Lord when the pious shall discern between the two—however happy and prosperous the wicked may seem now.

Remember ye the law of Moses my servant,
Which I commanded unto him in Horeb for all Israel,
With the statutes and judgments.

The condition on which the glorious future was to be secured to the pious of the Jewish nation, who should live previous to the coming of Elijah, was by remembrance of and conformity to the law of Moses.

It was the sense of the ancient Jews, that the gift of prophecy was sealed up with Malachi. And this admonition to keep in mind Moses' law, is regarded by many expositors, like Lowth, Scott and others, as an intimation that there would be no additional prophecy given, until the coming of the messenger of Jehovah of hosts, to prepare the way before him; and therefore, that they must give greater heed to the instructions already recorded in the books of Moses.

The War in Italy.

The Steamer City of Washington, intercepted off Cape Race on the 4th Inst. brings news from Liverpool to the 25th ult.—five days later than previous advices.

The first battle between the French and Austrian forces has taken place, being fought at Montebello on the 21st of May. French accounts say that the Austrian force was 15,000 strong, under the command of General Stadion. They made an attack upon the advanced posts of Marshal Baraguay de Hilliers, but were driven back by General Forris' division, after a fierce combat of four hours' duration.

The force of the Allies in this engagement included some Piedmontese cavalry.

The Allies carried Montebello, but did not pursue the Austrians in their retreat.

The loss of the Austrians in this engagement is stated, by the French at from 1500 to 2000 men, and that of the French at from 600 to 700, with many officers. Two hundred Austrians, including one Colonel, were taken prisoners.

The Austrian account simply states that General Stadion pushed forward a reconnaissance by a forced march towards Siglio and Montebello, but after a hot fight with a French force of superior strength, retreated behind the Po in perfect order.

The actual strength of the French force is not stated. Report says from 6000 to 7000, besides a regiment of Sardinian cavalry.

The Sardinian Bulletin also announces that the extreme left wing of the Sardinian army under Gen. Cialdino, forced a passage over the Sesia river, putting the Austrians to flight.

Other trifling engagements are reported.

Gen. Garibaldi had entered "Gavan," in Lombardy, with 6000 men, his object being the revolutionizing of that State.

Prince Napoleon, with a small French force, had arrived at Leghorn.

It is rumored that six English men-of-war had entered the Adriatic Sea.

The King of Naples is dead, and Francis II. has taken the reins of government.

The village of Montebello, which is situated on the south side of the Po, 23 miles northeasterly of Alessandria, and on the road leading from that city to the Austrian fortress of Piacenza, witnessed, in the early summer of 1800, the opening of the second Italian campaign of Napoleon I. There 8000 French troops under Lannes encountered 18,000 Austrians, and were at first exposed to such a tremendous shower of grape-shot as to draw from Lannes subsequently the terrible expression: "I could hear the bones crash in my division like glass in a hail storm." But the French stood their ground from eleven o'clock in the forenoon till eight at night, when the Austrians retreated, leaving 3000 dead on each side. Lannes thence became Duke de Montebello.

The second battle of Montebello, opens the Italian campaign of Napoleon III.

ITEMS AND NEWS.

The Palmer Journal says that when the new Catholic Church was dedicated at Chicopee, Sunday before last, Rev. Mr. Boyce of Worcester preached, and told his hearers that the country needed the conservative power of the Catholic Church to govern it, and that if the church had the power it would destroy the free press of the country root and branch. New York, June 6. A letter from Pernambuco of

April 30, says a most fearful storm swept the southern coast of Brazil on the 13th. It is represented to have been terrible in the extreme. The whole coast, from Bahia southward, is lined with wrecks. The damage is enormous. The loss of life is frightful. A Brazilian frigate went down with over 400 souls on board; only forty were saved.

The yellow fever is worse in Rio than it has ever been known. People are dying by the thousands. Its devastations among the shipping are unparalleled.

George Shriver, a lad of thirteen years, son of Dr. Shriver, of Union Township, fell into a vat of boiling liquor at a tannery in Johnstown, Pa., and was scalded to death.

A Texas paper, the Richmond Reporter of the 14th of May, contains an advertisement offering for sale four hundred likely African Negroes, lately landed upon the coast of Texas; and a reference for further information to C. K. C. of Houston, or L. R. G. of Galveston. Such statements as this lead us to conclude that there is more in the talk about reviving the African slave trade than many good people are willing to believe.

An infant daughter of Mr. Wm. Ricker of New York was killed last week, by being thrown from a child's cab. The brother of the deceased was drawing his little sister, when a boy having a large dog came up and asked permission to fasten the dog in front of the wagon and let him draw it. This offer pleased the brother, and the dog being fastened, drew very steadily for a time, until becoming frightened, he made a sudden turn, upsetting the child, and throwing it head-foremost to the pavement, producing injuries from which it died.

David French of Hardwick, Vt. was killed recently while catching a colt. While Mr. F. had his arm around the animal's neck, the colt became restless, and suddenly starting, threw Mr. F. with great violence against a large stump, stunning him, and dislocating his neck. He was barely able to walk to his house and relate the circumstances, when he became insensible and remained so until he died.

In Pickens county, Ala., last week, a man had a controversy with his father and discharged a shot gun at him, killing him instantly; he then turned and shot his brother dead with the other barrel, and fled. He was hotly pursued and overtaken, when he attempted suicide but failed, and was taken back for trial.

At Greensboro, Ga., one morning recently, Mr. George Contchfield, a citizen, thought at times to be insane, rose and got a loaded pistol, and going into the room where his wife was asleep, shot her through the head, killing her instantly. He then re-loaded the pistol and placing the muzzle just behind his right ear, discharged it, making a severe though not dangerous wound. He afterwards attempted to cut his throat with a razor.

The Congregational Society at Winsted, Ct., at a recent meeting, were talking about settling a young man fresh from a theological school as pastor of their society, but a farmer said, "For his part, he was tired of breaking steers,"—so the steer preacher wasn't settled.

The American barque White Cloud recently arrived at Greytown from New York, and reported having seen a reef about eighty miles from Punta Arenas, which was not laid down upon the charts. H. B. M. steamship Basilisk steamed up and proceeded to sea, to investigate the matter. After a week's absence she returned, and reported having encountered in position named by the Yankee captain, an enormous school of fish, extending several miles.

Plutarch has said, "when we teach perverted views in reference to divine things, we hold out occasion for total scepticism." All evangelical Christians agree that the perversion of the Scriptures to support Romanism, Unitarianism, and Universalism has been a fruitful source of scepticism and infidelity.

Judge Sanger of the Essex County Court of Common Pleas, in session at Newburyport, sentenced Abraham Norris, for biting off the nose of a woman, to five years imprisonment in the State Prison.

Mr. B. M. Woolsey, an Alabama planter, who lately imported a number of camels for plantation service, writes to the Savannah Republican that his experiments, so far, are satisfactory. On the plantation the camel is awkward, of course, but not reticent or unwilling or intractable.

LIFE'S TROUBLES.—We may compare the troubles which we have to undergo in the course of this life to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burdens to our load before we are required to bear it.

SCRIPTURE TROPES.

NOTE. Not hearing from those who consented to take some of the letters, we have to proceed without them.

Sow, v. Lit., to scatter seed, "Doth the plowman plow all day to sow?" Isa. 28:24.

— A Metaphor, expressive of any act with a view to a future result, "The sower soweth the word," Mar. 4:14. "He that soweth to his flesh shall reap corruption; but he that soweth to the Spirit, shall reap life everlasting," Gal. 6:8.

— A Substitution, for analogous acts, "Blessed are they that sow beside all waters," Isa. 32:20. "Whatsoever a man soweth, that shall he also reap," Gal. 6:7.

SPIRIT, n. [Heb., *Ruahh*; Greek, *Pneuma*.]—Lit., an immaterial, intelligent and moral agent—"God is a Spirit," John 4:24; "Who maketh his angels spirits," Heb. 1:7; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" v. 14; "They supposed they had seen a spirit," Luke 24:37; but Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have," v. 37. "A spirit passed before my face. . . . It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice," Job 4:15, 16. "There came forth a spirit and stood before the Lord and said. . . . I will put a lying spirit in the mouth of all his prophets," 1 K. 22:21. "I will cause the prophets and the unclean spirits to pass out of the land," Zech. 13:2. "He gave them power against unclean spirits," Matt. 10:1. "In this rejoice not that the spirits are subject unto you," Luke 10:20. "The Sadducees say there is no resurrection, neither angel, nor spirit," Acts 23:8. "If an angel or spirit hath spoken to him, let us not fight against God," v. 9. "The spirits of just men made perfect," Heb. 12:13. "When the unclean spirit is gone out of a man, he walketh. . . seeking rest," Matt. 12:43. Paul "said to the spirit, I command thee. . . and he came out," Acts 16:16-18. "The spirit said unto Philip,"—Acts 8:39. "Lord Jesus receive my spirit," Ib. 7:59.

— A Metaphor, applicable to any subtle agency or influence, "With the breath [*ruahh*] of his lips shall he slay the wicked," Isa. 11:4. "By the breath [*ib.*] of his mouth shall he go away," Job 15:30. Also of any animating principle, as of the animal life, "I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath [*ruahh*] of life," Gen. 6:7 and 7:15 and 22*. "As the one dieth, so dieth the other; yea they have all one breath [*ib.*], so that a man hath no pre-eminence above a beast," Eccl. 3:19; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," Ib. 5:21*. Also of the air, or wind, "One is so near the other that no air [*ruahh*] can come between them," Job 41:16. "God made a wind [*ib.*] to pass over the earth," Gen. 8:1. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," [Ib.] Psa. 11:6. "The wind [*pneuma*] bloweth where it listeth," John 3:8.

— A Metonymy, 1. For the thoughts, affections or passions, "Though I be absent in the flesh, yet I am with you in the spirit," Eccl. 2:5. "Renew a right spirit within me," Psa. 51:10. "The Lord God of Israel stirred up the spirit of Tiglath-pileser," 1 Chron. 5:26. "He that is of hasty spirit exalteth folly," Prov. 14:28. 2. For the disposition, "Caleb had another spirit with him," Nu. 14:24. 3. For courage or hope, "The spirit of Egypt shall fail in the midst of her," Isa. 19:3.—For judgment, "They that erred in spirit shall come to understanding," Isa. 29:25. "Woe to the prophets that follow their own spirit," Ezek. 13:3, &c. &c.

— A Synecdoche for the person, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," Ib. v. 3.

SPRING, v. Lit., to arise, or gush out suddenly, "They found there a well of springing water," Gen. 26:19.

— A Metaphor, expressive of origin, or prosperity, "Truth shall spring out of the earth," Ps. 85:11. "Let righteousness spring up together," Isa. 45:8.

STAFF, n. Lit., a rod used for a support, "Jacob worshipped, leaning on the top of his staff," Heb. 11:21.

— A Metaphor, expressive of any support,—"Thou trustest upon the staff of this brinded reed, even upon Egypt," 2 K. 18:21. The Lord doth take

* These are the only instances in which the word is used in connection with the brute creation, where it is substituted for their life and instinct—they not being moral agents, nor endowed with reasoning faculties.

"from Judah the stay and the staff,—the whole stay," or staff, "of bread and the whole stay of water," Isa. 3:1.

STAND, *v.* Lit., to maintain an upright position, "Rise up early, stand before Pharaoh," Ex. 8:20.

— A Metaphor, expressive of continuance, or proving efficacious, "Your agreement with Sheol shall not stand," Prov. 19:21.

— A Substitution for abiding, "Stand ye in the old ways and see, and ask for the old paths," Jer. 6:16. "Who shall stand when He appear-eth?" Mal. 3:2.

STAR, *n.* Lit., a heavenly body, "One star differeth from another star in glory," 1 Cor. 15:41.

— A Metaphor, expressive of hope and promise, "There shall come a STAR out of Jacob," Nu. 24:17.

STEP, *n.* Lit., the advance movement made by the foot in walking, the space thus passed over.

— A Metaphor, expressive of shortness in time, or of approaching resemblance in condition, "There is but a step between me and death," 1 Sam. 20:3.

— A Substitution, when numbering, directing or hindering the steps, is put for taking note of or guiding the conduct of an individual, "Doth not he see my ways and count all my steps," Job 31:4.

"The steps of a good man are ordered by the Lord; and he delighteth in his way," Psa. 37:23. "None of his steps shall slide," (v. 31). "It is not in man that walketh to direct his steps," Jer. 10:23.

STONE, *n.* Lit., concreted earth, or mineral matter, "Samuel set up a stone, and called it Ebenezer," 1 Sam. 7:12.

— A Metaphor, expressive of any characteristic of stone, "I will make Jerusalem a burdensome stone," Zech. 12:3. It is thus denominative of Christ, "The STONE which the builders disallowed, the same is made the Head of the corner," 1 Pet. 2:7. "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:20.

— A Substitution, when any act in connection is put for corresponding arrangements,—"I lay in Zion a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," Isa. 28:16.

STRONG, *adj.* Lit., possessed of physical power,—that which is active, or that can withstand force, "That our oxen may be strong to labor," Ps. 144:14.

— A Metaphor, expressive of what is conclusive, efficacious, persistent, or ardent, "Bring forth your strong reasons, saith the King of Jacob," Isa. 41:21. "Love is strong as death," Cant. 8:6. "Strong in faith, giving glory to God," Rom. 4:20. "God shall send them strong delusions," 2 Thess. 2:11.

STUMBLE, *v.* Lit., to trip in walking.

— A Metaphor, expressive of error of mind, "They err in vision; they stumble in judgment," Isa. 28:7. "Ye have caused many to stumble at the law," Mal. 2:8.

— A Substitution for being perplexed or confounded, "We grope for the wall like the blind, we stumble at noon-day as in the night," Isa. 58:10. "They have caused them to stumble in their ways," Jer. 18:15.

SUN, *n.* Lit., the luminary of day, "They shall fear thee as long as the sun and moon endure," Ps. 72:5.

— A Simile, illustrative of characteristics like those of the sun, "Then shall the righteous shine forth as the sun," Matt. 13:43.

— A Metonymy, for the heat caused by its rays, "When the sun waxed hot, it melted," Ex. 16:21.

— A Metaphor, expressive of any source of light, "The Lord God is a sun," Psa. 84:11.

SUP, *v.* Lit., to eat, "Make ready wherewith I may sup," Luke 17:8.

— A Substitution for participating in anything, "I will come in and will sup with him, and he with me," Rev. 3:20.

SWALLOW, *v.* Lit., to engulph, "The Lord prepared a fish to swallow up Jonah," 1:17.

— A Metaphor, expressive of destruction—to overwhelm with evil, "The Lord shall swallow them up in his wrath," Psa. 21:9. "I will swallow up the counsel thereof," Isa. 19:3.

SWEET, *adj.* Lit., pleasant to the taste or smell, "When he had cast the tree into the waters, the waters were made sweet," Ex. 16:25.

— A Metaphor expressive of any agreeable quality, "We took sweet counsel together," Ps. 55:14. "How sweet are thy words unto my taste," Psa. 119:103. "My sleep was sweet unto me," Jer. 31:26.

SWORD, *n.* Lit., a weapon, worn at the side,—"There was no sword in the hand of David," 1 Sam. 17:50.

— A Synecdoche for all instruments of war—the species being put for the genus, "Nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2:4.

— A Metonymy for war, "I will bring the sword upon thee," Ezek. 5:17. Also for the power or authority of which it is a badge,—"He beareth not the sword in vain," Rom. 13:4.

— A Metaphor, denominative of anything effective, "Whose teeth are spears and arrows, and their tongue a sharp sword," Psa. 57:4.

— A Substitution, when the use of the sword is put for any analogous act, "If I whet my glittering sword, and my hand take hold on vengeance," Deut. 32:41—i.e., If I prepare for so doing, and then execute vengeance.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

The following is a copy of the written sketch of a discourse delivered by me at the dedication of the Advent Chapel in Waterbury, Vt., Feb. 24, 1859:

J.V.H.

THE OPENING OF THE LITTLE BOOK.

(Concluded.)

On the discovery of the Pope's being anti-Christ, it is easy to see how clearly the whole scene of the future opened before Luther. The days of Rome were numbered, and her destruction certain,—and this by the coming of Christ.

Luther and the other German Reformers fixed their faith on the prophecies of Daniel and Paul; the English and Swiss, on the closing events of the 6th trumpet, in the near expectancy of the seventh trumpet.

I notice first Luther and his associates. In the end of 1520, Luther, in reply to the Pope's bull, said: "Sure that our Lord Jesus yet liveth and reigneth, I fear not thousands of Popes. Oh that God may at length visit us; and cause to shine forth the glory of Christ's coming, wherewith to destroy the Man of Sin."

Four months afterwards, on being summoned before the Emperor at Worms, some of his friends attempted to dissuade him from going, lest he should, by the treachery of Rome, be taken, as were Huss and Jerome, and burned. He replied, that their "fears must arise from the suggestion of Satan, who was apprehending the speedy ruin of his kingdom." On leaving the Diet, and after condemnation had been pronounced against him by the Emperor, he fell back for support and consolation, on the same joyous expectation. "For this once," said he, "the Jews, as on the crucifixion day, may sing their psalms; but Easter will come for us, and then we shall sing hallelujah."

The next year, writing to Staupitz, he made a solemn appeal against his abandonment of the Reformation by reference to the sure fulfilment of Daniel's prophecy in the events in progress: "My Father, the abominations of the Pope, with his whole kingdom, must be destroyed, and the Lord does this without hand, by his word alone. The subject exceeds all human comprehension; and I cherish the best hopes."

In 1523, he again says, in a similar strain: "The kingdom of anti-Christ, according to the prophet Daniel, must be broken without hand. That is, the Scriptures will be understood by and by, and every one will speak and preach against Papal tyranny, from the word of God, till this Man of Sin be destroyed, is deserted, or dies of himself."

To the Duke of Savoy, on hearing that he was favorable to the Reformation, he said, "Let there be no compulsion; only let those who sincerely preach the Gospel be protected. This is the way in which Christ will destroy anti-Christ, by the breath of his mouth, and thus as in Daniel, 'he shall be broken without hand'; he whose coming is with 'lying wonders.'"

Once more, on hearing, in the same year, of some of his followers in Flanders being martyred for espousing the Reformation, he thus comforts himself: "But the Judge is at the door, and will soon pronounce a different sentence."

These were Luther's earlier views; nor did the fact of the fanatics making an unsound use of prophecy, in relation to Christ's near coming, affect his belief in or declaration of it. He knew it was Sa-

tan's well known artifice, by the abuse, to bring into contempt what is important and true. It only made him cautious of an unguarded use of prophecy.—Yet, he regarded even this, as an evidence of the day of Christ at hand. "Now," said he, "this light of the gospel is a certain sign of the appearing of our Lord and Savior Jesus Christ." And again, "Now is the time to watch, for we are the mark they shoot at." And again: "The world has grown very stubborn and headstrong, since the revealing of the word of the gospel. It begins to crack sorely, and I hope will soon break, and fall on a heap, through the coming of the day of judgment, for the appearing of which we wait, with yearning and sighs of heart. Let us pray, Thy kingdom come."

The time of the advent, Luther thought might be near, but could not think it would be extended more than three hundred years. The learned Melancthon took the same view of the prophecies as Luther. He believed that the end was near, and that at the end of six thousand years Christ would come. The Swiss and English Reformers took the same position, as to the proximity of the advent. Leo Juda, in his Commentary on the 10th of Revelation, says, "Christ taketh an oath, and sweareth by his heavenly Father, even with great fervency and holiness, that the time of his glorious last coming, to judge all the world, both quick and dead, is now already nigh at hand, and when the victory that was prophesied to be fulfilled of anti-Christ, (which victory the 7th angel must blow forth) were once past, then shall altogether be fulfilled what all prophets did ever prophesy, of the kingdom of Messiah the Saviour."

Bullinger takes the same ground, and adds,— "Therefore let us lift up our heads, because our redemption draweth nigh." Bishops Latimer and Bayle of England took the same view, with every Reformer in the Christian world of any note or authority.

The great question settled in reference to anti-Christ, and the little Book opened to the heaven-called teachers, who were to prophesy again, or proclaim the true gospel to all the world, they entered upon their sacred mission with unparalleled zeal and courage.

1. The Bible was translated into the German tongue, by Luther, and published and scattered among the common people. There had been other translations, but they were poorly done; and besides, the people had no key to the understanding of it until it was revealed to Luther and his associates: Justification by faith, and the papal anti-Christ.— This new key opened the fountain of living waters for the salvation of the soul; and also brought to light the Gospel hope, by unveiling the prophecies that relate to the kingdom of God.

2. They instituted gospel preaching—they read and expounded the word of God to the people.— This most important function of the Christian ministry had been almost universally neglected. Living addresses to the heart and conscience, fresh from the fountain of truth, and setting forth God's grace and love, through a dying, risen and interceding Savior, continued quite unknown, in the established church worship, from the sixth to the 15th century. But Luther took his stand on this important subject and wrote to the Elector of Saxony, explaining his motives for boldly speaking the gospel: "Inevitable reasons compel me to the step: the Divine will is plain, and leaves me no choice; the Gospel is oppressed, and begins to labor. It is not from men that I have received the Gospel, but from heaven—from the Lord Jesus Christ; and henceforth I wish to reckon myself simply his servant, and to take the title Evangelist."

And so the decision was made, and the evangelic ministers, with Christ's commission on their banner, constituted themselves an independent body of Gospel teachers, separate from Rome.

Confessions of faith were drawn up for the new churches, setting forth the doctrine of justification by faith in a crucified, risen and mediating Savior, as the only method of salvation; the duty of separating themselves from Rome as a body excommunicate from Christ's true visible church, and apostate; and the hope of the church—the coming of Christ to destroy anti-Christ, and set up his own eternal kingdom.

This was a glorious consummation: the true gospel was restored; the Bible was given to the people, with the right to read and understand it for themselves; the true ministry and ordinances were restored, anti-Christ denounced, and the day of judgment held forth to men's view, as a day certain, fixed, and quickly coming, which would terminate the Pope's power. Finally, as he had solemnly excommunicated from the church all who dared to withhold allegiance to Rome, so was he now, together with his retainers, and the whole Papal system, excommunicated by the Reformers, and cast out from the true professing church of Christ. The wretched

Leo did not live to see the great ecclesiastical separation accomplished; but he lived long enough to hear his bull against Luther meet with a stern defiance, worthy of the champion of Christ's gospel. Said Luther, "As they curse and excommunicate me from the holy verity of God, so do I curse and excommunicate them." Let Christ judge between us, whose excommunication, his or mine, shall stand approved before him." Leo lived to see the failure of every means set in operation to stop the progress of the Reformation,—the past judgments on the Popedom being a pledge of its final defeat, when he that shall come will come, and by the brightness of his advent at once totally and forever annihilate the kingdom and power of anti-Christ.

The personal reign of Christ is thus described by Luther: "I trust Christ will appear . . . in a moment of time, transform the living, raise the dead, create a new heaven and earth, hold his judgment in the clouds, wholly fulfil the Scriptures, together with his last, It is finished. This we await."

Again, as he viewed the earth in spring-time, he said: "If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the old world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever."

He believed it nigh, also: "Seeing in our age the signs foretold by him do often come to pass, let us not think that the coming of Christ is far off."

This doctrine having been brought out through him, as an agent in the hands of God to re-publish the gospel of the kingdom, Luther felt that it was all-important that it should be kept pure, and continue to be preached while the world should stand. Hence he offered the following remarkable prayer, on the evening before his death:

"Lord God, my Heavenly Father, I call upon thee in the name of our Lord Jesus Christ, whom, through thy grace, I have confessed and preached, that thou wouldst, according to thy promise and to the honor of thy name, graciously also hear me in this, after thou hast, in the greatness of thy mercy, according to thy gracious will, revealed to me the great apostasy, blindness and darkness of the Pope, before thy holy day, which is not distant, but now near at hand, being to follow upon the light of the gospel, and also now commencing in the world, that thou wouldst graciously to the end enable the church of my native country, without apostasy, to continue in the pure truth, and in the firm adherence to the confession of thy Word, that the whole world may be convinced that thou hast sent me for this purpose, O merciful Lord God. Amen, amen."

For nearly two centuries the Reformed churches kept this faith, and the idea of the world's conversion was not broached. The gospel was published, throughout the world, as revealed to the Reformers,—they published "again" the word of God. But within the last century a new view has obtained, in which the personal coming and reign of Christ is denied, as also the resurrection of the body, and the creation of the new heavens and new earth, at the end of this age.

We, as Adventists, have taken our position with the Reformers, who held substantially the views of the primitive church, on the above-mentioned doctrines. We are publishing from the open book, "again," the same things. We do not look for the salvation of all men in any future period by the gospel, but we expect that the world will wax worse and worse till the end. Our work is to save a people out of the world for Christ. We preach the great doctrines of grace, and urge men to live a holy life, because without holiness no man shall see the Lord. Besides these motives, we say, Be ready now! because the end is nigh. On this point we agree with nearly all commentators of Protestant Christendom, who have shown that the limit of Popery is 1866, when the 1260 years will end, when the "mystery of God shall be finished." We cannot say but it will be so. It may be before that. It would be remarkable if it should transcend that limit. Without fixing a date, we say, Let all be ready. We do not know the time. Let us therefore watch; "for in such an hour as ye think not, the Son of man cometh."

The Speakers of the Bible.

The Bible is not like a statue, cold and motionless, but like a living being, warm and eloquent. It is not a dead letter, but a living epistle. Its two testaments, like the two lips of an oracle, utter startling, important and vital truths. Perhaps no book in the world introduces so many classes of speakers as it does. Let us pause for a few moments and see who they are.

1. God the Father. On the banks of the Jordan, and on the Mount of transfiguration his voice is heard saying, in reference to Jesus of Nazareth, "This is my beloved Son in whom I am well pleased; hear ye him."—Matt. 3:17, 17:5. He listens to the

prayer of Jesus, "Father, glorify thy name"—and replies, "I have both glorified it, and will glorify it again," John 12:28. He beholds the treatment which his son receives at the hands of men, and says to him, "Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1. The invitation is complied with and Jesus ascends to heaven.

2. God the Son. Frequently in the old testament as Yahveh, the Angel of the covenant, and Captain of the host does he speak. And when manifested in the flesh, he says to the sinner, "Except ye repent, ye shall all likewise perish;"—"ye must be born again." His words fall in benedictions on the merciful and meek. He says to those who labor and are heavy laden, "Come unto Me and I will give you rest." Many are the words of warning, expostulation, entreaty, precept, promise, and prophecy which he utters. His voice is heard on the stillness of the night air; amid the stormy wind and raging waves of Gennesaret; in the chambers of the dead; by the well of Jacob and the grave of Lazarus; on the cross, and from the throne of glory.

3. God the Holy Ghost. While Peter thought on the vision of the great sheet, which he had just seen, "the Spirit said unto him, Behold, three men seek thee; arise therefore and get thee down, and go with them, doubting nothing: for I have sent them." Acts 10:19,20. And on another occasion, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereto I have called them," and they "being sent forth by the Holy Ghost, departed unto Seleucia," Acts 13:2,4.

4. Holy men. "Now these be the last words of David. . . . The Spirit of the Lord spake by me, and his word was in my tongue."—See 2 Sam. 23:1-7. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1:21. In accordance with this arrangement we have Moses and Samuel among the prophets, David and Solomon among the kings, and a long line of worthies, who through faith obtained a good report, and whose writings constitute the Sacred Volume.

5. Wicked men. These are frequently introduced as speakers; hence we have the words of Cain, "who was of that wicked one and slew his brother;" Esau, the "profane person;" Balaam, "who loved the wages of unrighteousness;" Shimei, who cursed David; Judas, who betrayed Christ; Pilate, who condemned him; Caiaphas, who considered it "expedient that one man should die for the people;" the rabble who exclaimed, "Crucify him, crucify him;"—and of many others.

6. Holy women. Here we have the words of Sarah and of Hagar; the triumphant song of Miriam on the banks of the Red Sea, and of Deborah on the plains of the promised land; the hopeful language of Manoah's wife; the prayer of Hannah, Samuel's mother; the joyous words of the "blameless" Elizabeth, and of Mary the virgin mother of our Lord, who exclaimed in the gladness of her heart, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

7. Unholy women. Of this class we have the wife of Potiphar, the Egyptian, (Gen. 39:7-12); Jezebel, the wife of Ahab, and Athaliah, the wicked queen of Judah, some of whose sayings are recorded. Beside these we have females of a doubtful character, whose words of wisdom or of folly have come down to us. See Gen. 3:2,3; 19:30-36; 2 Sam. 14:4-20; Job 2:9; Matt. 27:19.

8. Little children. The voice of the child Samuel was heard in the temple of the Lord, saying, "Speak, for thy servant heareth." The child of the Shunamite said to his father, "My head, my head"—then drooped and died. And the children in Jerusalem, at the time of Christ's triumphal entry into the capital of David's kingdom, cried "Hosanna to the Son of David." Thus as we listen, we hear on more than one occasion children's voices ringing in our ears. They speak—and their words are not denied a place in the Sacred Writings.

9. Departed spirits. We read that Samuel died and was buried at Ramah (1 Sam. 25:1), and at Endor—a place about sixty miles distant—some four years afterward, Saul had an interview with a witch who professed to deal with "familiar spirits," and during that interview, "Saul perceived that it was Samuel" who stood before them, and "Samuel said to Saul, why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me. . . . Then said Samuel, Wherefore dost thou ask of me? . . . tomorrow shalt thou and thy sons be with me, and the Lord shall deliver the hosts of Israel into the hand of the Philistines. . . . Then Saul was sore afraid because of the words of Samuel."—1 Sam. 28:7-25. Our Savior also affirms that a "rich man died and was buried, and in hell [hades], he lifted up his eyes being in torments," and entered into conversation with Abraham, which conversation is recorded in Luke

16:19-31. The cry of "the souls of them who were slain for the word of God" is also preserved, Rev. 6:9-11. See also Matt. 8:28-32, where we have the words of demons.

10. Holy angels. The "elect angels" constitute "an innumerable multitude" of whom the apostle inquires, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14. They shouted for joy when God laid the foundation of the earth (Job 38:4-7), and praised Him on the morn of Messiah's birth, saying, "Glory to God in the highest, and on earth peace, good will toward men." Frequently have angels conversed with men, and the important communications of Gabriel to Daniel, Zacharias and Mary must not be overlooked.—Dan. 9:20-27; Luke 1st chap.

11. The devil. As the "old serpent" he said to Eve in the garden, "Ye shall not surely die;"—as Satan he answereth the Lord and said, "Doth Job fear God for naught?"—Job 1:6-12; 2:2-6; and as Diabolos, he tempted Christ in the wilderness, saying, "If thou be the Son of God, command that these be made bread." Read Matt. 4:1-10.

12. A brute. "The Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? . . . Am not I thine ass upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay."—Numb. 22:27-31. Thus "the dumb ass speaking with man's voice forbad the madness of the prophet."—2 Pet. 2:15,16.

Having now ascertained that at least twelve different classes of speakers are introduced to us in the Bible, and that some words they uttered are there recorded, the question arises, Why denominate this volume, The Word of God? I reply, because "that in writing the Scriptures holy men were employed to write just what God would have written, and as he would have it written." But while the Bible contains some sayings of wicked men, and the language in which Satan tempted Christ and Eve, we do not regard the language as holy and a part of our religion. Our doctrine is, that if the Bible affirms that Satan, Shimei, Job and his friends said so, then they did say so; but if, as the Rev. E. N. Kirk remarks—"it seemed to infinite Wisdom desirable that Job's conduct should be recorded, and that all the unwise and unkind speeches of Job's friends, and all the lying suggestions of Satan to our Lord should be so infallibly reported to us that we might be perfectly sure we possess them, we see not that this implies that the holy Spirit recommends these speeches and suggestions." We maintain that when the Scriptures give a history, they are an infallible record; and where they teach theology or morality, they are a perfect and unaltered pattern of truth and holiness."—*Theopneusty*, p. 17.

"It is thus"—says Professor Gausson in his work on *Plenary Inspiration*, p. 41,—"that God, who would make known to his elect, in an eternal book, the spiritual principles of the divine philosophy; has dictated its pages, during sixteen centuries, to priests, kings, warriors, shepherds, tax-gatherers, fishermen, scribes and tent-makers. Its first line, its last line, all its instructions, understood or not understood, are from the same Author; and that is sufficient for us. Whoever the writers may have been, and whatever their circumstances, their impressions, or their understanding of the book; they have all written with a faithful, superintended hand, on the same scroll, under the dictation of the same Master, to whom a thousand years are as one day; such is the origin of the Bible. I will not waste my time in vain questions; I will study the book. It is the word of Moses, the word of Amos, the word of John, the word Paul; but it is the mind of God and the word of God." JOHN M. ORROCK.

Dear Brother:—The annual conference of Messiah's church in Canada, was convened in the township of Nelson, near Wellington Square, May 12, 13 and 14, 1859, when a full representation of our growing cause, was present. Brotherly love was manifested, among us; and while we thank our Heavenly Father for favors bestowed, we expect greater manifestation of the Holy Spirit among us in the future. Hope cheers our rough pathway, and hope is the anchor of the soul; and while we have no sympathy with certain questions which have and do agitate the Advent ranks of your land and ours, we rejoice that the time has come, to ask, and to show, who is on the Lord's side. We congratulate the Herald, and hail its issues gladly, and think we concur with it in faith and hope and purpose; and as long as it keeps its present course, shall give it our undivided support. Brethren, pray for us, and may the watchmen see eye to eye; and when the Chief Shepherd shall appear may we with joyful acclamations say, "Lo, this is our God; we have waited for him, and he will save us." In behalf of the Conference, D. W. FLANDERS, Secretary. Boston, C. W., May 28, '59.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 11, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XX.—THE NEW NAME.

Another new thing of interest is the *new name*. We read in the Bible, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name* written, which no man knoweth saving he that receiveth it." Rev. 2:17. These words were heard by John on a lonely isle in the Egean sea; and as they were uttered by Him who spake as "never man spake," they must have a great and precious signification. O may the good Spirit enable me to say something on the passage, which may be of real use; and may He give you a wise and understanding heart.

He who died that we might be forever saved, and who has the treasures of the universe at his disposal, has promised that those who overcome shall "eat of the hidden manna," or as it is expressed in another part of the Apocalypse, "they shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes," Rev. 7:16, 17. Those who are forever with the King of kings need never fear want.

Not only so; but the passage under consideration, contains a promise from Jesus, that he will give "a white stone" to each who shall be victorious. This will need a word of explanation, and then you will easily understand it. In olden times white stones were used in official and social transactions. When a person was tried for some crime, the judges in voting for or against him, put each a white or a black stone into an urn. When a judge put in a black stone, he thus voted that the accused be considered guilty. When he cast in a white stone he declared the person to be innocent. Hence the black stone signified condemnation, and the white stone, acquittal. "Conquerors in public games sometimes received a white stone with their names inscribed on it, which entitled them, during the remainder of their life, to be maintained at the public expense. Per-

sons were sometimes invited to feasts or banquets, by the presentation of a white stone, with their name on it in connection with that of their hosts."—(Bliss' Com. Apoc.)

It is more than probable that our blessed Lord had these customs in view, in giving the promise of a white stone. If so, he wishes us to understand by the expression that he will present his people faultless in the great day,—he will declare them righteous, or justified, through his blood and righteousness in which they have trusted for salvation. He will publicly acknowledge and honor them as victors; and also admit them to all the privileges and blessings of his kingdom. This view of the "white stone" agrees with the following parallel promise,—*"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels,"* Rev. 3:5. John not only heard this promise, but he had a vision of its fulfilment. He saw a great multitude before the throne "clothed with white robes, and palms in their hands," the white robes meaning "the righteousness of saints," and the palms being emblems of victory. So much, and more than I can describe, or you can conceive, is intended by the "white stone." It is therefore of more value than the whole world. Do not fail of securing it, in the way of God's appointment.

But this is not all; for it is added, "and in the stone a *new name* written." The children of Zion shall be called by a new name, which the mouth of the Lord shall name. God says of those who obey him, "Unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off," Isa. 56:5. The new name doubtless means high honor following victory. Jacob when he prevailed with God, was honored with the name of Israel.

We shall best understand the nature and extent of the honor contained in the new name, by consulting two parallel passages. John, describing Jesus in his second Advent, says "He had a name written, that no man knew but he himself," Rev. 19:12. Jesus says of him who overcomes, "I will write upon him my new name," Rev. 3:12. Therefore the new name inscribed on the white stone to be given to the Christian victor, is Christ's own new name. This doubtless means that He will make his people like himself, and will give them a share in his glory and joy. Before he went away, he promised to return and receive his own to himself. And in praying to his Father, he said, "The glory which thou gavest me I have given them." After he was gone to glory, John heard him say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Those who love Jesus, and endure hardness as good soldiers, will not only be declared righteous,—owned as conquerors, and admitted to great privileges; but He who redeemed them, will make them partners with him in his kingdom and glory.

Paul loves to dwell on this precious and soul-stirring part of Christian hope. He assures us that if we are the children of God, we are "joint heirs with Christ,"—that if we suffer with him, we shall be "glorified together,"—that our vile body will be "fashioned like unto his glorious body,"—that when He appears we shall "appear with him in glory," and that if we suffer with him, "we shall also reign with him." What a sublime prospect is thus presented! To no higher honor could any aspire; and yet the most humble and lowly may attain it by faith in the Son of God. He stooped to us when he came to seek the lost, and to die that we might be saved: He will exalt his people to him when he comes to reign. They will be gathered to Him in the air,—they will be changed into his fair image, and will reign with Him on the new earth and in the heavenly Jerusalem forever. Is not this a high calling? And should we not spend all our days in the service of Him who will put such great honor on those who are faithful!

There is however a part of the promise which we have not yet noticed. It is said of the new name, "which no man knoweth saving he that receiveth it." Christ's

new name "no man knoweth but he himself," and those to whom he gives it. None know the riches of his grace and glory but those who are united to Him by faith, and who endure to the end. Says John, speaking of Christians, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." The world knew not our great Redeemer when he was here;—it knows not his people. He was what he seemed not to be,—his people are, in their present joys, and future glory, what the eye of sense would not suspect. The children of God know their new name in part. Soon the veil will be taken away, and they will know perfectly. "Now they see through a glass, darkly; but then face to face."

My young reader, do not overlook the fact that all this blessedness is made to those who "overcome." The world, the flesh, and the devil, are trying to keep you from the goodly land, and to draw you along the road to ruin. But He who is for you is stronger than this three-fold foe.—Then fight under the banner of Prince Emmanuel. Be faithful to Him who has called you to this holy war; and you will stand with Him in the glories of victory on mount Zion.

A Sunday School Concert.

It was my pleasure on the evening of the last Sunday in May to attend one of the best conducted and most interesting Sunday school concerts that I ever witnessed. It was that of the school connected with the Thomas street church in Worcester. The superintendent, Mr. Trowbridge, seems to take a great interest in the school and their concerts are said to be the best in that city. Many are attracted to them that do not attend the stated preaching, and thus is a door opened to reach their minds with Bible truth spoken by the children. What comes from them is more impressive and more readily received than that spoken by older persons. The exercises of these concerts are singing by the children, repeating of passages of Scripture, of Psalms in verse, and the delivery of short religious pieces adapted to youthful speaking. Most of those recited on that evening were composed by R. Hutchinson, and taken from the Advent Herald. They seemed to be very appropriate for the occasion being addressed as they are to children; and written in a style suited to their reading and understanding they are peculiarly fitted for their rehearsal by children, and when spoken the words are suited to the voice, and all appears harmonious, childlike, innocent and truthful.—One of these pieces had reference to the resurrection, another told of the kingdom and the new earth, and another referred to the marriage supper of the Lamb, when Christ should drink "new wine" with his followers in the kingdom. These pieces seem to be mostly made up of Scripture quotations well arranged; and as they were spoken by the young misses it seemed as if they were preaching more powerfully to the hearts of those who listened, than is sometimes done by the ordinary means. The audience seemed very attentive and appeared as if they had imbibed new thoughts and had got a glimpse of the "new things of the Bible," as these pieces are designated in the Herald.

CHARLES H. PERKINS.

APPOINTMENTS.

My Agency.

My next appointment is in Sugar Hill, N. H., from Friday, June 10th, to Sabbath, June 12.

June 16, attend the conference in No. Troy, Vt. I need not remind brethren and sisters that my agency for the Millennium Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular" I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded.

In view of the signs of this time, and the certainty of the near coming and kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridegroom. The day of the Lord is at hand.

J. V. HIMES.

Boston, May 10, 1859.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.—This annual conference of Adventists will be held (D.V.) in the Union Meeting-house, North Troy, Vt., commencing Thursday, June 16th, at half-past 10 A.M., and will continue over the following Sabbath. A sermon will be preached on Wednesday evening at 6 o'clock. We hope as many of the brethren in the ministry as can will attend. Let there be a general gathering of those who are "looking for that blessed hope." Where churches are organized let the clerk send by the pastor, or otherwise, a written report of the state of the church, the Sabbath school, &c. And let all who come endeavor to be present when the conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.

S. W. THURBER, } Committee.
ISAAC BLAKE, }
J. M. ORROCK, }

PS. My Post-office address for friends writing from any part of Canada, is Stansstead, C. E., and for those in the U. States is, Derby Line, Vt. J. M. ORROCK.

A PROPOSED VISIT TO CANADA.—Elder Himes having expressed a desire to visit C. E. this summer, if the churches desire his labors, will the brethren wishing him to visit them, correspond with me immediately, and state how soon after our conference they want a meeting? and I will endeavor to make arrangements accordingly. He will be able to spend the most of the month of June with us.

J. M. ORROCK.

Elder I. C. Wellcome may be expected to preach in So. Waterford, Me., the first Sunday in June, and at Richmond Corner the third Sunday in June.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville corner, commencing June 23d, Thursday P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it. But this seems the most central and easy of access for the greatest number. Those who may think of attending from the west, should give notice of their intention, that carriages may be in readiness for them at Camden harbor, where they will land, 6 miles from the meeting. They can come from Boston or Portland by steamer Daniel Webster, to Camden, and call on bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting.—Others from various parts of the state will come by such conveyances as may be had, and call on Bro. Geo. McKenney at Lincolnville. We hope all Advent ministers in Maine, who wish to labor for the good of the cause of the coming King, in union and fellowship of the gospel, will come to this meeting; and as many others of brethren and sisters as can well do so. Come to counsel, advise, pray and labor for the salvation of the lost, and the upbuilding of the saints.

N. SMITH, Moderator. I. C. WELLCOME, Scribe.
Richmond, Me., May 21, 1859.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th; Templeton, third Sabbath in June; Haverhill, two first Sabbaths in July; Providence, three last Sabbaths in July.

G. W. BURNHAM.

I have an appointment to preach at Concord, N. H., on Sunday, June 12th, in the meeting house formerly occupied by the F. W. Baptists, situated on the corner of Center and Green streets. Arrangements are being made for meetings at this place every Sabbath for the future. We hope all interested in this object will try to attend and lend their aid to sustain a meeting that shall be for the glory of God and the salvation of souls.

T. M. PIERCE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

James Rowe—You say send the "Herald to this city," but do not say what city, and date your letter from no place. If this meets the eye of any one who knows his address, will he inform us?

J. Kelsey—The three papers your name have been included in yours since Jan. 1.

J. Seelye.—We suppose your name has been written each week with the others. It stands fair on the book, and there is no reason why it should be overlooked. We send again the 4 back Nos. If it does not come regularly in future, please inform us.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JUNE 7, '59.

Collier Snow	..... \$3.
John Backus	..... 1.
D. E. Stearns	..... 1.
Mrs. F. Beckwith	..... 2.
C. Beckwith	..... 3.
M. A. Ober	..... 1.
T. H. Hazelton	..... 1.
S. Cogswell	..... 2.
D. C. Bushnell	..... 1.50
S. Borden	..... 1.50
Geo. Locke	..... 5.

S. BLISS, Treasurer.

DANIELS ON SPIRITUALISM.—We have a few copies of this work left, which we are authorised to sell for 50 cts., its former price being \$1. The postage is 16 cts., when sent by mail.

MARRIED, in West Abington, Mass., Mr. LEWIS F. JONES formerly of Abton, N. H., to Miss SARAH A. TAYLOR, daughter of Elder C. Taylor.

RECEIPTS.

UP TO TUESDAY, JUNE 7.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

W. Allen 945, M. M. Maxwell 945—we are out of No. 18 of this vol.; A. J. Libby 968, D. S. Chamberlain 945, Mrs. B. Davis 945, A. Spence 945, Wm. Sillway 971, H. O. Olmsted 971, L. Pennock 968, C. Breasted 971, S. Burnham 967, Andrew 954, E. Hyde 964, D. E. Stearns 971, J. Seelye 945—see business note—each \$1.

T. N. Butler 992, A. I. Robertson 992, C. Snow 1002, J. Backus 992, D. McGregor 971, M. A. Norris 966, N. Perkins 1002, N. W. Woodman 971, J. Pettenger 1009, S. H. Taylor 997, J. Thorp 971, R. Phippen 989, G. Taylor 993—each \$2

G. Locke (6 cops.) 952—\$3.

G. Wise \$3 to 919, and \$2 to 993.—\$5

J. Capen 957, 67 cts; J. Kelsey jr, 13 cots. 945, \$10; C

L. Annis 936—35 cts—20 cts due.

seemed to me to have more American than English accent. After a brief and fervent prayer,—in which dependence on the Spirit's aid was chiefly expressed,—he read the hymn commencing, "Welcome delightful morn," and then he read a verse at a time, while the whole assembly sang,—he most heartily joining. He then read the 8th chapter of Matthew's gospel, prefacing with some clear and forcible explanations, which were also interspersed with the reading. Then followed an impressive and fervent prayer, in which allusion was made to the presence of parents; "and," said he, "there are thousands here now praying for their children." I certainly knew one.

I omitted to say that after reading the chapter above alluded to, he gave out one verse of the hymn which was sung, "Come my soul, thy suit prepare," &c. After the prayer, and the hymn commencing, "Not all the blood of beasts on Jewish altars slain," &c., was sung, and it was interesting to note the interest he took in the singing of this hymn, re-reading the verses and giving directions how each should be emphasized, for instance, he commenced by saying, "this is a choice hymn." Then in second verse, I think, said, "Now I want you to sing with the spirit and the understanding." In another verse, "My soul would lay her hand on that dear head of thine," he said, "Now sing softly and tenderly;" then in the last he said, "Now sing with all your might the following": "Believing we rejoice to see the curse removed," &c. The immense congregation there joining in these hymns was as much before scientific music or elegant performance as possible. Leaders they have, and the chief one's voice was always heard in the commencement of each line. They had no instrumental music.

The Sermon was 45 minutes long, and from the text in 36th chapter of Ezekiel 27th v. "I will put my Spirit within you." Mr. Spurgeon's sermons are published each week, for one penny each. I hope to obtain the one I heard, and perhaps hand it to you on my return.

I left your letter, after having written the above, and now resume. I have been to walk out in St. James' Park, which is a very beautiful place of green, with trees, paths, flowers and a fine large sheet of water. Buckingham palace is at one end, where at present are the Queen and her family. I went near the house, but did not see her Majesty at any of the front windows. Perhaps she was "in the kitchen, eating bread and honey." I did see her yesterday, however, with her husband. They were in a carriage, riding from Buckingham to St. James' Palace. She looks much older than when I saw her eight years since. She has the cares of state in addition to those of a family. I wonder not she looks rather old.

But I return to the Park of St. James. Very many children were playing there—probably some thousands. Ladies and gentlemen, nurses and infants—a general turn out to enjoy the fine weather.

A great variety and number of ducks, geese and swans, with their broods, swim in the water or sun themselves on the banks. Indeed it is a very pleasant place to spend an hour or two. I wish you and yours and mine, were here to enjoy all these sights.

I remember when you first heard of my proposed journey you predicted war. It has come, as you know now; yet I have no reason to suppose my pursuits are to be interrupted. If the war is confined where it is, I can keep out of sight and sound of it, and yet visit France and Switzerland. It is true I talked of going to Como and Maggiore, on the southern side of the Alps, but shall not be disappointed if I do not, as there is abundant material for my purpose this side of there; and if France or Switzerland should prove turbulent, which I do not apprehend, then I can find delightful places in England, where even a summer would be short time to become acquainted with its picturesque merits.

London, May 8, 1859.

So Many Calls.

It was a brisk, clear evening in the latter part

of December, when Mr. A———returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow: what could be the matter with Mr. A——? To tell the truth, he had that afternoon, in his counting-room, received the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expences, building and fitting up this house, carpets, curtains—no end to the new things to be bought. I do not see, really, how I am to give a penny more in charity. Then, there are the bills for the boys and girls: they all say they must have twice as much now as before we came to this house:—wonder if I did right in building it?" And Mr. A———glanced unceasingly up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and sleepy; his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door; and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A———asked him into the parlour, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A———, presented him with a paper. "It is your last year's subscription to missions," said he, "you know all the wants of that cause which can be told you; I came to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before; but for some reason, unaccountable to himself, Mr. A———was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before—the hardness of times, the difficulty of collecting money, family expences, &c.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and, without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society: have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. A———was very uneasy under this appeal; but there was something in the still, mild manner of the stranger that restrained him; but he answered, that though he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society; and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation.

Mr. A———became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls these days. At first there were only three or four objects presented, and the sums required moderate: now the objects increase every day, and call upon us for money; and all, after we have given once, want us to double, and treble, and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and

fixing his eye on his companion, said, in a voice that thrilled to his soul,—

"One year ago, to-night, you thought that your daughter was dying; you could not rest for agony: upon whom did you call that night?"

The merchant started, and looked up: there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, penetrating expression that subdued him; he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone, "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless; so hopeless; when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling; "Oh yes, it was He!"

"And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness. "Say," added he, "are you willing to begin this night and ask no more of Him, if he from this night will ask no more from you?"

"O never, never, never!" said the merchant, throwing himself at his feet; but, as he spake these words, the figure seemed to vanish, and he awoke with his whole soul stirred within.

"O God and Saviour! what have I been doing!" he exclaimed. "Take all—take everything! What is all that I have, to what thou hast done for me?"

The War in Europe.

BATTLE OF MONTEBELLO.

Alessandria, May 21. The Austrians, about 15,000 strong, attacked the advanced posts of Marshal Baraguay d'Hilliers. They were driven back by Gen. Forey's division, which behaved admirably, and carried the village of Montebello, already celebrated, after a fierce combat of four hours' duration.

The Piedmontese cavalry commanded by Gen. Lonnaz, displayed extraordinary energy. We have made 200 prisoners, one of whom is a Colonel. We have had from 500 to 600 killed and wounded.

General of Brigade Beuret and Commander Duchet are killed, Cols. Guyot, De Lespart, De Bellefonds, Conseil, Demesnie, and Commandants De Ferrusac and Lacretelle are wounded.

This affair does great honor to Gen. Forey, who displayed as much skill as bravery.

The Austrians are in full retreat since last evening. The loss of the enemy exceeds 2000 men.

The Emperor left to-day for Voghera, and visited the hospitals where the Austrian wounded have been taken with the French, and receive the same care.

The following is the official bulletin issued by the Austrian Government:

"Vienna, May 22. On the 20th inst., Gen. Stadion pushed forward a reconnoissance, by forced march, towards Montebello; but after a hot fight with a French force of superior strength, retired behind the Po."

The official Austrian Correspondent of the 21st contains the following authentic communication on the subject:

On the 20th inst. Gen. Stadion sent out a reconnoitering party to learn the strength and position of the enemy's right wing. The Austrians advanced towards Tegilo and Montebello, where they met the enemy in superior force. After a very severe conflict Gen. Stadion drew back his troops, in perfect order, to the left bank of the Po, after having, however, forced the enemy to employ his whole strength.

The London Times remarks that the Austrians evidently must have fought well, for they must have carried the town of Casteggio which had been occupied by the French and barricaded, before they could have arrived at the village of Montebello, whence they were eventually driven. The Austrians seem to have been, in the first instance successful, and only to have been driven back when the French supporters came up.

The Turin correspondent of the London Daily News furnishes the following graphic account: "The battle of Montebello scarcely admits of description. It was a series of dreadful deeds, of daring hand to hand fights—of sanguinary encounters—of desperate charges and assaults. The shells and bullets of the Austrians burst so thickly among our troops that our centre already engaged was obliged to fall back on the right of our lines, retiring from Montebello, protected by a ravine field with brushwood which descended toward the main road of Voghera.

"As Gen. Buret led on his men to support our centre, it was observed that a body of the enemy were on the top of a hill behind the French division on our right. A deadly volley was poured into them, and, protected by the fire, both Piedmontese and French came out of the ravine and went boldly to meet the enemy. The effect of the new French guns, carrying their bullets to a distance of more than two English miles, was so great that the centre of the Austrians was soon obliged to fall back on its reserve, and Montebello was again occupied by our men. By this time the 3d and 4th brigades of General Forey's division had reached the scene of action. This distinguished officer came on with his Zouaves, at the pas de charge.

"One battalion of Chasseurs d'Orleans rushed forward by the light of the battle. It was accompanied by two battalions of the line, commanded by Duchef and Lacretelle. The shock was terrible. Lacretelle fell dead from his horse. Duchef fell dead after him. Our men still advanced a la bayonette. An Austrian colonel and 200 Croats were made prisoners. Assailed in front by the French—broken by the impetuosity of the charge of the Sardinian Monferrati light horsemen, led by the brave Morelli—attacked on the right by the second brigade and by our artillery all along the line—the Austrians began to retire after a struggle of six hours. At 5 o'clock P. M. they were driven pell mell down the hill toward Stardella on one side and towards Cassatima on the other, leaving mounds of dead behind them. We had won the day. The Austrians therefore unable to force our positions, although they were 15,000 strong with a powerful artillery, thus outnumbering us by 6000 men.

"Forey's division numbered scarcely 8000 fighting men and was supported by 900 Sardinian horses. You must not forget that this brave cavalry, led by young Col. De Sonnaz, sustained for an hour the first shock of the enemy, giving time to the French to come up. The last charge made by the Sardinians was fatal to Col. Morelli, who fell mortally wounded from his horse. Besides this loss we have to deplore 200 dead and 300 wounded; among the last, the names of Cols. Grist, Les Barre, De Bellefonds and Major Ferrussal, all French superior officers, are to be noticed.

"Gen. Forey, of the Sardinian Cavalry and Col. De Sonnaz behaved nobly. It is impossible to ascertain the loss sustained by the enemy, because the official report has not yet reached Turin.

"According to the accounts of my informant, the Austrians have lost 1500 men, dead and wounded, to say the least. It has been noticed that their men could not stand the impetuosity of the Zouaves and Chasseur bayonets, or Sardinian swords. As soon as they were assaulted by these deadly weapons, they were driven pell mell from their positions, and the village of Montebello was thus taken and re-taken thrice during the action."

Prince Napoleon, on arriving at Leghorn, addressed the Tuscans as follows:

"The Emperor sends me to assist you in the war against your enemies, the oppressors of Italy. My mission is exclusively of a military nature. I shall not occupy myself with your internal organ-

ization. The sole ambition of Napoleon III. is to liberate Italy; to enable her to make for herself a free Constitution, and thus to strengthen the balance of power in Europe."

The *Moniteur* publishes Gen. Forey's official report of the battle. Among the dead of the Allied forces is Col. Morelli of the Sardinian cavalry.

On the 9th the *Argo* brought five days later news from the seat of war—that is, to May 29. Though the intelligence is not so exciting as that brought by the previous steamer, it is far more important than any collision, however decisive, between the outposts of the belligerents. Now begin those movements which bear directly upon the ejection of the Austrians from Italian ground, Garibaldi, striking directly into Northern Lombardy with only a little force, at the most of 6000 men. If the Italians groan under Austrian rule, if their patience has been worn out and they only await the first opportunity to rise against their oppressors—then but a nucleus of armed opposition is needed to enable them to rally around it, and thus to attest to the world the justice of their cause. Inspired, doubtless, by such considerations, Garibaldi began his aggressive movement, which appears thus far to have been successful.

It appears that he crossed the Ticino, at the foot of Lago Maggiore, on or about the 23d of May, the Austrians retreating before him. Owing to the southerly determination of the French forces, and to the necessity of guarding their frontiers in that direction against both invasion and insurrection, the Austrian forces along Garibaldi's route were not probably very formidable in numbers, although well provided with artillery, which Garibaldi had not. They probably did their best to intercept and harass his march, but without avail, as he took possession of the town of Varese the day after he entered Lombardy. He was said to have barricaded the place, but if so, he did not stop long to hold it, for on the 27th, he had pushed on to Como, and, after a fierce fight of three hours, had entered the city, amid the rejoicings of the inhabitants. The same evening the combat was renewed at "Carnelita," or Camerlata, a village just to the south of Como, where the Austrians were driven back. Besides Camerlata, Gen. Garibaldi occupied Lucino a village southwest of Como. All steamers on the lake are in possession of the invaders.

Insurrectionary movements, have taken place in the Taletine, and eight hundred Valetine insurgents are now on board an Austrian steamer. Valtellina is a circle of the Austrian dominions on the valley of the river Adda, which empties into the upper part of Lake Como. At the same time, the town of Lucca, capital of the duchy of that name, which borders on Florence, is also reported to have joined the national movement. Insurrection is rife on the southern border, which will enable the French to choose their own points of attack in that direction. In the extreme North, also, rebellion breaks out, which may spread even to Hungary, but, at all events, will prevent the mobility of a large portion of the Austrian forces. And worse still in the heart of Northern Lombardy, only twenty miles from Milan, is Garibaldi—a name that arouses every Italian—with a force every hour increasing. It, therefore, it be really true, as stated that 30,000 Austrians have quitted Piacenza, it is because they feel that this is no time to be lying in fortresses, but that the sooner the enemy we met the better. We may expect to hear tidings of terrible engagements shortly.

An English Journalist writing from Valenza, mentions the unexpected arrival of Napoleon there. Going near the Emperor he says:

"At that moment the Emperor's eye met mine and in the emotion of the moment I ventured to hold out my hand. His Majesty deigned with a smile to grasp it. This is an incident which I shall never forget as long as I live. The Emperor was left by the gate of Alessandria."

If it is such honor to take the hand of an earthly monarch, how infinite will be the honor when the justified are welcomed to the presence of the sovereign of all earthly emperors!

OUTPOSTS. A letter received in Marseilles from Valenza bears testimony to the admirable qualities of the Tyrolean riflemen. It is said that they harass the French videttes and outposts incessantly. Day and night, it is said, their shots are whistling through the air. The ground on the other side of the Po affords them good cover, and they are ever on the watch. The other day General Renault went out to reconnoitre, attended by his aid-de-camp, and followed by his trumpeter, a few paces behind. The General thought himself beyond range, but while he was looking about him, a sharp "thug" was heard, and the poor trumpeter fell forward mortally wounded by a Tyrolean bullet in the loins. The General having discovered his error withdrew, and gave up his reconnoissance for that day. On another occasion a soldier of the 90th French regiment went down to the bank of the Po to wash out a few things. While engaged in this peaceful occupation, a bullet struck him in the chest and he fell into the river, whose tide bore his body to the Austrian side of the Po—a bloody tribute to the murderous accuracy of their fire. "At every instant," says the letter, "wounded men are being brought in by the ambulances."

ITALIAN YOUTH AND AUSTRIAN SPIES. A Turin letter of May 19 says:

"The whole Italian youth is rushing to arms, and if Sardinia do not within three months number 200,000 of her own combatants, it will rather be from her want of means or capacity for organization than from any lack of materials to work upon. The volunteers are found among the people above rather than below the middle rank, as the abstract idea of nationality has of course struck deeper roots among the thinking and feeling part of the community. The army finds its recruits among the scions of the Lombard and other Italian nobility. Nothing can well be more touching than to see the young and almost boyish, fine featured, delicately framed riflemen or lancers, clad in the coarse cloth of mere privates, walking arm-in-arm with their richly dressed mothers, or driving by their side in their coroneted chariots, longing for the day which is to rid them of the tedious routine duties of the drilling depot, and send them forth as full-grown soldiers ready for active service."

The arrest of Austrian spies in various parts of the Sardinian camps is one of the most melancholy episodes of this great national drama. One of them, a nobleman of Casale, by name Visconti di Prasca, has been detected by the vigilance of General Cialdini, convicted of privy intelligence with the enemy, and shot, as he richly deserved. Papers were found upon his person, which are said to criminate several of the wealthiest citizens of Casale. A notary of the noble family of Provana, the owner of the castle of Verrua, sometime the headquarters of Garibaldi, was arrested under grave suspicion; but he proved his innocence and was set free. Two of the persons, not only of the greatest respectability, but enthusiastically attached to the Italian cause—some of them foreign volunteers of distinction—have been pointed out to the mob as spies, and subjected to arrest, insult, and the risk of ill-treatment."

THE CHANGES WROUGHT BY WAR. A letter from Casale, dated 19th of May, says:

"I will not speak to you of the movements of troops on the railway; they are incessant. The locomotives go as slowly as street cabs hired by the hour. I passed a train of forty-two carriages crammed full of soldiers. As we approach Casale the spectacle becomes heartrending. The country is everywhere beautiful, but there is no one to get in the crops; there are neither farmers, nor peasants, nor shepherds—not a living soul in the plain in which the vine is spreading its green branches, and in which the wheat is waving. Farms are abandoned, villas deserted; goats no longer graze in lanes or cows in meadows. From the empty houses the furniture, and even the doors have been carried away; rows of large mulberry trees have been cut down at two or three feet from the soil, and are lying on the ground, and the trunks and branches serve as chevaux-de-frise. The scene is one of desolation in the midst of all the fertility and all smiles of spring."

EXPOSITORY.

Prophecy of Zechariah.

CHAPTER IX.

"THE BURDEN OF THE WORD OF THE LORD CONCERNING HADRACH, AND DAMASCUS ITS REST; when the eyes of man and of all the tribes of Israel, shall be towards Jehovah." v. 1.

This is the title of the prophecy commencing with this chapter and continued through the eleventh,—the word Hamath signifying "strong—weak;" which is probably the name of some place, then strong, but which was to be made weak. The name is not elsewhere mentioned; but it is evidently a place in Syria, of which country Damascus was the capital.

It has been questioned by some, whether Zechariah was the writer of the last six chapters of the book bearing his name; but the uniform tradition of the Jewish and Christian church has ascribed its writing to him. Some who have questioned it, have argued from Matt. 27:9, that it was written by Jeremiah; but that reference may have been the error of a transcriber—See Note on 11:12.

The word "burden," in the text, indicates that it is a burdensome prophecy—expressive of ruin and disaster. And the subject of it, as generally agreed by expositors, is the conquest by Alexander the Great of the countries bordering on the Holy Land.

The epoch of its fulfillment is indicated by its being "when the eyes of Israel are towards the Lord"—the direction of the eyes being substituted for condition of mind. Bishop Newcome renders it,

"For the eye of Jehovah is over man, And over all the tribes of Israel."

But Kimchi, Calvin, Dr. Scott and others interpret it of man looking to Jehovah for help and protection. Thus Josephus narrates, that when Alexander was on his way in great wrath against Jerusalem, the high priest offered sacrifices, and looked to God for protection; he was warned in a dream to open the gates of the city, to go out with the priests arrayed in their priestly garments, to meet the king,—citizens following in white raiment; the Jews did so; and when Alexander saw them, he recognized Jaddua the high priest as the very person he had seen thus arrayed, in a dream, when he was at Dios in Macedonia. And so he spared the city and people and extended to them many favors. See Ant. 11. 8. 5.

"And Hamath also shall border on it, Tyre and Sidon, for it is very wise." v. 2.

Hamath, on the Orontes, lay at the entrance of Palestine, and would be in the track of the conquering invader; and Tyre and Sidon, two of the oldest cities in the world,—the one famed for her arts and the other for her commerce,—which lay at the other border of Syria, would be involved in the same calamity, though priding themselves on their wealth and wisdom. Thus the Lord said to Ezekiel: (28:2,3) "Son of man say unto the prince of Tyrus, thus the Lord God because thine heart is lifted up and thou hast said I am a God, I sit in the midst of the seas; yet thou art a man, and not God though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee."

"And Tyre did build herself a stronghold, And heaped up silver like the dust, And fine gold like the mire of the streets." v. 3.

After the destruction of old Tyre, on the main land, the city was rebuilt on an island half a mile from the shore. It was surrounded with a double wall 150 feet in height; and thus it was strongly fortified. Also having a good harbor and an extensive commerce, immense treasures were there gathered, and the inhabitants lived in a style of luxury that has had few parallels in history. They became exceedingly arrogant and contemptuous towards other nations, particularly the Hebrews, for their comparative poverty.

"Behold, the Lord will cast her out, And he will smite her power in the sea; And she shall be devoured with fire," v. 4.

It was 200 years after the utterance of this

prophecy, before it was fulfilled. When the Greeks demanded its surrender, they were without any apparent means of reaching the city; and the Tyrians doubtless fancied themselves secure. At length Alexander resolved to extend an embankment from the main land to the island, using the ruins of Old Tyre for that purpose, which fulfilled a prophecy in Ezek. 26:4-12.—With incredible labor, he accomplished his purpose; and after a siege of seven months, he took the city, put about 10,000 persons to the sword, enslaved 30,000, and burnt the city with fire—thus fulfilling this most remarkable and improbable prediction.

"Ashkelon shall see it and fear: Gaza also,—and be in anguish, And Ekron: for her expectation shall be disappointed; And a king shall perish from Gaza, And Ashkelon shall not be inhabited. And a foreigner shall dwell in Ashdod, And I will cut off the pride of the Philistines And I will take away his blood out of his mouth, And his abominations from between his teeth: But he that remaineth, even he shall be for our God, And he shall be like a chief in Judah, And Ekron like the Jebusites." vs. 5-7.

Ashkelon, Gaza and Ekron, chief cities of the Philistines are put by metonymy for their inhabitants, who should thus see, fear and be in anguish, because of the destruction of Tyre. Ekron was the most northerly of these cities, and might reasonably have relied on Tyre for protection; but the destruction of that city by Alexander would leave her without any expectation of succor from that source, her only hope.

Wm. Lowth says: Gaza was "taken by Alexander after a two months siege: ten thousand of the inhabitants were slain, and the governor, [or king,] Betus was dragged about the city till he was dead." Strabo says of Gaza, "It was formerly a city of note, but was destroyed by Alexander the Great, and remained desert or uninhabited." And so we read in Acts 8:26, of "Gaza, which is desert."

Gaza being thus taken, the other cities of the Philistines would fall into the hands of the conqueror, and they probably experienced a similar fate. Ashdod was conquered by the Maccabees, (1 Mac. 5:68; and 10:34,5;) and as the Philistines are not mentioned in the New Testament, they probably ceased to exist as a distinct people. Dr. Scott says, "Their country seems to have been possessed by the Jews." And the Chaldee paraphrase so understands the text, and renders it: "The family of Israel shall dwell in Ashdod, who were before it as strangers."

By the Hebrew word rendered "bastard" in our version, Wm. Lowth says, "most interpreters understand foreigners,"—the singular form of it being put by a synecdoche for the plural.—"Pride," in v. 6. is put by a metonymy for the objects of pride; which by a metaphor, are said to be "cut off," to illustrate their humiliation,—in the overthrow of their means of attack and defense, in which they had taken pride. To "take away the blood out of his mouth," and his abomination from between his teeth," are put by substitution for the overthrow of the idolatrous practices of the Philistines; which comprized drinking the sacrificial blood, and eating flesh offered to idols. These practices were to terminate, principally by the slaughter of the inhabitants, and then by the conversion, of those who remained, to Judaism, and their incorporation among the Jews, when taken by the Maccabees, when many of the Philistines became proselytes to Judaism—particularly those of Gaza and Ashdod. Josephus states that the Jews destroyed those cities whose inhabitants would not embrace Judaism. Ant. 13:15:4.

Thus they that remained were for the God of Israel, became fellow citizens with the Jews, and were eligible to places of honor and trust, like the Jebusites,—the ancient inhabitants of Jerusalem. For, Jud. 1:21, "The Jebusites dwell with the children of Benjamin in Jerusalem unto this day." And so in the time of our Savior, (Luke 6:7) "a great multitude of people out of all Judea and Jerusalem, and from the sea coast of

Tyre and Sidon, came to hear him and to be healed."

The destruction which swept over the other cities, was not to be extended to Jerusalem, for God said:

"And I will encamp around my house
Because of the army,
Because of him that passeth by,
And because of him that returneth:
And no oppressor shall pass over them any more:

For now have I seen with mine eyes," v. 8.

The safety of Jerusalem was thus made sure; for (Psa. 34:7) "The angel of the Lord encampeth round them that fear him, and delivereth them" to encamp around, being put by a substitution for God's guardianship and protection. And the reason given for this was, because the army of Alexander was approaching; whose purpose was changed as narrated by Josephus—See Com. on v. 2. Not only Alexander, but no such oppressor was to molest any more; "that is," as Dr. Scott remarks, "till after Christ was come and rejected, when they ceased to be the people of God."

God had seen the oppression of the Chaldeans and of others, and would thenceforth watch over to protect them from similar depredations—provided the Jews complied with the conditions already specified. And that Christ's coming, for their acceptance or rejection, was the epoch, till which Judea was to be under the special protection of Jehovah, is shown by the reference to that event which immediately follows.



ADVENT HERALD.

BOSTON, JUNE 18, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SPECIAL NOTICE.—According to instructions from the Executive Committee, not to continue the *Herald* to persons owing a given amount, it will be necessary to withhold it from such, unless they are heard from before the first of July. Hoping that each one will previously respond, this notice is given, lest some should otherwise have forgotten it. We hope not to part company with any of our readers; but papers cannot be published without money.

We sent bills on the 11th inst., to those now owing 50 cts. or more, of their dues up to the end of the year, to which some have cheerfully responded. We hope to hear speedily from all, and that the list of names discontinued for remissness, that we shall have to submit to the Standing Committee, will be very, very small.

Donations from those who wish for the Lord to prosper them accordingly as they give cheerfully, will be also acceptable in the present condition and wants of our treasury.

We again call the attention of the friends of the *Herald* to the following communication from one of the members of the Standing Committee of the A. M. Association.

To the Friends and Patrons of the *Herald*.

I wish to call attention to the notice in last week's paper, by our Editor and agent, particularly in reference to his suggestion of each subscriber doubling his subscription to aid the Association in its present emergency. I am satisfied this can be done with the utmost ease, by a large number of its subscribers, and not be a sacrifice at all, and this may put the Association on a footing to carry on its operations without embarrassment. Without prompt aid the cause must suffer. Come, brethren, make up your minds to aid, and respond at once to this call. Don't wait until you forget it, or think so many will respond that your assistance will not be needed. Draw the money from your pocket at once before you finish reading this, then sit down and write your letter to the office enclosing the money. Your dreams will be pleasant that night, I'll be

bound to say. Let us all be first to respond, then we shall not have to lament that it has gone by default.

There is another way the friends can render efficient aid, by obtaining new subscribers. Let our ministers see that they do their duty in this respect. If any of the brethren are too poor to give an extra dollar, they can recommend the paper to their neighbors and friends, and try to get subscribers.

Brethren, let us wake up. The signs of the times are ominous; we have come to almost if not the very last link in the chain of events which will bring us to the final consummation; when our blessed King will come and end the strife among the nations and introduce his glorious reign. Be ready to give an account of your stewardship.

ANTHONY PEARCE.

Providence, R. I. June, 1859.

The Eastern Horizon.

The eyes of the civilized world are now directed to Italy, and the east. The present complication of affairs in that quarter, no human intellect can fully apprehend. We see the turmoil, the rush of armies, the concentration of armaments, and troops; we hear the clangor of arms, the booming of artillery, and the groans of the wounded and dying; and we read the details of blood. But whether is all this tending?

It is true that "wars and rumors of wars" have been ever since the ascension of our Lord, and are not in themselves specific evidences of particular events; but the locality where these are, the interests involved, and the questions at issue, may have a most remarkable significance. "Ye shall hear of wars and rumors of wars," said our Saviour: "See that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom," Matt. 24:6, 7. We may not however infer that wars are to be regarded as matters of no importance. For it was the encircling of Jerusalem with armies, that was surely to indicate when its destruction drew nigh. The epochs of the several apocalyptic trumps, were marked by the march of warriors, and the clang of arms. War, also, delivered the church from the dominion of the "little horn." And it has been the great agent by which thrones have been upturned, kingdoms demolished, and dynasties ended. The collision of armies, therefore, cannot be regarded with indifference; for the destinies of the world often turn on their issue.

The great events of the future, cluster around the overthrow of the Man of Sin, the end of Mohammedanism, and the termination of the treading down of Jerusalem by the Gentiles. These are great prophetic beacons in the coming future. The successive steps by which these given results are to be reached, are nowhere prophetically announced; but the results themselves stand out with unmistakable significance. Daniel "beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom," 7:21. Him "the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Th. 2:8. These predictions most assuredly connect the end of the Papacy with Christ's appearing and kingdom. And if the "false prophet that wrought miracles before" the beast, is identical with Mohammedanism, as that is taken alive and cast into the lake of fire at the coming of Christ (Rev. 19:20), it necessarily follows that any political movement, or armed contest that seemingly puts in peril the organized existence of either of these two great forms of error, may be watched with eager interest.

We shall therefore be pardoned if we devote considerable space to the details of the present war in Europe. All we find of interest, that is authentic and reliable, we purpose transferring to our columns. We shall not prophecy, nor speculate respecting what has not transpired; for intelligent readers will wish not to be misled by vain surmises, nor by unfounded assumptions, but what actually transpires and its probable bearing on successive events, they will wish to be put in possession of. We shall therefore watch the movements of the opposing armies, and note whatever shall indicate progress.

The present condition of things in Italy may seriously peril the temporal power of the Pope. His government does not rest on the affections of his subjects; and has for a long time been upheld by foreign bayonets. The power of Austria, or that of France, is absolutely needed in Italy to preserve the Papal independence—if that may be called such which is dependent on foreign aid. But Italy demands release from the political degradation under which it has so long groaned: and France, for the time being, has espoused the liberal side. How France can be victorious, and yet withhold from the states of Italy their rights, it is not easy now to see; for such with-

holding would be followed by sedition in her own camp. But how these rights can be enjoyed by the Italians, and the Pope long retain any semblance of political power, it is still more difficult to conceive. Nor can we conceive how the Austrians can drive the French from Italy, and hold in check all the diverse elements of its national existence. Viewing it in any light, therefore, the position of the Papal power is in imminent peril. Two priests, both Italians, belonging to Tortona, have been arrested and shot, having been detected in a conspiracy on the life of the Emperor. The news cannot be doubted, although the incident in itself proves nothing, save the dread which has seized upon all true Catholics concerning the intention of Louis Napoleon to destroy the power of the Pope, which has evidently been turned to account to work upon fanatic ignorance, and has been made use of to serve a political influence. Nor is Mohammedanism sitting securely: for no human foresight can predict how soon some turn in the wheel may not involve the whole east in one eager contest.

A Constantinople letter asserts positively that a general insurrectionary movement is being organized throughout all the slave provinces in the Turkish empire. It is supposed to be favored by foreign influence. The Turkish government is doing all in its power to prevent the danger.

The Emperor of Russia is said to have written an autograph letter to the Sultan, filled with expressions of friendship, disavowing all ideas of aggression, and assuring him that he will take care that the events passing in Europe shall in no way affect his interests.

The London Times alludes to designs on the part of the Viceroy of Egypt to take advantage of any disturbance which may arise in Turkey, for the purpose of obtaining, if not independence, at least a larger measure of authority. It then goes on to say that the influence of France for the moment is supreme, but that England will allow of no trifling in this matter. The slightest sign of a disposition to evade the treaty of 1840, will bring upon the Viceroy the whole weight of England's power. We hold Malta and Corfu on the one side, Bombay and Aden on the other, and fleets and armies will advance from either quarter to bring an ambitious ruler to reason.

Elijah the Prophet.

Behold, I will send you Elijah the prophet before the coming

Of the great and dreadful day of the Lord;
And he shall turn the heart of the fathers to the children,

And the heart of the children to their fathers,
Lest I come and smite the earth with a curse.

Mal. 4:5, 6.

Who is "Elijah the prophet," here referred to? That the Jews suppose Elijah the Tishbite to be the subject of this prediction, is evident from Eccles. 48:10, 11: "Who was ordained for reproofs in their times to pacify the wrath of the Lord's judgment, for it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee and slept in love; for we shall surely live."

Lowth says: "The LXX. following the received tradition among the Jews add here 'the Tishbite,' by way of explication;" but it is an unauthorized addition, there being nothing to warrant it in the Hebrew.

He adds: "The Jews to this day earnestly pray for the coming of Elias, upon the supposition that the Messiah must immediately follow his appearing. This form of prayer they received from their ancestors, as it is recorded in their liturgies: which shows that the ancient Jews understood the words of Malachi here, and 3:1, of the coming of the Messiah."

When John the Baptist preceded Christ (John 1:19-21,) "the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet?"—predicted in Deut. 18:15, and shown by Peter in Acts 3:22 to be Christ—"And he answered No." Our Saviour testified (Matt. 11:13, 11) that "all the prophets and the law prophesied until John. And, if ye will receive it, this is Elias which was for to come." Also (Ib. 17:10, 13,) "His disciples asked him saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.—Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

There has been some difficulty in reconciling this testimony of John with that of our Lord. But with the word Tishbite in their minds, according to the gloss of the LXX. and in accordance with their tradition of a reappearance of that prophet, the Jews

not unlikely asked John if he was that Elias; to which he could only answer "No." Whereas our Lord, evidently alludes to and expounds this prophecy, when he applies it to John. This application of it, also, is in harmony with the declaration of the angel Gabriel, when he announced the birth of John to Zacharias, and said of him (Luke 1:17), "He shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." This predicted service of John, being identical with that of Elias, with our Saviour's application of the prophecy to him, must be conclusive as to the subject of this prediction.

That the Jews were expecting Elijah in person to be raised from the dead, is seen in what some said of Christ, that he "was John the Baptist risen from the dead," Mark 6:14; others said he was "Elias, and others, Jeremias, or one of the prophets," Matt. 15:14; or, "that one of the old prophets is risen again." It is clear, therefore, that they asked John if he was Elijah the Tishbite; which question he could not have answered otherwise than as he did. The term Elijah, however, may be as appropriately significant of the prophetic office, as Levi, was of the priestly, or David of the kingly. The word itself, signifies "God the Lord, or the strong Lord"—Cruden; and being the name of the most famous of Israel's prophets, of one who never saw death, it was appropriate to the office.

About the commencement of the reign of Jehoram of Israel, which was B. C. 908, Elijah and Elisha were parted asunder, "And Elijah went up by a whirlwind into heaven," 2 K. 2:11.

Before the death of Jehoshaphat of Judah, who died B. C. 905, Elisha had succeeded him as a prophet in Israel, (2 K. 3:13.) Jehoshaphat was succeeded by Jehoram of Judah B. C. 904; to whom after he had reigned some time, "there came a writing to him from Elijah the prophet," (2 Ch. 2:12) The margin adds, "Which was writ before his death;" but as Elijah was translated before Jehoram began to reign, this attempted explanation, does not meet the difficulty,—as does the supposition that "Elijah" was an official, as well as a personal denominative.

"Elias," however, did come in person to Judea; for when Christ was transfigured in the presence of the disciples, Matt. 17:3, "there appeared unto them Moses and Elias talking with him." As they came down from the mount the Saviour charged them that they should not tell what they had seen, till the Son of man were risen from the dead. And it was on this occasion, and apparently in relation to the event of Christ's resurrection, that the disciples asked him, "Why say the Scribes that Elias must first come? And Jesus answered and said unto them Elias truly shall first come, and restore all things. But I say unto you that Elias is come already," &c., which the disciples understood to be spoken of John the Baptist.

Now if Elias was to come in person, it would seem that this occasion and this conversation, would have called out that fact. But our Saviour's identification of John, as the Elijah that was to come, is so full and emphatic; and so positive are his declarations that "Elias verily cometh first;" and, "Elias is indeed come," that the coming of Elias in the future is not necessarily to be looked for from this prediction. No one questions that the "messenger" predicted in Mal. 3:1, was the Baptist; and Elijah in the text, is evidently identical with him. Elijah's coming was to be "before the great and dreadful day of the Lord." In like manner in Joel 2:28-31, Jehovah said, "I will pour out my Spirit upon all flesh," &c. "before the great and terrible day of the Lord;" which Peter affirms to have been fulfilled at the Pentecost, Acts 2:16. The term "before," therefore, is not incompatible with its being so long a time before. And the work to be accomplished by his coming, requires that it should be understood as transpiring a considerable time antecedent to the end. For,

"He shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers." Instead of "to" however, repeated in the above sentence, Wm. Lowth substitutes "with," as the rendering of the Hebrew *al*, "in which sense it is often used."

This would make the meaning of it to be—in- stead of a restoration of domestic harmony, the absence of which does not appear to have been particularly charged upon the Jews, and which would hardly be a work sufficiently great to be assigned to the Elijah messenger—that the hearts of the fathers with the children, and the hearts of the children with the fathers were both to be turned to God. In other words the preaching of Elijah would either produce a general reformation in the nation, or the predicted curse would follow.

This is in harmony with the words of the angel to Zacharias, Luke 1:17, where *epi*, "to," may also be rendered "with," and where instead of the

words, "the heart of the children to the fathers," it is to turn "the disobedient to the wisdom of the just"—the hearts of the fathers being thus turned with the children: and the design of this is explained to be, "to make ready a people prepared for the Lord." Such also was the aim of John's mission when he came, Matt. 3:1-10, "preaching in the wilderness of Judea, and saying repent ye; for the kingdom of heaven is at hand . . . Bring forth fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father. . . every tree which bringeth not forth good fruit is hewn down and cast into the fire." And as the result of this preaching, "There went out to him all Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Such agreement between the predicted mission of the Elijah, and that of John, is additional evidence of their identity.

"Lest I come and smite the earth with a curse." This was to be the appointed consequence of the failure of John's mission to produce the needed reformation. That the professed penitence of the masses who flocked to John's baptism, was not real, is evident from their so soon apostatizing. And that the chief priests and scribes were not the subjects of that reformation, is evident from Matt. 21:26-32. For when our Savior said to them, "The baptism of John, whence was it? from heaven or of men? they reasoned with themselves, saying, If we shall say from heaven; he will say unto us, Why did ye not then believe him? but if we shall say of men; we fear the people; for all hold John as a prophet." And our Savior said to them, "John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." The disobedient therefore, were not turned to the wisdom of the just, so as to ward off the threatened curse.

Dr. Moore renders it, "Lest I come and smite the land with a curse." Wm. Lowth also, followed by Scott, substitutes the same. And this is undoubtedly correct; for it was not the earth as a whole that was thus threatened, but the land of Judea. The earth as a whole, will not escape the fires of the last day; and therefore the evidence of its desolation, could not be conditionally predicted. But Judea would have avoided the curse that followed, had the nation sincerely repented under the preaching of John, so as to have received his testimony respecting Christ, who was to follow, and have accepted him when he came. But Christ was rejected of that generation. Not believing John, they did not believe Him; and as a consequence, the Jewish nation—land being put by a metonymy for its inhabitants—was laid under the curse; the terrible herem—devoting them to destruction, by God's judicial act—as the Canaanites were destroyed for their sins. The same word, here rendered "curse," is used in reference to those nations in Num. 22:2; Deut. 7:2; 13:15, and is rendered "utterly destroy"; and it is the word used in Zech. 14:11, where we read, "There shall be no more utter destruction; but Jerusalem shall be safely inhabited."

The destruction of the Jewish nation, then, being the threatened consequence of its not repenting under the preaching of Elijah, its being destroyed after rejecting John and Christ, is evidence that John was the Elijah. And he was worthy thus to be; for he who spake as never man spake, said of him, (Luke 7:28) "I say unto you, Among those that are born of women there is not a greater than John the Baptist." And as "all the law and the prophets prophesied until John," (Matt. 11:13), he was the Elijah promised,—till whose coming the Jews were required to give heed to the law.

The solemn admonitions, with which the Jews were warned, and the certain consequences that followed, should also be a warning to us Gentiles, so that we "be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee," (Rom. 11:21). "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation," Heb. 2:2,3. God smote that land with a curse as he threatened; it has remained a monument of his curse till this day. But that "great and dreadful day of the Lord" is still future,—though now hastening greatly—and all the disobedient, who turn not "to the wisdom of the just,"—the hearts of fathers turning with their children, and the hearts of children with their fathers—all the proud and all that do wickedly of this age, as well as of past ages, will be subjected to a still more terrible herem. For, "if any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

The Old Testament closes with a curse; but the New with a blessing. The curse is on the disobedient, but the benediction is on the just. Like the curse set upon Mount Ebal, and the blessing upon Mount Gerizim (Deut. 11:29)—the blessing being

for Israel, if they obeyed the commandments of Jehovah, and the curse if they would not obey,—so are these set over one against the other: the blessing to be bestowed on the children of the kingdom, and the curse on the children of the wicked one. May he who writes, and those who read alike turn to the wisdom of the just, and so participate in the promised blessing.

The Battle of Montebello.

As we were going to press last week, we received a meagre intelligence of the battle of Montebello, and could only give a few particulars. It appears to have been a terribly severe engagement, during which Montebello was taken and retaken no less than three times. The French and Sardinian force is estimated at short of 9000 men, and the Austrian's strength at 15,000. Both sides fought well, but the impetuosity of the French, and the superiority of their weapons, gave them a decided victory. On another page, will be found full particulars received after our last paper was printed.

The Times' Vienna correspondent believes there will be little or no change in the foreign policy of Austria. She will endeavor to make friends with Russia, but will not offend Germany or the Porte. Accounts from Hungary are extremely alarming, and there must, sooner or later, be serious disturbances, if concessions are not made. The country is full of agents, who act almost openly.

The correspondent of the Times says that the French force in Italy is to be increased to 150,000 men.

The Paris semi-official journal La Patrie announces that the French Government has agreed to take under its protection the naval flag of Tuscany.

ITEMS AND NEWS.

The St. Paul Times reports that a violent storm occurred along the upper Mississippi, above St. Anthony's Falls on the 31st ult. Many houses at Sauk Rapids were unroofed, and all trees, fences and buildings which lay in the track of the tornado suffered more or less. At St. Anthony the river rose rapidly, causing the breaking of two booms, by which several million feet of lumber was lost.

A workman employed in the paper mill of J. M. Hollingsworth, at Groton, Mass., met with a most terrible death last week. While at work upon some of the machinery, his clothes were caught by a belt and he was whirled around a drum until nearly every bone in his body was either crushed or broken. At Alleghany City, Pa., a little girl named Elizabeth Jane Bussler, nine years old, was struck by another girl named Elken, twelve years of age, as is supposed with a stone, from the effects of which she died.

The property destroyed by fire during the month of May in the United States, amounted in the aggregate to over one million six hundred thousand dollars.

A terrific thunder storm visited London, Canada West, on the night of the 2d inst., during which a youth named Wm. Peddie was killed by the electric fluid while in bed. An examination of the body showed that the electric fluid struck the leg just above the right ankle, traversed the body and entered the head about the region of the ear, and apparently passed across the brain to the other ear! No expression of suffering could be discovered in the face of the unfortunate youth, and there can be no doubt but that his death was instantaneous. What makes the matter more extraordinary is that no mark of the lightning can be found round the bed or on it. No one was aware the house had been struck.

Mr. Charles, the St. Louis Bank President, who was shot by Thornton, was in the enjoyment of perfect consciousness nearly up to the moment of dissolution. He died a Christian, firm in the belief of his own salvation, and with a prayer upon his lips for the forgiveness of his murderer.

The Pope is said to look most placidly on the present war. Cardinal Wiseman recently related a little speech of His Holiness which is worth preserving. Here it is: "Whether in Rome or in exile, whether free or in prison, I am the same—I shall still be the Vicar of Christ, and the head of the Church."

Old Jerome Bonaparte, said in Paris the other day, with a very desponding countenance, "The days of 1813 are come again." "No, no, your highness," cried his companion. "You are not old enough, sir," said the Prince, "to know anything about it. I lived through it all. I saw it all. I felt it all. I tell you, sir, we are again in 1813."

A London journal says that among the commanders in the Austrian army Count Neuperg, the son of Marie Louisa, and half-brother to the Duc de Reichstadt, the son of Napoleon I., stands foremost. The Count is said to bear a strong resemblance to the late Duc de Reichstadt.

In a case wherein Chinamen were concerned,

the Supreme Court of California has decided that there is no law in this country which prohibits idol worship, and under the constitution no distinction can be made in religious matters between Christian or Jew, Mohammedan or Heathen.

A terrific storm of thunder, lightning and rain burst upon Aden on the Red Sea on the night of the 30th April. It lasted in its full strength for three hours, and did great damage. Between twenty and thirty persons were drowned in places where it was thought the waters could never reach. One hundred and eighty-seven stone houses were laid in ruins, nearly all the city destroyed, and great portions of the roads were swept into the valleys.

Said an infidel sailor, in time of peril, "O God, if there be a God, save my poor soul, if I have a soul that must live hereafter." How different the sublime and beautiful prayer of a pious soldier on the eve of battle: "O God, if in the hour of peril I forget to call upon thee, do not thou, in thine infinite goodness and mercy, forget me a poor sinner; but let the plenteousness of thy love be magnified even in my frail imperfectness."

Detailed accounts of the effects of the late "cold snap" represent that the growing crops have suffered severely throughout the most of the Northern States. In many places they are said to be ruined. It is too early, however, to ascertain the exact amount of damage. Much of the vegetation that now appears to be prostrated will in all probability revive. We think, therefore, that the accounts should be received with a considerable degree of allowance. First reports are very apt to be exaggerated.

The following letter to the Alta California is dated Salt Lake City, May 10:

"Great excitement exists in this city, and a collision is anticipated. The Mormons have been drilling for weeks and have got bodies of armed men out in various directions through the country; the mountain heights are prepared with signal fires, to telegraph at any moment. The Governor, yesterday, issued a proclamation for them to disperse, and in case they should not do it, the troops will doubtless have work to do. This is the only news—in fact it is the all-absorbing topic."

A cheap and delightful excursion among the sacred scenes of Palestine, is now afforded at the Lecture Room of Music Hall, in the shape of Banvard's Panorama, a work illustrative of the natural scenery, architectural ruins, and characteristics of the people of that wonderful historic land. The paintings are made from authentic drawings by Mr. Banvard himself, taken while traveling among the scenes represented upon the canvas. They include hundreds of figures of life size, describe the religious ceremonies of Christians, Mohammedans and Jews, and represent Bethlehem, Nazareth, Jerusalem, Tyre and Sidon, the Dead Sea, the Mount of Olives, Gilboa, the Tomb of the Virgin, the Garden of Gethsemane, the Holy Sepulchre, and many other sacred localities. The entertainment concludes with a dioramic representation of the destruction of Jerusalem.

Como, now in possession of Garibaldi's forces, is situated at the Southern extremity of the Lake of Como, twenty-two miles northwest of Milan. It rests upon a very picturesque site, 702 feet above the level of the sea. Its population, including that of the suburbs, is 18,600. It was formerly well defended by fortifications, which have become nearly useless, unless recently repaired by the Austrians. The chief edifices of the city are of white marble, and the whole appearance of the place betokens commercial and manufacturing prosperity. It was an important hold, even in the middle ages, although its real fame goes much further back, the younger Pliny, (and probably the elder,) having been born there. Two Popes and the eminent chemist, Volta, were also natives of the city.

A letter from Cairo says: "The general subject of conversation in this city is a discovery which has just been made by the well-known archeologist, M. Mariette. He has found at Thebes, after long and difficult researches, the tomb still intact of Pharaoh Amosis. The king is lying in his coffin, completely covered with gold leaf, ornamented with large wings painted on it. Thirty jewels of great value were found in the same coffin by the side of the king, as was also a hatchet of gold, ornamented with figures in lapis lazuli. Some years ago, M. Mariette had a similar piece of good fortune, in finding in the tomb of Apis the jewels which now form the principal ornament of the Egyptian Museum of the Louvre."

Cleveland, Ohio, papers state that apples as large as walnuts were frozen to the core in that vicinity, on the 4th.

A solid white oak tree, seven feet through at the butt, fifty feet from the ground to the first limb, and over eighty feet high, was felled at Centre, Wisconsin, recently.

Duty can never have too much of our diligence, nor too little of our confidence.

SCRIPTURE TROPES.

NOTE. Not hearing from those who consented to take some of the letters, we have to proceed without them.

T.

TABERNACLE, *n.* Lit., a tent, or pavilion, "Moses pitched the *tabernacle* without the camp," Ex. 33:7.

— A Metonymy, for the family, or lineage of its occupants, "The Lord will build again the *tabernacle* of David," Acts 15:16.

— A Metaphor, expressive of any abiding place, "In them hath he set a *tabernacle* for the sun," Ps. 19:4. "Thine eyes shall see Jerusalem a quiet habitation, a *tabernacle* that shall not be taken down," Isa. 33:20.

By an elliptical metaphor the body is thus denominated, to illustrate its occupancy by the spirit,—"We know that if our earthly house of this *tabernacle* were dissolved, we have a building of God, a house not made with hands. . . We that are in this *tabernacle* do groan, being burdened, not that we would be unclothed, but clothed upon . . . knowing that while we are at home in the body, we are absent from the Lord," 2 Cor. 5:1-6. "I think it meet as long as I am in this *tabernacle* to stir you up by putting you in remembrance; knowing that shortly I must put off this my *tabernacle*, even as our Lord Jesus Christ hath showed me," 2 Pet. 1:13, 14.

TEMPEST, *n.* Lit., a violent wind, "When neither sun nor stars in many days appeared and no small *tempest* lay on us, all hope that we should be saved was then taken away," Acts 27:20.

— A Metaphor, expressive of affliction,—"He breaketh me with a *tempest*, and multiplieth my wounds," Job 9:17. "O thou afflicted, tossed with *tempest* and not comforted," Isa. 54:11—the act of tossing, being put by substitution for the analogous effects of calamity.

TEMPLE, *n.* Lit., a house or building, "In the year that king Uzziah died, I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple," Isa. 6:1.

— A Metaphor, denominative of the body, as the residence of the intelligence that actuates it; or of the church, as the dwelling place of God's Spirit, "Destroy this *temple*, and in three days I will raise it up . . . he spake of the temple of his body," John 2:19, 21. "All the building, fitly framed together, groweth unto an holy temple in the Lord," Eph. 2:21. "Know ye not that your body is the temple of the Holy Ghost," 1 Cor. 6:19.

THORN, *n.* Lit., a prickly shrub, "I will tear your flesh with the *thorns* of the wilderness and with briars," Jud. 8:7.

— A Synecdoche for thorns, "Instead of the thorn shall come up the fir-tree," Isa. 53:13.

— A Metaphor, expressive of any afflictive agency, "Those which ye let remain of them shall be pricks in your eyes, and *thorns* in your sides, and shall vex you in the land wherein ye dwell," Num. 33:55. "I will hedge up thy way with *thorns*," Hos. 2:6—the act of hedging up, being put by substitution, for opposing with insurmountable difficulties.

THRESH, *v.* Lit., to beat out grain, "Gideon threshed wheat by the wine press," Jud. 6:11.

— A Metaphor, expressive of the infliction of judgment, "Thou didst *thresh* the heathen in anger," Hab. 3:12.

THRONE, *n.* Lit., a royal seat, or chair of state,—"The king made a great *throne* of ivory, and overlaid it with the best gold . . . there was not the like in any kingdom," 1 K. 10:18-20.

— A Metonymy for the sovereign power and dignity, of which it is emblematic, "His *throne* shall endure as the sun before me," Ps. 87:29.

— A Metaphor expressive of any seat of power, "Let us come boldly to the *throne* of grace," Heb. 4:16. "They shall call Jerusalem the *throne* of the Lord," Jer. 3:17.

TONGUE, *n.* Lit., the organ of speech, "They flatter with their *tongue*," Ps. 5:9.

— A Synecdoche for the person speaking,—"A lying *tongue* hateth those afflicted by it," Prov. 26:28.

— A Metonymy for the words or language spoken, "In her *tongue* is the law of kindness," Prov. 31:26. "Though I speak with the *tongues* of men and angels," 1 Cor. 13:1.

— A Metaphor, expressive of tongue shaped—"There appeared to them cloven *tongues*, as of fire," Acts 2:3.

TOWER, *n.* Lit., an elevated building, "They said, Go to, let us build us a city, and a *tower* whose top may reach unto heaven," Gen. 11:4.

— A Metaphor, expressive of security, "The name of the Lord is a strong *tower*: the righteous runneth into it and is safe," Prov. 18:10.

TREAD, *v.* Lit., to place the foot, "Every place

whereon the soles of your feet shall tread shall be yours," Deut. 11:24.

— A Substitution for any analogous act, "Ye shall tread down the wicked," Matt. 4:3.

TREASURE, *n.* Lit., money.—"God hath given you treasure in your sacks," Gen. 42:23.

— A Metaphor, expressive of value, "The fear of the Lord is his treasure," Isa. 33:6. "Where your treasure is, there will your heart be also," Lu. 12:34.

TREE, *n.* Lit., a large vegetable growth, "There is hope of a tree, if it be cut down, that it will sprout again," Job 14:7.

— A Simile, illustrative of characteristics like those of a tree, "Mine hope hath he removed like a tree," Job 19:10. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper," Psa. 1:3. "As the days of a tree, are the days of my people," Isa. 65:22.

— A Synecdoche for trees, "The tree of the field shall yield her fruit," Ezek. 34:27.

— A Metaphor, expressive of prosperity, "The fruit of the righteous is a tree of life," Prov. 11:30.

TRUTH, *n.* Lit., conformity to fact, "He that speaketh truth, sheweth forth righteousness; but a false witness, deceit," Prov. 12:17.

— A Metonymy for the things that are a manifestation of the truth, and also for the source of truth, "God shall send forth his mercy and his truth," Psa. 57:3. "I am the way, the Truth and the life," John 14:16.

TURN, *v.* Lit., to revolve, or to change the position, "Joseph turned about from them and wept," Gen. 42:24.

— A Metaphor, expressive of a change of condition, "Sorrow is turned into joy before him," Job 41:22. "Our inheritance is turned to strangers," Lam. 5:2.

— A Substitution for change of purpose, or pursuit, "My step hath turned out of the way," Job 31:7. "They turned back and tempted God," Psa. 78:41. "Turn thou me and I shall be turned," Jer. 31:18.

U.

UNCLEAN, *adj.* Lit., filthy, "The priests brought out all the uncleanness that they found in the temple," 2 Ch. 29:16.

— A Metaphor expressive of sinfulness, "A man had a spirit of an unclean demon," Luke 4:23.

— A Substitution, for impurity, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Isa. 6:5,—i. e. they had spoken perverse things.

UPRIGHT, *adj.* Lit., perpendicular, "So my shear arose and stood upright," Gen. 37:7.

— A Substitution for just, "Mark the perfect man, and behold the upright," Psa. 37:37. "The upright shall dwell in thy presence," Psalm 140:13.

— A Metaphor, expressive of what is just, "Righteous art thou, O Lord, and upright are thy judgments," Psa. 119:137.

V.

VEIL, *n.* Lit., a covering or curtain, "Rebecca took a veil and covered herself," Gen. 24:65. "The veil shall divide unto you between the holy place and the most holy," Ex. 26:33.

— A Metaphor, expressive of any obscurity, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations," Isa. 25:7. "To this day the veil is upon the heart," 2 Cor. 3:15. "Through the veil, that is to say his flesh," Heb. 10:20, which the veil of the tabernacle typified, and through which we have access to heaven, which the most holy typified.

VESSEL, *n.* Lit., any utensil that will hold liquids, "Fetch me, I pray thee, a little water in a vessel, that I may drink," 1 K. 17:10.

— A Simile, illustrative of uses like those which may be made of a vessel, "Thou shalt dash them in pieces like a potter's vessel," Psa. 2:9. "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure," Hos. 8:8.

— A Metaphor, denominative of those who are to receive good or evil, or expressive of a condition like that of a vessel, "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory," Rom. 9:22, 23. "Hath made me an empty vessel," Jer. 51:34.

VINE, *n.* Lit., the woody climbing plant that yields grapes, "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes," Gen. 49:11.

— A Simile, illustrative by peculiarities of the vine, "They shall revive as the corn and grow as the vine," Hos. 14:7. "Shall glean the remnant of Israel as a vine," Jer. 6:9.

— A Metaphor, expressive of qualities or results analogous to the conditions or fruits of the vine, "Their wine is of the vine of Sodom," Deut. 32:32. "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jer. 2:21. "I am the True Vine, and my Father is the husbandman," John 15:1.

VOICE, *n.* Lit., a vocal utterance, "The voice is Jacob's voice, but the hands are Esau's," Gen. 27:22.

— A Metaphor expressive of any monition, "The voice of thy brother's blood crieth unto me from the ground," Gen. 4:10—that is, Abel being slain, it was a requirement of justice that cognizance should be taken of it, and the murderer admonished.

— A Metonymy for the person speaking, "I turned to see the Voice that spake to me," Rev. 1:12.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Watchman, what of the Night?

BY D. T. T.

Eighteen hundred years ago our Lord when on earth prophesied that among other notable events which should occur as harbingers of his second coming, "the sun should be darkened." Has this sign taken place, or not? We still think it has, and here present the following facts in regard to it.

1. It had not occurred in A. D. 600.

The period from A. D. 533 to 606 was marked by the rise of the Papacy. The most astonishing events took place in heaven and earth. The East was filled with terror and blood, the West with anarchy and confusion. In 527 the notorious Justinian became emperor, and his reign of 38 years was an awful era. He reigned over 64 provinces, and 935 cities. He defended the Papal power with the sword. "Never," says Dupin, "did prince meddle so much with what concerns the affairs of the church." He issued an edict commanding but *one faith* in all the world. He pronounced the Pope the "First of all the Priesthood." In 533 he styled Pope John "the Head of all the holy churches," and "Head of all Bishops." He put into the papal hands the entire ecclesiastical destiny, so that Vigilius was in 538, says Bowers, "owned as lawful Pope by the Fifth General Council and the whole Christian world." In 540 says Gosselin he enacted "that all governors shall take oath that they are in communion with the catholic church and that they will never do any thing against her." All heretics and schismatics were to be killed. Thus the dragon gave the beast "his seat and power and great authority," Rev. 13:2. The "saints were given into his hand" for more than a millennium of sorrow and bondage. God's indignation begloomed the heavens and shook the earth! In 531 a fierce comet was seen for 20 days, and as an omen of dark times ahead "during a whole year the sun gave a glowering light like the moon and appeared as if eclipsed." In 539 a terrible famine raged in all Italy. Another comet was seen covering the heavens for forty days. "The nations who gazed with astonishment," says Gibbon, "expected wars and calamities from their baleful influence, and these expectations were abundantly fulfilled." Bede says the sun in 538 was "eclipsed from early morning till 9 in the morning." Earthquakes shook the Roman ground "every year." "This fever of the earth," says Gibbon, "ragged with uncommon violence during the reign of Justinian." Till the year 565 his reign was thus signalized. Constantinople was shaken forty days, and the shock, corresponding with the dire moral change on its surface, "shook the whole globe." Antioch perished, with 250,000 or 300,000 souls. The earth sighed and shuddered while the whole world was being delivered up to the great antichrist. To crown the fearful catastrophe of the century a deadly pestilence broke forth in 542 which lasted 52 years and swept away one hundred millions of the human race! Fit accompaniments to the great apostasy—

fit prelude to the "midnight of the world" that was to follow—fit omens of "the great tribulation" for more than a thousand years. Luke 21:11 was fulfilled to the letter and there were "great earthquakes in divers places, and famines, and pestilences, and fearful sights, and great signs from heaven," so that all men, even Popes, said the end was coming.

Pope Gregory, in 590-604, said the last judgment was at the door—the world within a finger's breadth of its ruin—and sent letters of warning into all the world. Enumerating the signs already passing, he speaks of "pestilences without cessation," "fiery armies battling in the sky," "sudden whirlwinds," "changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, earthquakes, debilitating fevers," etc., the world, he says, being "in its old age," and "antichrist and the last day at hand"! How strikingly does he record the fulfillment of our Lord's words! Five hundred years had passed since they were foretold, the most alarming and strange phenomena had been witnessed.—But does he record the darkened sun, moon, and falling stars? Nay, but writes these remarkable words, after quoting Luke 21 at length—"Signs, indeed, in the sun, and in the moon, and in the stars, we have not yet beheld"!

So testified, about the year 600, the greatest of the Popes, who, judging from his general intelligence and commanding position, must have known if the sun had been darkened or that any such universal belief then prevailed.

2. It had not been darkened in A. D. 1517-46.

The ages of darkness were passing. Martin Luther now lived, and his strong and heaven-helped hand was pushing aside the Papal shadows. The true church now knew, says Ebenezer Eliot, where she stood in the world's history. The great Reformers studied the prophecies and noted the transit of all predicted events. John Fox said Christ would come at the seventh trumpet's sounding. Latimer and Melancthon said he would come when the 6000 years were ended. Luther's final thought was, that only three centuries of toil and sorrow intervened. So they all said it was coming—but not just yet. We are still in the great tribulation, was the sentiment of the whole body of Continental and Anglican reformers when they looked out upon Pope and Turk. Martin Luther from Luke 21:25 preached and printed "A sermon of consolation on the coming of Christ and the signs that shall precede the last day." In it he says "Christ plainly tells of the particular signs which shall be in that latter time." He says, "If I shall see the sun and moon to be darkened, &c. I will say, Glory be to God"! He calls Christ's day "golden times" and these celestial signs that would herald it the "war-engines of God," at which the wicked would quake and tremble, but the good rejoice. "Let then the sun and the moon and all creatures wear an awful aspect, and threaten terror;—their sight shall be terrible to the world, but not to us. Upon us shall they sweetly smile." "For as to myself," he exclaims, "unless that day should at last come, I should wish I had never been born." So he writes, but not once does he hint that these signs were in the past or had occurred in his day, but still locates them in the future—not very distant. No dark day had been experienced calling the marked attention of the great reformers, for the great tribulation was not yet ended. Matt. 24:29.

George Benson of England, less than 200 years later, in a sermon on Hos. 7:7-12, referred to many who had vainly fixed upon years between 1688 and 1700 for Christ's coming, and while he too wrote, "You see many of the forerunners of the end have already run their race," he also affirmed that "when the sun will be darkened, and the moon turned to blood, we cannot tell,"—all proving the darkened sun yet in the future. It was at hand; for in or about the year 1700, the general persecutions of the church by the Papal power had ceased, and the solar sign was to come "immediately after" it.

(Concluded next week.)

Sunday Schools.

The Sunday School has been an institution peculiarly blessed of God. In it the youthful mind has been instructed in the great truths of God's word, which "are able to make wise unto salvation," and their young hearts made to feel the influence of that meek and quiet Spirit which says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Yea, all who would become Christians must receive the truth as does a little child, and in childlike simplicity trust and obey.

Little did Robert Raikes consider the unparalleled effects of that movement which he made in 1781 for the amelioration of the condition of a few children in the town of Gloucestershire, England. The little stream of operation which then began to flow from his putting into execution an idea for doing good,

has swelled into a mighty river, which is now found irrigating all lands and continents.

A little thought put into operation, may sway the destiny of nations, affecting the well-being of millions of the human family. Every thought for evil should be repressed. Whatever promises good should be attempted, prosecuted and encouraged. So Robert Raikes, when he saw the ignorance, wretchedness and crime of the children connected with a manufactory in his city, was led to enquire what he might do for them, and so resolved that something should be done for their religious education on Sunday, as on that day they were left to run wild about the streets the pest of the neighborhood. While pondering over the difficulties of the undertaking the word Try! was so powerfully impressed upon his mind that without further delay he determined to make a beginning. With the aid of Rev. Mr. Stock, an Episcopal clergyman, he gathered the children together and hired teachers to instruct them, paying them a quarter of a dollar a week for their services. In 1811, when he did, there were 300,000 children under the influence of Sunday School instruction. There are now in the world about five millions of Sabbath School children instructed gratuitously by nearly one million of teachers.

The original design of the institution was to benefit the poor and the neglected, but it has now come to be a church affair, and they are too much neglected. While we seek to instruct our own children, they should not be forgotten.

Much may be done to make a Sabbath School interesting and attractive to the young, and thus secure their attendance. Some of the ways in which this may be done are, 1st, by the selection of a man for superintendent who is well suited to interest children in their welfare and the welfare of the school; 2d, the interest of the parents in whatever benefits the school; 3d, the organization of adult Bible classes, securing by their example the attendance of the younger portion of the school. I once knew of a church in N. Y. State which sustained six Sunday Schools in different localities on Sabbath afternoon, for all were engaged in the work. 4th. The institution of well conducted monthly concerts, in which the children are permitted to take a part. In these concerts much scripture is recited, benefiting those who repeat and those who hear. Would that more of it was understandingly committed to memory in youth, when the mind is not burdened with other cares. Many have been the regrets of persons in after years that they so neglected it. They now see the need of it, and have to spend much time in its acquisition which they could otherwise profitably use.

I have heard of many a conversion to the cause of Christ resulting from words spoken or from questions asked by a child educated in the Sabbath School.

There are some who have objections to concerts of this kind because they have been improperly conducted. In some places they have made too much display, and even have introduced tableaux. These improprieties should not keep others from pursuing a well-ordered arrangement in the spirit of the gospel. Then let Bro. Hutchinson and others continue to write for the children, and let other schools use all proper means of advancing the interests of the scholars, and the good of the cause of Christ.

The chief aim of Sunday School instruction should be with reference to their conversion to Christ, not an attempt to build up a particular sect by searching to see what we can find to sustain particular dogmas, but a study of the general truths and facts of God's word, leaving the young mind unbiased and at liberty to judge for itself, when capable of doing so, with respect to particular doctrines. Let those who are laboring in this work continue, and "be not weary in well doing; for in due season ye shall reap if ye faint not."

CHAS. H. PERKINS.

The Present and Future.

I am frequently interrogated respecting the present disturbed state of Europe, as to whether it is a fulfillment of prophecy, or not. Among those who have made enquiries, is our brother C. Dutton, of Rochester, N. Y. On making a remittance in aid of the Association, he says:—

"You know, I have taken a great interest in the Advent Herald, for a long time, and can truly say that I consider it one of the best religious papers printed. I trust the paper will be sustained, and continue to be an Advent paper. Avoid striving about questions which do not profit, but feed the flock of God. I am not so anxious to know how much, or little, we may know or is known, between death and the resurrection, as I am to know Jesus Christ, whom to know aright is life eternal. We are living in a remarkable age of the world. The news from the old world seems to be just what we might expect at this time. Is it not an indication of the 3d woe being near at hand? Will the managers of the Herald give us all or as much light as

on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium."—N. Y. Times.

"This work contains a wonderful amount of selections from authors in nearly every age of the church. . . . The views of many hundreds of great minds on a debated question."—Presbyterian Banner.

"It is idle to say that he has not succeeded in proving that the Voice of the Church as uttered for centuries thro' her most noted organs taught the pre-millennarian theory which he maintains."—New Church Repository.

"We recommend this volume to the perusal both of millenarians and anti-millenarians."—Literary and Theological Journal.

"We really wish the light here beaming forth to the world, might be blazoned in large capitals on the sky."—Christian Messenger.

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"I am glad that such a work as 'The Voice of the Church on the reign of Christ on the Earth,' has been prepared and published. It is calculated, I think, to do much good."—Rev. George Duffield, D. D., Detroit, Mich.

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[Pp. 4 m. from mar 26.]

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 18, 1859.

The Broken Saw.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without, or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it.

However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days before, and in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean to, and accidents will happen to the best of folks," said Sam, looking with a sorry air on the broken saw.

"Mr. Jones never makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or no, till Bill couldn't stand it, and so he wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was 'fraid to, Mr. Jones has got such a temper."

"I think he'd better own square up," said Sam.

"I reckon you'll find it better to preach than to practise," said the boy. "I'd run away before I'd tell him;" and soon he turned on his heel and left poor Sam with his broken saw.

It was after supper, and he was not likely to see Mr. Jones that night. The shop was shut, and his master had gone to some town-meeting. The next morning he would get up early, go into the wood-house, and see what was done; for Sam would never hide the saw.

The poor boy did not feel very comfortable nor happy. He shut up the wood-house, walked out into the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable, and he had rather not.

"Oh, my God," said Sam, falling on his knees, "help me to do the thing that is right."

Sam had always said his prayers, but he had not always put his whole heart into his prayers as he did that night; that night he prayed.

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell 'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones; "I should have thought morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand,

"There, Sam," he said, heartily, "give me your hand. Shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the metal's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to live with. It was their conduct which soured and made him suspicious.

I do not know how that is; I only know that Sam Fisher finds in Mr. Jones a kind master and faithful friend.

Allan and Jamie.

"Need I say my prayers to-night, mamma?" said Allan to his mother, when she came to his room to give him his good-night kiss: "I'm so sleepy, mamma."

"Too sleepy to thank God for taking care of you all day, Allan! Who kept you from falling, when your foot slipped while you were crossing the brook on the log, to-day?"

"O mamma! do you suppose such a big boy as I am can't keep himself from falling, just because his foot happens to slip?" Allan said this very contemptuously, adding, "I hope I'm strong enough to hold myself up—now I'm almost eight years old!"

"Allan, come with me," said his mother. And she led the way to his grandmother's room. Here Allan's mother whispered a few words to a sweet-looking old lady, who arose, and taking a bunch of keys from her pocket, gently unlocked a drawer in an old-fashioned bureau. Grandmamma's hand trembled as she softly lifted from the drawer a parcel wrapped up very carefully in a white towel. Seating herself in a large arm-chair, she called Allan to her side, and commenced removing slowly the pins, one by one, from the towel.

Allan's curiosity began to be much excited. What could it be? Now the parcel is opened, and Allan is rather disappointed to see nothing more than a suit of little boy's clothes.

Worn and patched, and old-fashioned; the once bright buttons dim and dusty; certainly there was no beauty in them; yet grandmamma wiped the tears from her eyes, as she tenderly smoothed the folds of the little garments. Her voice was very soft and sweet when she said:

"These little clothes have lain here 30 years, Allan."

"Thirty years, grandmamma! Why, whose were they so long ago?"

"Yes," repeated the old lady, more as if speaking to herself than to Allan, "thirty years since that sad day when the bright waters closed over my Jamie. Yes, I re-

member all about it, as if it were yesterday—how they brought him into this very room, and laid him on my lap in this very chair—how still and cold he was! They said he had fallen from the log while crossing the brook. His fair curls were wet, and tangled with gravel and weeds; his clothes were torn by the stones; yet how beautiful he was, though his blue eyes were closed, and the color gone from his lips! He was eight years old the day before."

"I shall be eight next week," whispered Allan.

"I took the clothes from my darling; the little wet clothes in which they laid him on my knee—and here they have rested thirty years. Thirty years! I shall soon go to him, though he will not return to me," said grandmamma, raising her eyes.

"Come, Allan," said his mamma, speaking very softly, "say good-night to grandmamma." Allan kissed her cheek, and looking once more at the little old clothes, went out gently, and on tip-toe.

"O, dear mamma!" said he, when he was in his own room again, "was Jamie really your brother?"

"Yes, Allan, he was, and the only brother I ever had. My heart was almost broken when he died."

"Mamma," whispered Allan, "why did God keep me from drowning, and not little Jamie?"

"Perhaps, my dear, he saw that Jamie was better prepared than my Allan is. He was always a sweet, obedient child, and loved nothing so much as to hear of the blessed Savior."

"Oh!" said Allan, "I am sure he was never so wicked as I have been to-night. I was very proud because I thought I saved myself from falling off the log; and I didn't want to think that it was God who took care of me."

"The Young may Die."

I have spent the past night with a beloved family that I visited three months since. There was then a darling son of fifteen years, and a little daughter of seven. Now the son is in the tomb. This is a house of mourning; but it is good to be here, for God is present to comfort, and bless the heart-smitten parents. James Garland Atkinson, for that was the name of the loved one who is gone, was very amiable, intelligent, and an excellent scholar; but what was far better, he was a good boy. He was partial to the Bible, and other good books,—he was truthful, did not use bad words, and avoided other evil habits which are common. He considered the poor, and would get his father to aid the destitute. He was sick only a few days; but he seemed to be ready; and he died in great peace. His last words were, "Ma, do not weep for me—I am going home." Will not the young reader pursue a course so as to insure a happy end? Death may be near you. And we may be daily looking for Jesus from heaven. Be ready.

R. H.
Durham, C. E., May 23.

No. 21 of Dr. Hutchinson's "New Things of the Bible," came to hand too late for insertion in this week's paper, but will appear in our next.

APPOINTMENTS.

My Agency.

June 16, attend the conference in No. Troy, Vt. I need not remind brethren and sisters that my agency for the Millennial Association will be the chief object of my labors. Let every one lay aside for this object, as the Lord has prospered them, and be ready when I come.

I would add a word to those who may have received the "Circular." I sent out lately on this subject. I hope all will respond, whether they send the widow's mite, or of their abundance, or merely words of good cheer. Do not fail to write, without delay. Direct as usual, Boston, Ms. In the meantime I would thank those who have already so promptly and liberally responded.

In view of the signs of this time, and the certainty of the near coming and kingdom of Christ, let us all awake to the work of preparing ourselves, and those about us, for the coming Bridgroom. The day of the Lord is at hand.

J. V. HIMES.
Boston, May 10, 1859.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville corner, commencing June 23d, Thursday P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it. But this seems the most central and easy of access for the greatest number. Those who may think of attending from the west, should give notice of their intention, that carriages may be in readiness for them at Camden harbor, where they will land, 6 miles from the meeting. They can come from Boston or Portland by steamer Daniel Webster, to Camden, and call on bro. Blanding, near steamboat wharf,

arriving Thursday morning, in season for the meeting.—Others from various parts of the state will come by such conveyances as may be had, and call on Br. Geo. McKenney at Lincolnville. We hope all Advent ministers in Maine, who wish to labor for the good of the cause of the coming King, in union and fellowship of the gospel, will come to this meeting, and as many others of brethren and sisters as can well do so. Come to counsel, advise, pray and labor for the salvation of the lost, and the upbuilding of the saints.

N. SMITH, Moderator. I. C. WELLCOME, Scribe.
Richmond, Me., May 21, 1859.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 20th; Templeton, third Sabbath in June; Haverhill, two first Sabbaths in July; Providence, three last Sabbaths in July.
G. W. BURNHAM.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Chapman—The letter referred to did not reach this office; but as they sent it, Thos. Rogers has been credited in full, and there is no farther charge on the books against them.

N. Smith—The certificate as we learn was rec'd by Mr. H., and the note at Wilson's taken up. Have sent Dis. to N. J. of South Brooks.

S. Norcross—Rec'd and paid over. Sent 2 extras of No. 21.

M. D. Richardson, \$1.50 bal'd the acct. of R. Tinker, which left \$1.50 for the A. M. A.

A. Clapp—C. Sperry owes \$1.50.

A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JUNE 14, '59.

Mrs. Elizabeth Goll	\$3.
W. A. S. Smyth	2.
M. D. Richardson	1.50
Lawson Long, M.D.	2.
E. W.	2.
H. Bailey	1.
P. S. McCracken	1.

S. BLISS, Treasurer.

DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is *prima facie* evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The paper sent to MRS. E. B. SCHULTZ is returned by the P. M. as not taken from the office,—she owing the A. M. A. \$1, and 50 cts. on old acct. \$1.50.

DANIELS ON SPIRITUALISM.—We have a few copies of this work left, which we are authorized to sell for 50 cts., its former price being \$1. The postage is 16 cts., when sent by mail.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, JUNE 14.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, and that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such a one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

O Elmer 971, J. B. Payne 966, J. Lyon 945, P. Kemp 945, S. Greenwood 967, Mrs. A. Myers 967—each per J. A. Heagy; E. Hathaway 945, J. Linn 964, Charles Libbey 968—each per J. A. Heagy; T. P. Hedrick 945, Mrs. P. Sanders 967, N. True 945, N. S., T. P. Hedrick 945, Mrs. P. Sanders 967, N. True 945, W. H. Currier 971, L. A. Oliver 968, E. Elmes 938, G. H. Gould 945, O. Rockwell 1016; Eld E. Fair 971—each \$1.

M. P. Lyford 971, Mrs. J. J. Goll 977, N. Weston 976, M. S. Whiting 971, S. Gilpatrick 971, M. Baker 979, H. P. Buttrick 1006, G. Crane 971, J. J. Smith 971, The Brown 971—each \$2.

W. A. S. Smyth (there was \$2 paid in advance, and so put \$1 on her. to 1023 and \$2 to A. M. A.—F. H. Bruce 953, 50 cts; L. G. Wood 971—28 cts.

same ground in company with one sober second thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

8. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore, to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called "the Prince of the World," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveler in such company as follows: "He that is hasty with his feet sinneth." "He that is hasty of spirit exalteth folly." "Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.

The War in Europe.

Sackville, June 14. The Cunard steamship Europa, Capt. Leitch, arrived at Halifax at 1 o'clock this morning.

Sanguinary encounters have taken place at Palestro.

The Sardinian government have issued the following official bulletins:

Turin, May 31. A fresh victory was gained by our troops at 7 this morning. 25,000 Austrians endeavored to retake Palestro. The King commanding the Fourth Division in person, and Gen. Cialdini at the head of the Third Regiment Zouaves, resisted the attack for a considerable time, and then after having successfully assumed the offensive pursued the enemy, taking one thousand prisoners and capturing eight guns, five of which were taken by the Zouaves. Four hundred Austrians were drowned in a canal during the combat at Palestro.

Another fight took place at Confienza, in the province of Lomeline, in which the enemy were repulsed by the division of Infantry after a two hours' conflict.

Last night a picket of the enemy endeavored to pass the Po at Cervesina, but were repulsed by the inhabitants.

The Austrians have evacuated Varso, in the province of Bobbio.

Additional details of the battle of Palestro state that the Sardinian right wing was at one time outflanked by the Austrians, who threatened the Bridge of Boats across the Sesia, over which Canrobert was to effect a junction with the King. At this juncture the Zouaves came to the rescue, and turned the tide against the Austrians. The Zouaves lost one officer and twenty men killed, and the Austrians 200 killed.

Louis Napoleon subsequently visited the battle field, and congratulated the Sardinians on the result.

A Turin dispatch of the 2d says that the Austrians advanced that morning from Bobbio towards the French outposts, but retired after a short fight.

A movement was made to conceal the retreat of the Austrians who began to evacuate Bobbio, carrying with them about a thousand wounded.

On the 3d a dispatch was received from Turin, stating that the Austrians had retired to the eastern bank of the Po, and had abandoned Terre Berilli and the neighboring country.

The Paris Moniteur publishes dispatches from Vercelli, which the Emperor had made his headquarters, confirmatory of the Sardinian bulletins, and saying the Sardinians behaved most valiantly at Palestro, and stating in regard to the part taken by the Zouaves, that they performed wonders. Although unsupported, and in front of an Austrian battery of light guns, the Zouaves crossed a canal, ascended the heights which were very steep, and charged the Austrians with their bayonets. More than four hundred Austrians were thrown into the canal and six pieces of cannon were taken by the Zouaves. The loss of the French was inconsiderable.

The Emperor conferred the Grand Cross of the Legion of Honor on Gen. Forey.

The French troops were concentrating at Casale, Valentia and Vercelli.

A Verona dispatch of the 1st says the allies had attacked the vanguard of the seventh Austrian corps d'armee, but that further advance was stopped by the corps under general Zobel. A great number reported wounded.

Garibaldi had met with a reverse. A Vienna dispatch of the 1st announces on official authority that Garibaldi was driven back from Sandria into the mountains, general D'Urban's troops pursuing him. The only issue open to Garibaldi was the Stelvio.

An official dispatch from Milan states that on the 1st Varese was cannonaded and taken by D'Urban, who reinstated the legal authorities and levied a war contribution on the city.

It was telegraphed from Turin on the 3d that Garibaldi had surprised and beaten the Austrians at Varese, and that town was again free of the enemy; and also that Garibaldi entered Como on the night of the 2d.

Gen. Niel entered Novara on the 1st, after a slight encounter with the Austrian outposts, who shortly fled. The Emperor arrived there the same evening amidst the acclamations of the people.

The Austrians endeavored to cross the Po at Bassignano, but the inhabitants opposed their passage, firing upon and destroying the Austrian bark.

The Vatteline was in a state of insurrection, and the town of Sandrio had proclaimed Victor Emmanuel.

The Duke of Parma had arrived in Switzerland with a numerous suite.

French officers of Engineers had arrived at Intra, and were collecting vessels to cross Lago Maggiore with five hundred men.

The French squadron in the Adriatic had captured thirty-five Austrian vessels, the estimated value of which was four millions of francs.

The London Daily News of Saturday has a special dispatch dated Turin, Friday night, saying that the Austrians, in full retreat, were recrossing the Ticino. Garibaldi had gained a new victory. The insurrection in Lombardy is spreading.

GERMANY. The correspondent of a London paper referring to the state of feeling in Germany, says—"I believe that the Rhine for the moment attracts more official attention than the Ticino. The tension of German opinion is represented as extreme. All the officers of the Prussian army living en famille have been ordered to provide for the accommodation of their wives, and other domestic impedimenta, so as to be ready at a moment's notice. This I learn from the wife of an officer of the Royal Guard, an Englishwoman, who has recently arrived here from Potsdam. Prussia is straining every nerve to keep the peace. But her diplomats look grave if questioned as to the probability of her being able to keep her hold on the leash much longer; the 'dogs of war' are struggling so furiously to be loose."

PRUSSIA. At Berlin open-air meetings have taken place of the very numerous bodies of working men of that manufacturing city who have been thrown out of employ in consequence of the present commercial crisis. Such meetings are an infraction of the law. The police, however, do not seem to have interfered. The aspect of the affair is rendered more ominous by the fact that these meetings were held in Frederick's park, in the east end—the place where the bodies of those who fell in the revolution of March, 1848, were interred. The Common Council of the city are deliberating on measures of expediency to supply the most urgent cases.

NAPLES. The Patrie announces that the government of the two Sicilies has forbidden the exportation of sulphur.

Paris Thursday, June 2. Signor Antonini has arrived here from Naples, for the purpose of notifying to the French government the ascension of the throne of Naples by Francis II. It is asserted that he will also go to London and Brussels for the purpose of making a similar announcement at the courts of those cities.

La Presse of Paris says that the uncertainty which prevails as to the course which the govern-

ment of Naples will pursue induces the cabinets of France and England to act with great circumspection.

SPAIN. The Madrid journals of the 28th ult. state that the insurgent Carlist band which had appeared near Valencia had been attacked by the Queen's troops and dispersed, four horses being taken from them. A letter from a semi-official source says: "Contrary to what has been stated, the Pope has never thought of requesting a Spanish garrison to be sent to Rome. He could not in fact, make such a demand without previous concert with the French government. The Spanish government, being firmly convinced that neutrality is favorable to Spain, will remain neutral."

Conference in Pennsylvania.

Dear Bro: Herewith I forward you a brief record of the transactions of the conference of Messiah's church, held last week, at Shiremanstown. I have been compelled to do it in a great hurry, from a pressure of other duties, but I have endeavored to present it in such a way as to give a correct idea of the business done, and to arrange it so that you will have but little difficulty in transferring it to the pages of the Herald. I fear my brethren who were present will complain that I have not more fully detailed their proceedings; but I have only aimed to present a correct record, and have omitted all that was unnecessary for that purpose. I would state that in addition to the written reports that were sent in, several statements were given verbally by the brethren present, all of which were of a very pleasing and encouraging character. In addition to our business meetings (all of which were opened with reading the word of God, singing and prayer) we had two public services. Brethren Gates, Flanders and Hollen preached to us on the afternoon, and Bro. Swartz, Jackson, Laning, and Litch during the evenings of our conference.

The attendance was as good as we expected it to be, and the impression produced was good. Our conference was a very interesting one. We met, transacted our business, and parted in peace and love, and we have much reason and do feel truly grateful to the great Head of the church for his unremitting faithfulness and love toward us. The Lord is evidently with us, and has done great things for us, whereof we are glad; and we believe that he is waiting to do abundantly more for us. We are encouraged to go forward, and believe that if we are faithful to our trust, our present pleasing prospects will be fully realized. We believe each minister left the conference humbly resolving to be more faithfully devoted to the work to which they have been called; and what is perhaps still better deeply imbued with a sense of entire dependence on the Spirit of God, and realizing too that much more of that Spirit may be realized.

Brethren beloved, let us strive after it. While we have much to be thankful for (for its a mercy that he has deigned in any way to acknowledge our labors), yet how much more might we have received had we sought it. Then let us to the work with double diligence. Encouraged by the past, let us try, by the help of our God, to do greater things in the future. Let us humble ourselves under the mighty hand of God, and he will exalt us in due time. This by the grace of the Lord Jesus, is our resolve. Give us an interest, a daily interest in your prayers. We pledge ourselves to do this for you.

In conclusion, we say to the beloved members of the different churches, Aid those called to minister to your spiritual wants, by deep sympathy, much charity, and earnest prayer. Oh, dear brethren, you hardly know how much they need your cordial co-operation, and how much such aid is valued. How often, for the want of it, his heart languishes and droops, and his energies are prostrated! Would you help God's cause, love your minister; bear with his weaknesses in the Spirit of love, and let your closets bear a witness to the earnestness of your prayers on his behalf.

Would you retard that cause and let your church give no evidence of spiritual life, have no

desire to see sinners awakened and converted, then treat your minister coldly, magnify, talk of and spread abroad in the spirit of indifference and hatred his failings, (sure evidence of dejection) let no prayers ascend to God on his behalf, and you will accomplish your end. Alas! alas! is not this the reason that some churches are not prospering? A word to the wise is enough.

Yours in hope, W. PRIDEAUX.

P. S. Brethren! we pledged ourselves to sustain, and support the Herald. Would it not be well for each one of us to aid it by contributing some stirring articles to its pages? W. P.

Proceedings of the Conference of Messiah's Church of Pennsylvania, held at Shiremanstown, commencing May 24, 1859.

The Conference met, according to notice, at the Bethel Church at Shiremanstown, two o'clock. P. M. After an animating discourse by Bro. Gates, commenced business.

The President not having arrived I. R. Gates, V. P. took the chair. The following brethren present: I. R. Gates Williamsport, M. L. Jackson, Milesburg; H. Swartz, Yardleyville; J. D. Boyer, Benetzette, T. Hollen, Pine st., Elk Co., Bro. Flanders, delegate from Canada West, T. Hagley, Marsh Creek; U. J. Train, Centre Co., H. M. Stoufer, Shiremanstown; Wm. Prideaux Cumberland Co. Minutes of the last conference read and approved. Brethren Jackson, Boyer, and Swartz appointed a committee on nominations. On Motion, adjourned to meet Wednesday morning at 9 o'clock.

WEDNESDAY 9 O'CLOCK A. M.

President J. Litch, in chair. Religious exercises by President. Bro. Laning of Bucks Co., present. Committee on nominations presented the following as officers of conference: President, J. Litch, Vice President, J. D. Boyer, J. T. Laning, Wm. Prideaux, Secretaries. Bro. Laning declining Bro. Swartz was nominated. These were unanimously elected.

Reports of churches were then received. Bro. Laning reported from his field of labor, Bucks Co., where Bro. Swartz and himself had been laboring. Bro. L. reported the existence of two churches there, one at Morrisville, the other at Yardleyville, both of which were in a very prosperous condition. At the last conference he had expressed it as his opinion that they needed pastoral labor. With it they had been favored, the churches having placed themselves under the care of the Messianian Missionary Society, by which they had been supplied with a Missionary, bro. H. Swartz. The result had answered their expectations: both churches had been regularly supplied, and were in a very flourishing condition, had been blessed with a gracious revival. About 30 had been baptized. Its influence had extended to other denominations in the vicinity. Bro. L. further stated that they were dwelling in peace and love with other denominations—Baptists, Presbyterians and Methodists, for whom he frequently officiated. Also other places of labor were opening all around. Bro. Swartz, bro. L.'s colleague, confirmed the above interesting statement, and presented the following, from the Yardleyville church.

YARDELYVILLE CHURCH.

To the brethren of Messiah's church, in conference assembled—Dear brethren:—In respect to the cause in this vicinity, we would say, that we feel encouraged to praise the Most High for His abundant goodness to us. For several years in the past we have not enjoyed as great a portion of the divine fulness of God among us as we longed for, but during the past winter it has pleased the great head of the church to visit us in mercy. We had a revival which continued about one month, during which about 40 professed faith in Jesus. During the spring and winter 22 persons have followed the Lord in baptism. 31 have been added to the church. Prior to the revival above mentioned, the church consisted of 15 members; now 46. We now have weekly preaching; social meetings 2 and 3 times a week. They are well attended; interest very good. Also the influence the church has upon the community is greater than in any time in the past. In short, the cause is in a healthy and prosperous condition. Associated with the church

is a small but interesting Sabbath School. Our Pastors are Brn. Laning and Swartz.

WM. SWARTZ, *Delegate.*

PINE STREET CHURCH, ELK CO.

Dear brethren—It is not convenient for us to send a delegate to the annual conference of Messiah's church in Penn., but forward a written report by our Secretary, through our Pastor, Rev. Thomas Hollen.

The Church numbers 23. We have a good and attentive congregation, and have had a prayer-meeting regularly once a week, through the past winter. We have one Union Sabbath school, numbering about 30, and have a small, but interesting Library connected with it. We have contributed to the support of our Pastor the past year \$43.31.

We have done but little, but hope to be able to do more in future, to support him in his faithful labors in the cause of our soon coming Lord.

In behalf of the church, Geo. W. Lewis,

Secretary.

CHURCH IN SHIPPEN.

Brn. in Conference assembled:—It is but a short time since we were organized. We number thirteen souls, who are waiting for our soon coming Lord. We wish to be remembered by our brn. in conference. We have done something for bro. Hollen's support but we were not prepared to say what amount, as there has been no record kept of our financial affairs. Bro. Hollen has labored faithfully with us every three weeks for the last year, and we hope to secure his services still. We pray for the blessing of the Lord upon your deliberations, and that he may bless you with wisdom to direct you in all your labors, in spreading the glorious news of our soon-coming Lord. We send this epistle by our beloved pastor, bro. Hollen. Signed, in behalf of the church,

JAMES MORTON.

RICH VALLEY CHURCH.

Dear brethren:—Our number has been greatly reduced by deaths and removals the last two years, and at the present there is only thirteen members on our list; but these are we believe waiting for the consolation of Israel. We have aided in the support of our beloved pastor the amount of \$45, have one good union Sabbath school, with a library; have kept up our stated Sabbath and weekly prayer and class meetings, as far as the scattered state of our members would admit. Pray for us, that the Great Head of the church would bless us, by adding to our numbers daily such as may be saved. Signed, in behalf of the church, DAVID A. PEASLEY,

Secretary.

CHURCH ON THE TOBY.

Dear brethren, assembled in Conference:—It is not convenient for us to send a delegate to the annual conference of Messiah's church in Penn., but we will forward a written report, by our pastor Elder J. D. Boyer. The church here was organized by Elder Boyer, Oct. 19, 1857. At which time it numbered sixteen members, and he was received as our pastor. The Lord has blessed his labors among us in the conviction and conversion of sinners, and the upbuilding of his cause. The church now numbers 48 members. One has been removed from us by death, and there are five that desire to unite with us. Our congregations are large and attentive. We have no suitable houses for holding meetings in. The houses are all too small, but we are contemplating building one. We have 4 prayer meetings through the week. We have preaching monthly by our pastor, at which time he generally gives us 3 or 4 sermons, and also preaches at two other appointments: viz. Brandy Camp, and South Kersey. We have three Sabbath Schools, numbering twenty scholars, each, and interesting and instructive libraries connected with them.

Our pastor is not as well supported as he ought to be. We have contributed 75 dollars towards his support the past year. His untiring zeal in the cause of Christ, and the interest he manifests in our welfare, demands a more liberal support. But we are in hope we can do better this year to come. We have forty-seven dollars on our subscription, and good prospects for considerable more.

We have done something to aid the missionary cause. Have signed 22 dollars, of which \$4.22

has been paid to Eld. Litch, and \$11.50 to Eld. Boyer. The balance is yet due.

In behalf of Messiah's Church on Toby,

JAMES W. ROGERS.

Bro. Gates gave an interesting statement of his field of labor. Has no organized churches, but in the vicinity of Williamsport and adjoining places, there was every prospect that the cause would gain a fine hold.

Bro. Hagley, from Marsh Creek, reported number of members 57; also a Sabbath school, numbering 58 scholars.

Bro. Jackson made some remarks on their prospects in this region, which were very encouraging.

Bro. Train, of the Central Church reported as follows: number of church members, 36; 11 had been added during the past year. Social meetings were held 3 times a week. Attendance good. The cause in quite an interesting condition and its influence extending throughout the neighborhood.

Bro. Frank, from Clearfield, stated that the cause there was prospering, and asked the conference to send them a missionary. Referred to Missionary Society.

Adjourned to meet at 1 o'clock.

(Concluded next week.)

EXPOSITORY.

Original.

Prophecy of Zechariah.

CHAPTER IX.

"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee! He is just, and having salvation; Lowly, and riding on an ass, And on a colt—the foal of a she-ass." v. 9.

The "daughter of Zion," and "daughter of Jerusalem," are elliptical metaphors, expressive of the inhabitants of that city—which is denominated both "Zion" and "Jerusalem." And this apostrophe commands them to exult with joy in view of the coming of the Messiah their king.

That this was a prediction Christ, is shown by its fulfillment, when our Lord made his triumphant entry into Jerusalem. For "when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then Jesus sent two of his disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which spoken by the prophet, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed in the way. And the multitudes that went before, and that followed cried, saying Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord; Hosanna in the highest," Matt. 21:1-9. Mark adds that the multitude said (11:10) "Blessed be the kingdom of our father David, that cometh in the name of the Lord;" and Luke has it (18:38), "Blessed be the king that cometh."

Our Lord's directing his disciples to bring these animals to him, and thus riding into Jerusalem, was an express appropriation of this prediction to himself. He entered Jerusalem in the manner it had been predicted their King should come, that the people might see the prophecy fulfilled before their eyes, and so accept or reject Him as their King. And that the people understood the significance of the act, and what our Lord designed to manifest by so doing, is evident from the multitude's strewing garments and palm branches in the way, shouting hosannas, and hailing him as the promised King. So significant was this manifestation, that "when he was come into Jerusalem, all the city was moved saying, Who is this? And the multitude said,

This is Jesus the prophet of Nazareth of Galilee."—Matt. 21:10,11.

Then "Jesus went into the temple of God and cast out all them that sold and bought in the temple;" &c—in fulfillment of Mal. 3:1: "The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant ye delight in." These acts in the temple, were appropriate only as the temple was His. He then acted as the Lord of the temple, and as the King of Israel; so that the Jews, in rejecting and crucifying him, knew that he claimed to be the promised Christ and as such rejected him.

The prophets ever recognized the kingly character of the Messiah. Thus in Psa. 2:6. "I have set my King upon my holy hill of Zion." And the confession of Nathaniel—(John 1:49) "Thou art the Son of God; thou art the King of Israel;"—shows that when Christ came the Jews were looking for their King.

Other princes were often notoriously partial in their administration of justice; but not so the Messiah—the Just One. Jeremiah had said, (23:5) "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." And (Matt. 16:27,) "He shall reward every man according to his works."

The Hebrew word *moskang*, rendered "having salvation," says Lowth, "though it be a participle passive, is rendered Savior in all the ancient versions."

The word "lowly," has reference to outward circumstances, which were to characterize the Savior at his coming. He was to be divested of pomp and display, that the most humble might freely approach him with the assurance that he would be touched with the feeling of our infirmities; so that his predicted humility was of itself a subject for rejoicing.

Christ's riding on an ass, was not only an act of humility, in fulfillment of this prophecy, but it was in conformity to the precept, in Deut. 17:16, that the king of Israel "shall not multiply horses to himself." The multiplicity of horses tended to make the people proud and warlike; but the beast on which the Savior rode was used only in the times of peace; so that it became Him who fulfilled all righteousness, and was the Prince of peace, thus to come,—in the primitive simplicity of the times of the patriarchs and judges, and not arrayed in the pomp and circumstance of war.

"And I will cut off the chariot from Ephraim, And the horse from Jerusalem, And the battle bow shall be cut off: And he shall speak peace to the heathen: And his dominion shall be from sea to sea, and from the river to the ends of the earth." v. 10.

This prediction has respect to the means that were to be used to extend Christ's kingdom. The "chariot," "horse" and "battle" were used in war and are here put by synecdoche for the various instrumentalities of war—their being "cut off," being a metaphor expressive of the cessation of their use. Christ's kingdom, therefore was to be a kingdom of peace. The word "heathen," is, properly, "nations;" and Christ's speaking peace to them, is an offer to the world of the Gospel of peace,—for their acceptance or rejection, preparatory to the establishment of his kingdom under the whole heaven.

For while "From sea to sea," was from the Mediterranean or Great sea on the west to the Dead sea on the east, and so comprised the whole of Judea, "from the river," i.e. the Euphrates, "to the ends of the earth"—ends being used as a metaphor for the most distant places—was expressive of its universality.

Thus David said, Psa. 62:7,8, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

In view of this glorious future the prophet then speaking in the name of the Lord, turns to and thus apostrophizes the daughter of Zion, i.e. the Jews who were recently delivered from their bondage in Babylon:

"And thou, by the blood of thy covenant,

I have sent forth thy prisoners, Out of the pit wherein is no water." v. 11.

That this address is to Zion, is shown by the Hebrew, "where the pronoun and the affixes are in the feminine gender," (Wm. Lowth.)

The covenant referred to, is that between Israel and Jehovah, which was made at Sinai, was sealed with the blood of slain victims—typifying the blood of Christ—and which guaranteed protection to Israel while in the path of duty. It was by virtue of that covenant relation that God had remembered them, and restored them from their captivity in Babylon; where they were captives or prisoners, and which by an elliptical metaphor is denominated "a pit wherein is no water"—the figure being taken from the deep wells often found in dungeons, into which prisoners were lowered in special cases.

"The bondage of Egypt, from which the Israelites were delivered by the sprinkling of the blood of the paschal lamb; and that from which they had just been restored, were like pits or dungeons, in which was no water; where they were sinking in the mire, or perishing for want by a lingering death; and both these deliverances were granted in virtue of the engagement of Christ to shed his blood for his people."—Dr. Scott.

As the prophecy of Zechariah was uttered in the second year of king Darius B. C. 516, those Jews who came from Babylon under the decree of Cyrus B. C. 536, had been returned from their bondage twenty years. But large numbers of the Jews still remained there in bondage, and so continued fifty-eight years longer, till the 7th of Artaxerxes, B. C. 458. These remaining Jews, still in bondage and hoping for a return to their land, are evidently next apostrophized:

"Turn to the stronghold, Ye prisoners of hope: Even to day do I declare That I will render double unto you," v. 12.

Says Dr. Scott: "This may be considered as an address to the Jews that still remained in Chaldea: they were prisoners; yet the favor shown them by the Persian kings, and especially these promises and predictions, rendered them prisoners of hope. Let them then without delay return to Zion, as the stronghold prepared for them; assured that God would render their prosperity double to what their adversity had been, or double to all the advantages which they could relinquish for this purpose; for he had that day solemnly declared it."

"To day" being specified as the time of declaring this promise shows that a like promise had been before made and forfeited. God had said to Israel by Isaiah (67:7) "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double." In so sinning as to need a removal to Babylon, the Jews had justly forfeited all claim to that promise; but now on their repentance, God renews it, and he reminds them that it is now, to day, after their Babylonian punishment that he is declaring a promise which they had once forfeited. Without this indication that it was then being made, the Jews in Babylon might reason—as they had forfeited the promise, and had been left in Babylon when others of the nation were restored—that they could no longer claim it; but such re-affirmation of it would assure their re-appropriation of it to themselves.

The phrase "rendering double" may allude to God's blessing Job (42:10) after affliction: "The Lord gave Job twice as much as he had before."

This promise of blessings, like all the promises made to Israel as a nation, must be understood as conditional on their compliance with the precepts enjoined on them; for when they failed to comply, punishment invariably followed. So long as they were obedient, God protected them from their enemies,—as he did when Alexander invaded them, about one hundred and eighty-five years after this prophecy was uttered; but about one hundred and sixty years later, according to 1 Macc. 1:11-13, "There went out of Israel wicked men, who persuaded them, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed

from them we have had much sorrow. So this device pleased them well. Then certain of the people were so forward therein, that they went to the king"—Antiochus Epiphanes, a wicked prince who had succeeded to the one of the four divisions of the Grecian Empire that comprised Palestine—"who gave them license to do after the ordinances of the heathen."

This was followed by the observance of heathen rites in Jerusalem. "They built a place of exercise" there "according to the custom of the heathen, and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief." These acts of the Jews emboldened Antiochus to go with an army against Jerusalem, and demand that all Israel should abandon the Mosaic law and ordinances, and adopt heathen rites in their stead. He removed the holy vessels from the Sanctuary, sacrificed swine's flesh, and other unclean beasts, builded idol altars, rent in pieces and burned the books of the law, set up an abomination on the altar of God, and slaughtered large numbers of the Jews, who refused compliance with his wishes. Ed.



ADVENT HERALD.

BOSTON, JUNE 25, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SPECIAL NOTICE.—According to instructions from the Executive Committee, not to continue the *Herald* to persons owing a given amount, it will be necessary to withhold it from such, unless they are heard from before the first of July. Hoping that each one will previously respond, this notice is given, lest some should otherwise have forgotten it. We hope not to part company with any of our readers; but papers cannot be published without money.

We shall send one more paper, and then discontinue to those whose indebtedness will amount to one dollar, the sum to which we are limited by the rules of the Association. A list of those not heard from will then be made out and submitted to the standing committee, for them to direct respecting its disposal. Those who pay up will not appear on it. We are glad to find many promptly responding.

Watchman, What of the Night?

The present state of Europe and of the World what do they indicate? Please explain this and the signs of the times.

DAVID BARBER.

Scipio, N. Y.

Ans. "The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21:12.—"Knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the whole armor of light."

Every movement of diplomacy, and all the commotions that convulse the kingdoms of Europe, give evidence of progress in the world's history, and evince that we are nearing the port of earth's destiny. The signs of the times are truly ominous; but our views on this point were unfolded last week in an article entitled "The Eastern horizon;" and also in the following article written before receiving the above.

The Whirl of Closing Events.

Who has not stood on the margin of some whirlpool, and noticed how gradually objects revolve in the outer circles, but increase their speed as they near the centre, until after a few rapid whirls, they plunge down into the vortex? Or, if not seen, who cannot imagine this? How securely float the occupants of some stately ship, as it enters the verge of the Norwegian Maelstrom! how leisurely it circles around the outer disk; but when it nears the centre how its speed is momentarily increased, until it

makes the fatal plunge, and becomes a wreck! So it is often with events in this world's history. Slowly the primary causes operate; gradually results ripen; but as they near their crises, they seemingly thicken, until the result suddenly bursts upon our startled vision.

This is true in events of ordinary history. Take our own American revolution: the causes that produced it were slowly culminating for a long period, and becoming more and more significant, until at length the train was suddenly fired.

The world as a whole shows a similar rapidity of events as it nears its final catastrophe. The last hundred years, has witnessed more marked occurrences in the world's history, a greater progress in the arts and sciences, and multiplication of discoveries materially affecting man's interests, than there have been in any previous ten.

A century ago, and the independence of this nation was hardly thought of; only about two millions of people of European descent, inhabited these shores, and they had not penetrated west of the Alleghenies; there was not an independent state on this western continent; there was not a railroad in existence; only a few canals had been dug, and none west of the Atlantic; America had but few post routes, or regular modes of conveyance. Travel was performed mostly on horse back, all transmission of intelligence was slow and tedious and it was a week's journey from Boston to New York; the whole west was an unbroken wilderness, where roamed savage beasts—and more savage men; not a heathen or Mohammedan country was open to Protestant missions; there were no societies organized for the extension of the gospel, or for the circulation of the Bible, or religious books or tracts; and the press itself was an imperfect instrument and little used. And yet the world itself had existed nearly sixty centuries, growing old with slow and tardy footsteps.

Another century only has been added to the number of the past, and what a change! The thirteen British colonies, that hugged the Atlantic coast, have expanded into more than thirty sovereign states bordering on two oceans, extending from the lakes to the gulf, and comprising thirty millions of people; independent states also occupy all the southern part of this continent; the savage tribes have disappeared from an extent of land more than 1000 miles in breadth, and where the smoke of their wigwags curled among the trees, are now populous cities, thriving villages and cultivated fields; where their canoes glided on our inland streams, the sails of a nation's commerce now whiten; fire and steam have been made subservient to man, and propel vessels at his will; the broad Atlantic, which could be crossed only by months of tedious sail, is now an ocean ferry; millions of bushels of grain are annually raised and floated from regions 1000 miles west of the then civilized settlements, through canals dug hundreds of miles across the then wilderness; the iron rail way has extended its briar arm many thousands of miles in extent, linking together all parts of this and other countries, and annihilating distance; and the steam propelled cars traverse back and forth upon them swifter than a weaver's shuttle; journeys are now performed in days, that then occupied months, and in hours, that then required days; the electric flash now instantaneously transmits intelligence over thousands of miles of telegraphic wires, which unite all parts of this land and of other lands, and which will soon put, in instantaneous communication with each other, the opposite and distant shores of the Atlantic; the tide of emigration has rolled on and on, in successive waves, over the Alleghenies, across the prairies of the west, across the Mississippi, across the plains beyond, and over the Rocky mountains, until arrested by the shores of the Pacific, where it has created independent states in what was a waste wilderness within the remembrance of those who have not yet reached middle age; in Eastern Asia, southern Africa, distant Australia, and the isles of the sea, the English race and tongue have found their way and established empire; the whole heathen, and the Mohammedan world have been made accessible to the preached word; lands which were unknown have been explored, and those which were uninhabited, covered with the habitations of men; societies, for sending the living preacher into all countries, for accompanying them with the Sacred Oracles rendered into unnumbered dialects, and for otherwise ameliorating the condition of man, have been greatly multiplied, and their agencies widely extended; the press has increased its efficiency a thousand fold, and brought the Word of God within the reach of the most humble; discoveries in science and the arts have kept pace with the spread of empire, and facilities for international communication; and, without any hyperbole, more progress has been made by the generation now living, than by any ten generations that ever preceded.

Event, also, has followed event with increasing rapidity. To go back only a very short period, what wonderful changes have transpired! The discovery of gold in California, caused such a rush of

emigration there, that a full fledged sovereignty sprang into existence in less than half a score of years. A like discovery in Australia, peopled those shores with equal rapidity. Napoleon was dethroned by the monarchs of Europe, imprisoned to die on a rock in the ocean, and his name disinherited in France; but within a quarter of century the house of the Bourbon and that of Orleans, were driven into exile, by successive revolutions, and another Napoleon reinstated on the throne. In the apparently peaceful possession of India, the British rule was suddenly periled by the revolt of a hundred thousand armed Sepoys, and wide spread disaffection among the populace; and almost as suddenly were the disaffected provinces reconquered and the British rule re-established over the millions of India. The crescent has so waned under the remonstrances of Christian diplomacy, as to submissively permit equal rights to all religions,—where before it was death to renounce the dogmas of the false prophet, and it retains political power in Europe only by the sufferance of other nations, and because they are disagreed respecting the disposal of the "sick man's" effects. China and Japan, which were impenetrable by those of other lands, and hermetically sealed against the admission of the gospel, have opened their doors, removed the interdiction, and become accessible to men of every race and creed.

The various systems of Paganism are losing their hold on the confidence of their devotees—though infidelity is too often the substitute. The last thirty years have witnessed the change of an island of savages, into a Christian kingdom of civilized men.—The political power of Romanism has waned, until it, like the Turk, exists only by sufferance; any turn of the wheel may demolish it utterly; and how far its ecclesiastical organization may be affected by changes in its political, human prescience cannot determine. The last ten years has witnessed the rise of demonology, the multiplication of converts to it by millions, as claimed by its votaries, and its marvelous spread throughout Christendom. Infidelity, irreligion of every kind, and vice in every form, stalk over the earth uncontrolled and almost unrebuked. And, not less marvellous, we have seen how a single remark made only last new year's by "the nephew of his uncle," to the Austrian ambassador, has raised a cloud of war, at first not larger than a man's hand, but which now darkens all Europe with its shadow—arraying hostile armies against each other on the plains of Italy—armies larger than were ever before there assembled—bidding fair to deluge Europe in blood, and which nothing can prevent but the Sovereign purpose of Jehovah.

All these things betoken that we are in that age of the world which is nearing its consummation; that as the more swiftly circling waves are those which are nearer the vortex, and as the rapidity of their whirl is augmented by their nearing the final plunge, so are the swiftly circling events of time, the sudden and multiplied changes in the world's diplomacy, the running to and fro of multitudes and increase of knowledge, unmistakable monitions that God will shortly overturn, and overturn, and overturn, until He come whose right it is; when the kingdom shall be given to Him.

To Correspondents.

It is intended hereafter to notice all communications received by the Editor, whether they are published or not. Those accepted for publication will be so acknowledged. And if there is any particular call for these not accepted, by the readers of the *Herald*, the decision respecting them will be considered. All the readers of the *Herald* will then know what articles are received and not given; and it will be in their power to call out, if many so call, any article laid aside for farther consideration, or not accepted for publication. Correspondents also will at once know whether their articles are received, and the disposition made of them. And if any communication is not promptly noticed, i. e. within one week after it reaches this office, it may be understood that, owing to some misdirection, it has not reached the editorial eye.

Short and pithy articles, suitable to the times, and to this periodical, are respectfully solicited from all who can write. Let the inexperienced seize their pens and unfold their thoughts; and where they wish for aid to put their articles into shape, they may freely command our service. No experience is more beneficial than that of writing for the press. Many have found it their most profitable school. It is greatly conducive to mental discipline; and all who can should avail themselves of it. Write short, and write to the point; and if your article is laid one side, write again. The young eagle cannot soar aloft the first time it plumes its wings for flight; many a failure oft precedes success; nor can the young writer attain a faultless style at once. Will you write an essay for my journal? said a publisher to a writer. The request was complied with. It will not do, said the journalist; write it over again.

He did so, and it was again rejected. Write it again, said the journalist. Greatly chagrined, and almost offended, the writer took back his article, and rewrote it, the third time; it was published, and it placed him at once in the front rank of Essayists.

Come brethren, take your pens, and fill our columns with anything desirable, in which they are deficient. If anything is unsaid which should be said, let him who has the thought say it. If any see gleams of light, that others see not, seize on them and enlighten those not thus illuminated. Let all freely counsel and advise, and let none withhold through fear that their advice will not be appreciated. Judicious advice is always desirable, who ever may give it; that which is not practicable, or does not command assent, will never be rejected merely because of the source whence it comes; and all advice will be treated respectfully, whatever may be thought of its judiciousness or feasibility. But let it always be specific and definite. Generalities are unintelligible.

The following communications are all we now recall, that have been received since the commencement of the present year and not published.

1. From Eld. J. Litch, on the death question, in reply to Eld. T. M. Preble's article in the *Herald* of April 2d—with request to us to publish, or to send to Elder P. as we judged best. We did the latter—not desiring to fill more space in the *Herald* on that subject than was necessary.

2. From Bro. J. Brooks, in reply to Eld. Preble's article mentioned above, (which was in reply to one from Bro. B. in Her. of March 12 and to the argument of Eld. Litch in discussion with Eld. Grant). As we had forwarded Eld. Litch's article to Elder Preble, we gave this the same destination. After a time they were returned by Eld. P. with the statement that if published in the *Herald*, he should wish to reply. Not wishing to open a discussion on that subject, both articles have since lain in our archives.

3. An article from Eld. T. M. Preble, on our answer to his inquiry in the *Herald* of Feb. 5th respecting the Greek "aion." This article contained several errors respecting the uses of aion as shown in our article; which we pointed out, and returned to Eld. P. for correction.—Have not since heard from it.

4. From J. H. Clark, on "Death and its Dominion"—deferred because it was devoting too much space to that question.

5. From O. B. Fenner, on the Discussion between Messrs. Litch and Grant.—Deferred for the same reason.

Of the above Messrs. Litch, Brooks, Clark, and Fenner sustained our views on that question.

6. From S. C. Baylies, giving an experience while embracing, holding, renouncing and forsaking the above doctrine.

7. From C. Churchill, "On the Day of the Lord"—12 pages foolscap. Deferred because of its length, and the singularity of its views.

8. From J. H. Clark, enclosing a letter from I. E. Jones to another brother, on the Spirit rappings.—Deferred because of some indecorous expressions in letter of J., because J. has stood aloof from this cause for the last five years, and because it is somewhat a breach of confidence to publish letters not written for publication, received by private brethren.

9. From H. B. Woodcock. On Seventh day Sabbath, the 144,000, &c. &c.—in which we saw no new light—and found it too lengthy for our space. If shorter it would have been given.

10. One dated Feb. 28, from J. Matthews, on Age of the world. Laid aside because its tone did not accord with that required in the heading of the correspondence department. And

11. Sundry communications reflecting somewhat severely on the arguments of Mr. Peaslee, which we judged it courteous to withhold.

The following are on file for insertion.

From P. Lawrence

- "A. Weldon (poetry)
- "L. Wood—A stray leaf.
- "T. P. Hedrick—Obituary
- "C. L. Heath
- "R. Hutchinson—"New Things."
- "T. Brown.
- "T. Wheeler.
- "C. H. Perkins.
- "Acorn.
- "J. Linn.
- "M. S. P.—Night of Weeping.
- "H. B. Woodcock. On the Millennium—its length may defer it a little.

"J. Matthews, on the Day and Month of Creation. Being only four pages we shall give it. And "The Warning."

To WYOMING: "Watcher," in Dan. 4:13, is a symbol, not a metaphor.

Waters, in Eccl. 11:1, would be an elliptical met-

aphor—the act of casting waters upon being the substitution.

"Ways," in Lam. 1:14, we regard as literal,—they being the streets of Jerusalem.

Encouragements.

Words of encouragement are always pleasant to the ear, as cool water is to the palate of the thirsty laborer; but substantial aid is still more encouraging. One brother, last week, W. A. S. S. of W., whose aid to the A. M. A. had before amounted to more than one hundred dollars, wrote, his paper being paid for a year in advance, to cancel that, begins anew, and pays 18 months in advance. Another, S. H. W., of S., in paying for his paper, sends double the amount of subscription. Others are sending in donations, as weekly acknowledged. And others in paying the amount of the bill sent them, pay more than the demand,—giving the balance to the cause. As little springs make large streams, and drops of water fill the ocean, so "many a mickle will make a muckle," every little helps, and no mite that is sent, can be so unimportant as not to be appreciated.

Manifesto of Mazzini.

A remarkable article has appeared in an Italian paper published in London, from this distinguished Italian patriot. He contends that there is no agreement between the aims of Italy and those of Louis Napoleon. In support of this view, he makes the following revelations on his own authority:

"What Italy aspires to is National Unity. Louis Napoleon cannot wish this. Besides Nizza and Savoy, already conceded to him by Piedmont as the price for his aid in the formation of a northern kingdom, he wants an opportunity to set up a throne of a Murat in the south, and the throne of his cousin in the centre. Rome and part of the Roman State are to remain under the temporal government of the Pope.

"It does not matter whether sincerely or not the Ministry which to-day rules supreme in Piedmont has given its consent to this plan.

"Italy is thus to be divided into four States; two to be directly governed by the foreigner; indirectly, France would have the whole of Italy. The Pope has been a French vassal ever since 1849; the King of Sardinia, from gratitude and from inferiority of forces, would become the vassal of the Empire.

"The design would be entirely executed should Austria resist to the last. But if Austria, defeated at the outset, should offer terms like those which, at a certain moment in 1848, she offered to the British Government, viz: the abandonment of Lombardy on the condition of retaining Venice, peace, naturally supported by the whole diplomacy of Europe, would be accepted; the single condition of the aggrandizement of the Sardinian monarchy, and of the cession of Savoy and Nizza to France, would be insisted upon; Italy would be abandoned to the revenge of its patrons, and the full execution of the plan be deferred to some more favorable moment.

"This plan is known to the governments of Europe. Hence their general armaments; hence the warlike fermentation throughout the German Confederation; hence the elements already prepared of a coalition between England, Germany and Prussia—a coalition inevitable, despite the declarations to the contrary of the governments."

But in spite of all this, and more too, which Mazzini pretends to point out, he says that the war is a fact, and must be joined by all true Italians, who will know how to play their parts. "It is necessary," he says, "that Austria should succumb. We may deplore the imperial Intervention, but we cannot deny that Austria is the eternal enemy of every national Italian development. Every Italian must co-operate in the downfall of Austria." Those in the North will have to co-operate with the French, but the people in the South must keep their movement more independent. "It is the duty of Rome not to send one man to the Sardinian army, but to prove to Imperial France that it is a bad bargain for any power to combat in the name of Italian Independence, while declaring itself the support of Papal absolutism." With this spirit of precaution exercised by all, Mazzini says that he has hopes of the present crisis resulting in the union and triumph of Italy.

A Great Battle near Milan.

The telegraph announces the passing of the steamship Anglo-Saxon at "Farther Point," on the 18th inst. which communicated meagre intelligence of a great engagement between the Allied and the Austrian armies on the 4th inst.

The previous dispatches left general Niel with his corps of the French army at Novara; the King of Sardinia at Palestro, near Vercelli; Louis Napoleon at Cassale and Valenza, whither he was hurrying his southernmost troops in great numbers, probably under the command of McMahon and Canrobert;

and Baraguay d'Hilliers moving away in some unknown direction from the region of Voghera and Casteggio. These movements were going forward with such secrecy as manifestly to deceive a portion of the Austrian army, who kept anxiously hovering round the scene of the last fight at Montebello, while the drift of the allies was towards the region of which Montebello was the centre. For a day or two—from the 2d to the 4th of June, the intelligence of the allied operations is almost nothing. All that is known is, that the French and Sardinians crossed the Ticino by two bridges, near Buffalora—probably chasing the retreating Austrians so closely that the latter could not avoid battle, which took place at Magenta, about a dozen miles from Milan, the capital of Lombardy.

Of the battle the French have forwarded dispatches, beginning on the fourth of June. The first two say that the Austrians lost 5000 prisoners, 15,000 killed and wounded; and put the French loss at 2000. The third dispatch, on the evening of the 5th, raises the French loss to 3000, the Austrian prisoners to 7000, and the Austrian killed and wounded to 20,000. The dispatch of the next day announces that the Austrians have evacuated Milan. Subsequent rumors from Paris put the French loss of killed and wounded at from 9000 to 12,000. This is the substance of the French accounts.

The Austrian accounts are more meagre and unsatisfactory—which is a fair indication of unsatisfactory events. A dispatch from Vienna on the forenoon of the 6th admits that the authorities and garrison of Milan have withdrawn from the city, but says nothing to give the idea of insurrection, which is alleged in the last French dispatch. The Austrians are said to have fought valiantly, but victory is not claimed for them. The London Times of the 8th, thinks that "the hard fight is even yet undecided, but that on the whole the French have the best of it." It does certainly appear that if the French had made a good ending of the affair, we ought to have had some dispatches from them in the two days previous to the steamer's sailing, or something on the 17th at least. But so far as our intelligence goes, they were clearly the victors. From the promotion accorded to Gen. McMahon, who was made a Marshal of France on the field of battle, it is probable that this most able of the French officers had chief command of the allies. Gen. Hess commanded the Austrians, of which the corps of Count Clara and Prince Litchenstein seems to have formed the body. The forces engaged are reported: Austrians one hundred and fifty to one hundred and eighty thousand, and French, a hundred thousand to one hundred and thirty. But of this estimate, as well as of the consequences, and, in fact, of the real character of this great battle, we must wait for further information, before any confident opinion can be formed.

Foreign News.

AUSTRIA. On the 4th a great religious solemnity with processions and public prayers, took place at Vienna, the object being to implore heaven to bless the Austrian arms with victory. All the members of the Imperial family and the Ministers were present. Mass was read by the Pope's Nuncio.

RUSSIA. An important circular from Prince Gortschakoff to the Envoys of Russia at the several courts of Germany, declares that if Germany goes to the aid of Austria, the political equilibrium, resulting from treaties by which the German Confederation is constituted, will be destroyed.

GERMANY. A dispatch from Darmstadt says that at the opening of the Chambers there, the Presidents of both branches of the Legislature declared in favor of war against Louis Napoleon.

TURKEY. The London Times's correspondent from Constantinople, May 25, writes:

"The first fruits of the agitation are beginning to ripen in European Turkey. Until very recently, although there was cause for well-grounded anxiety, no news of any actual demonstration on a large scale had reached the capital. Within the last few days, however, intelligence has arrived which goes far towards justifying the least cheerful anticipations. In Servia, Bosnia, Montenegro, and the Herzegovina the general feeling of hostility to the Turkish Government is no longer concealed; while Bulgaria, the proximity of which to the capital, and the presence of an overwhelming force in which would seem to preclude all possibility of any successful outbreak, is not wanting in symptoms of disaffection. In Servia, Prince Milosch has been levying troops on a large scale, and it is now reported, on what authority I cannot exactly say, that every household is required to furnish its man.

In Bosnia a crusade against the Turkish authority is openly preached, and nothing but a strong body of troops can prevent a general rising. The Montenegrins have risen in several places, and a desultory warfare has been going on, in which the Turkish troops have been uniformly successful. Great numbers of Montenegrins have left Constantinople during the present month for their own country."

The Springfield Republican gives extracts from a late letter "from a distinguished American" abroad (Charles Sumner?) whose opinion it considers important. We quote a paragraph:

"At Paris, during the few hours that I have been here, I gather something for the reverse of the shield. It is said that the Emperor, before leaving declared that he would not have another Prussia on the South of France, from which it was inferred that the beautiful kingdom of Alta Italia would never be tolerated by him; some say that he will contrive to get a slice for himself or his family; others say, that Lombardy and Venice will be organized under an Austrian arch-duke, but without Austrian armies; others say that this is the first step in a scheme of mighty ambition, where he begins by lopping off from Austria, and then will take Prussia next up to the Rhine, and that the fear of this will arouse Prussia and the whole Confederation against him. Others say that there will be soon a coalition against France, and that he has already put himself where his uncle was in 1813. I do not think so,—as things stand at present. Of course, with the great flood gates open, nobody can tell confidently how high the waters will rise; but disliking the Emperor as I do, I am yet disposed to believe that various circumstances, among which are, early education full of sympathy for Italy, and a desire to do a generous deed that may make people remember with less bitterness the coup d'etat, these and other things conspire for the moment to keep him faithful to the idea of Italian independence. But this is a great moment in history—nothing like it since 1815."

A Paris letter writer, in speculating as to the results of the war in Europe, says that it is thought in Paris that as soon as Austria is silenced, Napoleon means to give the Romans a State government, separate from the Church, and have the Pope over spiritual matters only. He has the audacity to do it, and knows full well that he would have the thanks of Christendom for so doing. The more enlightened portion of the Catholic Church approve of it, and it will be done. Like other momentous questions, it is only one of time.

The Levant Herald, printed at Constantinople, May 18, has the following item: "It appears that within the past week an autograph letter from the Emperor of Russia has been received by His Majesty the Sultan, wherein the Czar makes the warmest professions of friendship towards the Sultan, and assures His Majesty that, so far as Russia is concerned, the present complicated state of European politics need not create the least apprehension of any hostile intentions towards the Ottoman Empire."

Late letters from Ireland state that revivals of religion are now in progress in the North of Ireland, remarkably resembling, in their main features, the great work of grace in this country. Late letters from France also mention the commencement of extensive revivals in various parts of that country.

A poor Jew at Richmond received a letter from Europe, informing him that a large amount was his by inheritance, and that it awaited his demand.—The excitement was too great—he fell from his chair and died immediately.

A thousand feet of cable have been ordered to enable Mons. Blondin to perform the feat of walking across Niagara river on a tight rope. The cable will be put across about half way between the Falls and Suspension Bridge. Mons. Blondin's friends have no doubt of his ability to accomplish the remarkable performance.

The Circuit Court of New York has decided that a wife has pecuniary value. A man sued the Hudson River Railroad Company for \$5000 for the loss of his wife, who was killed by an accident on that road. The defense set up was that no pecuniary damage had been sustained, but the jury thought otherwise, and decreed the bereaved husband \$2000.

A tempest in Salt Lake Valley on the 12th of May prostrated some of the earthly tabernacles of the "Saints," and unroofed many others. The Deseret News says that such gales, of which they have had several before, make "a man wish he was somewhere else, out of this cold, high, airy, mountainous region, if there was any other place on the earth where he could dwell in peace."

The twin daughters of Abraham Guise of Gettysburg, Pennsylvania, died there recently at the age of forty-four years. "They were born and raised together; never separated for a single night during their lives; took the same disease (measles); died within a few hours of each other, and were buried in the same grave. They traveled life's path hand in hand, and in death they were not parted."

The Davenport (Iowa) Democrat says that an official letter from Kossuth to a Hungarian exile at that place has been received, requesting him to take immediate steps towards embarking for Hungary. From the tenor of the letter it would appear that Kossuth was engaged in raising an army.

SCRIPTURE TROPES.

W.

PREPARED BY WYOMA, AND EDITORIALY CORRECTED.

WAGES, n. Lit., pay for service rendered, "Your father changed my wages ten times," Gen. 31:7.—"Be content with your wages," Luke 3:4.

— A Metaphor, expressive of results,—"The wages of sin is death"; or, reversed, Death is the wages of sin.

WAIT, v. Lit., to stay, to watch, to expect, to attend, "Blessed are all they that wait for him," Isa. 30:18. "The Syrians had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife," 2 K. 5:2.

— A Metaphor, illustrative of dependence,—"The eyes of all wait upon thee," Ps. 145:15.

— A Substitution for the continued exercise of prayer, faith and dependence, "They that wait on the Lord shall renew their strength," Isa. 40:31.

WAKETH, v. Lit., to arouse from sleep, to be awake, to come to life again, "Except the Lord keep the city the watchman waketh but in vain," Psa. 127:1.

— A Metaphor, expressive of moral emotion, or intellectual, "I sleep, but my heart waketh," Songs 5:2. "He wakeneth, morning by morning; he wakeneth my ear to hear as the learned," Is. 50:4.

— A Substitution for being aroused to exertion, "Let the heathen be wakened to come up to the valley of Jehoshaphat," Joel 3:12.

WALK, v. Lit., to advance by steps, "Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it thee," Gen. 13:17.

— A Metaphor, expressive of conduct, "That I may prove them whether they will walk in my law," Ex. 16:4. "Walk in peace," "in love," &c., are also examples. It is also used of suffering and of enjoying, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me," Ps. 23:4.

— A Substitution for the same, "We will walk in his paths," Isa. 2:3. "Can two walk together except they be agreed?" Amos 3:3. For duty, activity and vigilance,—"I must walk to-day, and to-morrow, and the day following," Luke 13:33.—"Walk while you have the light," Jno. 12:35.—

"Your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour," 1 Pet. 5:8.

WALL, n. Lit., a structure of brick or stone,—"By faith the walls of Jericho fell down after being compassed about seven days," Heb. 11:30.

— A Simile, anything trusted in being compared to a wall, "The sick man's wealth is his strong city, and as an high wall in his own conceit," Prov. 8:11.

— A Metaphor, to illustrate stability and impregnability, "I am a wall," Songs 8:10. "Salvation will God appoint for walls and bulwarks," Isa. 26:1.

— An Elliptical Metaphor denominative of the same, "Thou shalt call thy walls salvation and thy gates praise," Isa. 60:18.

— A Substitution, when leaping over a wall is put for surmounting difficulties, "By thee have I run through a troop, and by my God have I leaped over a wall," Ps. 18:29.

WAR, n. Lit., a contest carried on by force between hostile nations or parties. Hostility, enmity, contention, "I am for peace, they are for war," Psa. 120:7.

— An Elliptical Metaphor, denominative of physical conflict, "There is no discharge in that war," Eccl. 8:8. For retribution, "In righteousness doth he judge and make war," Rev. 19:11.

WAR, v. Lit., to prosecute war.

— A Metaphor, illustrative of physical or mental conflict, "Abstain from fleshly lusts, which war against the soul," 1 Pet. 2:11.

— A Substitution for the same, "That thou mightest war a good warfare," 1 Tim. 1:18.

WARFARE, n. Lit., a political contest, prosecuted by military forces.

— A Metaphor, denominative of a conflict of principles, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," 2 Cor. 10:4.

WASH, v. Lit., to cleanse with water, "Go wash in the pool of Siloam," John 9:7.

— A Metaphor expressive of any purification, "Wash thy heart from wickedness," Jer. 4:14.—"Be baptised and wash away thy sins," Acts 22:16. "I will wash my hands in innocency," Ps. 26:6.

— An Hyperbole, expressive of an abundance of the things named, "When I washed my steps with butter, and the rock poured me out rivers of oil," Job 29:6.

— A Substitution for cleansing from moral defilement, "Wash me, and I shall be whiter than snow," Ps. 51:7.

WASTE, v. Lit., to destroy, lavish, consume,—

"Not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living," Luke 15:13.

— A Metaphor, illustrative of conduct producing similar results, "He that wasteth his father, and chaseth away his mother, is a son who causeth shame," Prov. 19:26.

WATCH, *v.* Lit., to observe, to be wakeful or attentive, to keep guard. *n.* Sentinel, or time of guard, "My soul waiteth for the Lord more than they that watch for the morning," Ps. 130:6. — "Nevertheless we made our prayer to our God and set a watch against them day and night," Neh. 4:9.

— A Metaphor denoting circumspection, "Set a watch before my mouth," Ps. 143:3. It is also illustrative of something imminent and ready to seize upon its object, "The end is come, it watcheth for thee," Ezek. 7:6.

— A Substitution, where the act of watching is put for vigilance in spiritual concerns, "Watch and pray that ye enter not into temptation," Matt. 26:41.

WATCHMAN, *n.* Lit., a night guard, "There stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company," 2 K. 7:17.

— A Metaphor, denominative of those who sustain a similar relation to the church and people of God, ministers of Christ and those who assume to be such. "So O son of man I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me," Ezek. 33:7. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night," Isa. 62:6. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber," Isa. 56:10.

WATER, *n.* Lit., a colorless fluid, and destitute of flavor or odor, when in its pure state. The liquid that is distilled from the clouds for the alleviation of animal thirst, and the drouth of earth, "Thou shalt smite the rock, and there shall come water out of it that the people may drink," Ex. 17:6. "Laban gave the man water to wash his feet," Gen. 24:32.

It is employed in the various figures to illustrate, by its fluidity, instability, and its purifying, and refreshing qualities.

— A Simile, illustrative of acts or conditions — "He drinketh in iniquity like water," Job 15:16. "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not," Isa. 58:11. "Unstable as water, thou shalt not excel," Gen. 49:4. "I am poured out like water," Psalm 22:14. "As in water face answereth to face, so the heart of man to man," Prov. 27:19.

— A Metaphor, expressive of any good or evil, that invigorates, overwhelms, or otherwise affects like water, "With joy shall ye draw water out of the wells of salvation," Isa. 12:3. "The waters are come into my soul," Ps. 69:1. "The Lord gave you the bread of adversity, and the water of affliction," Isa. 30:20; which were designed to advance spiritual growth.

— A Synecdoche for various comforts, or necessities, "His bread shall be given him, his water shall be sure," Isa. 33:16. "Whoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward," Matt. 10:42.

— A Substitution, when coming to the waters, or receiving them, is put for the securing or enjoying analogous blessings, or enduring evils: — "That he might cleanse it (the church) with the washing of water by the word," Eph. 5:26. "Ho every one that thirsteth, come ye to the waters," Is. 55:1. "Then will I sprinkle clean water upon you," Ezek. 36:25. "I have planted, Apollos watered, but God gave the increase," 1 Cor. 3:7. "He that watereth shall be watered himself," Prov. 11:25. "I am come into deep waters, where the floods overflow me," Ps. 92. "He leadeth me beside still waters," Ps. 23:2.

WATERSPOUT, *n.* Lit., a column of water in circular motion. By an Elliptical Metaphor, it is expressive of the divine chastisements, "Deep calleth unto deep at the noise of thy waterspouts: all thy billows and thy waves are gone over me," Ps. 42:7.

CORRESPONDENCE.

Watchman, what of the Night?

BY D. T. T.

Concluded.

3. It had been darkened by the year 1790.

Dr. Noah Webster mentions a most extraordinary darkness occurring at noon January 12th, 1678; a darkness in America October 21st, 1716, so great that people used lighted candles in the daytime; a remarkable dark day August 9th, 1732; a strange and unaccountable darkness at Detroit October 19,

1762, for a whole day; an uncommon darkness in Canada October 9th, 1785; a great darkness all over Kentucky October 29th, 1789. And the "Universal History" describes another gloomy darkness that spread over all of Persia at some time during the 18th century, so great for 10 days that king and people were frightened, but it was reserved for May 19th, 1780, to exhibit one of the most singular and as yet unaccountable dark days in New England that is on record. It was the dark day pre-eminent above all others and had there been fifty others during the "great tribulation" it would not have destroyed this one which occurred after it from being the sign. Before me is an old almanac for 1787 and opposite May 19th are the words our fathers recorded for more than half a century till the scoffers came—"Remarkable dark day, 1780." Under my hand are about forty printed testimonies, of which more than half that number were eye-witnesses, who saw and recorded that wonderful darkness. They call it "a very terrific dark day"—"darkness overshadowed the earth"—"profoundest darkness,"—"unusual and extraordinary"—"singular darkness"—"uncommon and terrifying"—"strange appearance"—"palpably thick gloom," &c. &c., and the night that followed is by them described as being perfectly awful in the intensity of its bewildering blackness. The Newport (R. I.) Herald said, "It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any part of the world except the miraculous eclipse at the crucifixion of our blessed Saviour." Such was the testimony of all who saw it, as the world knows.

4. What Christians then thought about it.

In the town where that holy man Edward Lee lived, all thought the last day had come or was approaching. The Legislature of Connecticut in session at Hartford was also similarly impressed. Mrs. Abigail Bayley says it was so believed in Newburyport. A writer in the Massachusetts Spy, 1780, stated to Isaiah Thomas that it was by many regarded as fulfilling Matt. 24:29. The Independent Chronicle of Boston hoped the wicked would take warning and "prepare for that solemn day." S. Stearns, the philosopher, said it was God's doings and a token of his approaching wrath. Rev. Elam Potter of Enfield, Ct., affirmed it was "one of the prodigies foretold in Matt. 24:29," a sign of the Lord's advent. Rev. A. Farmer thought it was "the Lord's doings and marvelous in our eyes." Hon. Wheeler Martin says the Christian gentleman at whose house he was stopping solemnly read Joel 2:28-32 to his assembled family by candle light, thinking it then strikingly accomplished. So testify the old poems made on that memorable occasion. All Christian men whose testimony we have seen and heard agreed in thinking it the fulfillment of our Lord's great prophecy, "the sun shall be darkened, and the moon shall not give her light," and consequently a sign of the near advent of Jesus Christ. Five years afterward the Rev. Dr. Tenney affirmed of the strange darkness, "No satisfactory solution has yet appeared." Nor has any been given up to the time I write, save that it was the fulfillment of a "thus saith the Lord,"—a sign of Jesus' coming.

5. What Christians believed afterwards.

Long years after that dark day there was still the solemn and abiding impression on the mind of the Christian church in New England that May 19th, 1780, fulfilled the predicted darkening of the sun and moon. Said Rev. Joshua Spalding, in lectures in Salem, Mass., in 1796: "Can it be doubted that the signs in nature—in the heavens and in the earth—have for some time been appearing? We have seen the appearance in the heavens of 'blood, and fire, and vapor of smoke,' Joel 2. We have seen wonderful and alarming phenomena of darkness in the sun and moon." And he proceeds to mention all the other celestial signs save the falling stars. This sign was yet future. Twelve years later in the year 1808, in a sermon on the signs, published in the Herald of Gospel Liberty, Sept. 15, after showing that the signs in the sun and moon were fulfilled in 1780, as Adventists now generally believe, the author says on the signs in the stars: "Whether there have been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon." Unnoticed or perhaps unknown to this servant of God, a great shower of stars had fallen Nov. 12th, 1799, over thousands of miles of the earth's surface, the first of the two greatest showers ever seen by mortal eyes. I need not stop to speak at length of the meteoric shower of Nov. 13th, 1833, observed by thousands now living and pronounced by Professor Olmsted of Yale College the "grandest display of fiery meteors recorded in the pages of history"—"the greatest display of celestial fire-works that has ever been seen since the creation of the world." The event is now history, and I do not believe that a quarter of a million of people will ever spend an-

other sleepless night to see the stars fall as a sign of Christ's coming. As for the other signs my readers have all felt, seen, and heard them! Do you "discern the signs of the times"? 6. And what then?

Coming down from sun, moon and stars, I read that the last signs are witnessed among the nations. "Proclaim ye this among the Gentiles, prepare war," Joel 3:9. "There shall be a time of trouble" among the nations, Dan. 12:1. "Upon the earth distress of nations with perplexity," Lu. 21:25. "And the nations were angry," Rev. 11:18. Great national perplexities, national wars and preparations for war, national anger, and national trouble are among the latest harbingers of His coming. Have we seen these? Do we still witness them? Is there any sign unaccomplished? 500 ministers in America proclaim the Lord at hand. Are they right in doing so? Is he coming? Do you believe it? Do I believe it? Can it be true that the judgment day is so near? Am I ready? Are we any of us more than half awake?

N. Wardsboro', Vt., June 1, 1859.

Age of the World.

Mr. Bliss:—Having shown you that there is no reliance to be placed in chronology in ascertaining the precise age of the world, the anomalous task of showing it by the lunar cycles now devolves upon me. But before entering on this task, permit me to give the views of some other writers to show that men do not all see alike, and give the same views on this subject. I will commence by quoting from Robertson's India, p. 297.

"As many of my readers may be unacquainted with the extravagant length of the four eras or periods of Indian chronology, it may be proper to give an account of them from Mr. Halhead's preface to the code of Gentoo Laws, p. 36.

"1. The Suttie Jogue, or age of purity, is said to have lasted three million two hundred thousand years, and they hold that the life of man was extended in that age to one hundred thousand years, and that his stature was twenty-one cubits.

"2. The Tiztah Jogue, in which one-third of mankind was corrupted, they suppose to have consisted of two million four hundred thousand years, and that men lived to the age of ten thousand yrs.

"3. The Dwopar Jogue, in which one-half of the human race became depraved, endured one million six hundred thousand years, and the life of man was then reduced to a thousand years.

"4. The Collee Jogue, in which all mankind are corrupted, or rather lessened, (for that is the true meaning of collee) is the present era, which they supposed ordained to subsist four hundred thousand years, of which near five thousand are already past, and the life of man in that period is limited to one hundred years."

Does any American infidel sneer at these calculations of Hindoo, or Indian barbarians, while he himself is telling us of finding bones, or petrifications, of animals which have been extinct, he says, "hundreds of thousands of years"?

Some years ago, I saw an account, published in the papers, of a tree being cut down in California, which, it was said, was ascertained to be over six thousand years old by counting the rings on the stump; thereby proving beyond question, the writer thought, that Noah's flood never covered California, and that the Bible is not to be relied upon! Just think of it. The rings, or growths, on a stump, are generally from one-eighth to a quarter of an inch thick, and often more: but suppose that they would average but one-eighth, and what would the diameter of the stump be? Six thousand eighths, twice told, to get the whole diameter of the stump, would be 1500 inches, 125 feet for the diameter of the trunk of the tree! We know there are large trees in California, but this is too big a lie to bear scrutiny.

The foregoing was written before I saw the Herald of March 19th, in which we find the following article, "A correspondent of the London Times calculates the age of the great California tree, in the Crystal Palace at Sydenham, at about six thousand four hundred and eighty years!"

There was an account published in the New York Tribune some months ago, of a red wood stump, (the same kind of timber of the big tree) being struck with an auger in boring an artesian well, in California, near the sea coast, two hundred feet below the level of the sea.

A verbal account says that the skeleton of a man sixteen feet high had been dug up in California. So it seems that California is the place, not only for infidels to live, but to find proofs in, that the Bible is a fiction. Whenever I see such productions from any man's pen, I want no other proof to convince me that is an infidel. The California story which I first adverted to, was about a tree that was said to be 26 feet diameter; the other was said to be but 14 feet diameter, yet they were both old enough,

and only about old enough, to prove the Bible to be a lie! That is the prime object of all such reports.

If a tree that is fourteen feet in diameter be 6480 years old, one that is twenty-six feet in diameter, if it grew just as fast, would be more than 12000 years old. But so great an age as that is more than sufficient to answer the infidel's purpose. And when he comes to speak of the stump being 200 feet below the surface of all the great seas, he must be grasping after evidence which amounts to a supererogation to prove his point. For the stump must have grown before the seas were made and must have been cut by one of the giants of the "Suttie Jogue." Now let us reason a little on this subject. The red wood is now a growth of California. Is that any proof that it grew there during the Suttie Jogue 7,200,000 years ago? But if the question be asked How came that red wood to be 200 feet below the level of the sea? I would reply, that as the red wood is now to be found in that locality, it is much more likely to me that some mischievous boy then living in California should drop a billet of red wood into the well in the absence of the workmen, than that a boy of the Suttie Jogue should have cut down a red wood tree before the great seas were made. Nonsense—it is all atheism or infidelity.

There is a species of infidelity to which I will now advert. The reverend Peter Akers, who has published a large book on chronology, makes out the world to be 5546 years old at the commencement of the Christian era. This reckoning is not only at variance with the Old Testament chronology, but it gives the lie to the New Testament!

Matthew tells us that there were but forty-two generations from Abraham to Christ inclusive; and Luke gives the names of twenty generations previous to Abraham, as does the Septuagint; but the other copies of the Bible, and also Josephus, give but nineteen. Therefore, there were but sixty-one generations from Adam to Christ; and consequently the average age of the fathers, at the birth of their sons according to Mr. Akers' chronology, must have been ninety years, or more! Prior to the Flood, the average age of the fathers at the birth of their sons, according to the Bible, was about 165 years, but we have no account of any such long celibacy since the Flood. Such a thing indeed, would rather militate against, than strengthen, Mr. Akers' position. Mr. Akers is therefore, inadvertently no doubt, giving the lie to the sacred volume when he asserts the age of the world to be 5546 years at the Christian era. Luke, it is true, gives the names of fifty-six generations from Abraham to Christ; but that does not in the least strengthen Mr. Akers' Chronology; for Luke gives the same genealogy precisely that Matthew does, down to the sons of David: there they separate; one giving, it is supposed, the genealogy of Mary and the other that of Joseph, so all the additional names, fourteen in number given by Luke, were subsequent to David; and it was prior to David that Mr. Akers adds in his supernumerary 1546 years.

So Luke's addition of fourteen names adds nothing to Mr. Akers' supposed old age of the world, if Matthew's genealogy be true. Many persons have a notion that the world never was made; or, if made at all, that it was made a great while ago—many millions of years ago, like the Hindoos. I would merely ask such persons this question: If the world ever was made, why not as well be made when the Bible says it was, as to be made a million, or ten million years ago? If the world ever had a beginning be that when it might, there was a time when it was just as old as the Bible says it was this time last year.

The first thing the Bible teaches us is this: "In the beginning God created the heaven and the earth." This done, and it is said, "The evening and the morning were the first day." (Sunday). The second day's work was making the "firmament," vs. 6-8. The third day's work was making the grasses and the trees, vs. 11-13. And the fourth day's work was making "Two great lights; the greater light to rule the day, and the lesser light to rule the night," vs. 14-19.

Well now, if the first day was Sunday, the 23rd day of September in the New Style, on what day of the week and month were the "two great lights made?" Answer; on Tuesday evening and Wednesday morning, the 25th and 26th. (And this I am able to verify in its proper place.) Well now according to Ferguson's tables, and his rules for calculating therefrom, at what time did the Moon change in October, Old Style, B. C. 4000? Answer: on the 20th day, at 3 o'clock A., Jerusalem time.—Now subtract 25 days from that to change the styles and it leaves precisely what the Bible requires, September the 25th, 3 A., for the time of the change, or creation of the Moon, placed in conjunction with the Sun, which has ever since been called new moon! Thus agreeing precisely with the very day on which

the Bible says the Creation commenced, and the day on which the two great lights were made.

But let us examine a little further into this subject, and see if it really be so. We have assumed that the creation was 1000 years B. C., to which add 1858, which would make the world 5858 years old in September last. Now start your lunar cycles at 4000 B. C. and where will they run to? There are three cycles that we will try; one of 19 years; and one of 76 years; and one of 532 years. Divide the above assumed age of the world, 5858, by these, and they will all run out in A. D. 1852. Now hunt up your old old Almanac for that year and see what time the Moon changed in October of that year.

The Whig Almanac for that year says, "New Moon, Oct. 13th day at 2 o'clock 33' M." Ferguson's tables say the Moon changed in Oct. 1776 Old Style on the first day, 3. A.; from which subtract 6 hours for 1852, (it being one cycle of 76 years from 1776,) and it leaves Oct. 1st day, M. This is London time, in the Old Style; but to change it to the New Style, we must add twelve days, making it the 13th as the Almanac says; and to adapt the time to our meridian, we subtract from the London time, one hour for every fifteen degrees of West longitude to the meridian from which we calculate. And supposing the almanac to be calculated for the 90th degree of West longitude, it will bring the change almost to the minute that the Almanac says, and my time for the creation, as found by the Bible, to the very hour!

One more proof, and I am done on this topic. The Bible says, "The evening and the morning were the first day." Gen. 1:5. And "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

This is sufficient if Bible authority be of any force, to show that the ancient mode of keeping time was by adding the afternoon and the morning together to make a day. Then let us count, and see on what day the great lights were made. Well; Saturday evening and Sunday morning were the first day; Sunday evening and Monday morning were the second day; Monday evening and Tuesday morning were the third day; and Tuesday evening and Wednesday morning were the fourth day; the day on which the Bible says the lights were made. And by running the cycles back from 1776, (the place from which we ran forward a while ago,) we discover that the new moon of B. C. 4000 occurred in the afternoon of the 20th of October, O. S., or the 25th of September N. S. And the Dominical letters show those days in both Style, to be one and the same day, and that day to be Tuesday, the very same day the Bible says the lights were made. And the moon could not change on the 20th Oct. O. S., or on the 25th Sept. N. S. on Tuesday, in less than 38 years before the year 4000 B. C., nor in less than 57 years after that time. And if we start the Dominical cycles at either of those times, then they will not come out right at the present time. Nor can we start the cycles, both lunar and Dominical, all in the same week, and start them right, in less than 7,600 years before that time. This fact perfectly annihilates the calculations of Usher, Akers, and all other chronologers who place the creation at any other time than B. C. 4000.

How then, can any believer in the Bible say that the creation was in 4004, or 5546 B. C., or at any other time not authorized by the Bible?

Look into this subject, with a scrutinizing eye, and if you can discover that I am in error, you will much oblige me by pointing it out; for I have no much oblige me by pointing it out; for I have no desire to remain in error, nor do I believe it to be to any one's advantage to do so. And I hope that while you are trying to point out my errors, you will discover your own, and frankly confess them to the world. Yours truly, JOHN MATTHEWS.

Basco, Illinois, April 12, 1859.

NOTE. As we are appealed to, we will simply say that we see no reason to change our opinion, that the epoch of the creation must have been about 4120 years B. C. We are not impressed, thus far, with any argument drawn from the Lunar Cycle. Ed.

Bro. Bliss: The fearful war-clouds now hanging over Italy are certainly fraught with deep interest to the Bible-student, and the lover of the speedy return and triumph of the King of kings. Whilst there have been "wars and rumors of wars" ever since the gathering of the Roman armies for the overthrow of Jerusalem, yet, as you justly affirm, it is the locality, and "the questions at issue," which give peculiar significance to the assembling of hosts of armed men.

No one can carefully read the prophetic unfulfilled portions of the holy Scriptures, and not be impressed with the fact, that Jesus will be revealed, when armies are marshalled for terrible conflict, involving the fate of the great anti-Christian power, at Rome, the Ottoman rule and the land promised to our fathers.

Some of the English expositors supposed that the

Crimean war would immediately lead on "the battle of that great day of God Almighty," but their mistake has been ours more than once: anticipating too much within a given time. That that war was a step towards the consummation, I make no question; and that the present contention will be a long stride toward the day of bright glory, is quite apparent, at least to my limited understanding of events connected with Christ's coming. Hence with many eyes fixed with profound interest on the plains of Italy, the metropolis of the Roman Papacy, and the land of Judah; with the general belief that the power of "the man of sin" will soon be broken at home; that the Ottoman Empire is speedily to be "dried up," and Palestine to change masters, your position becomes one of no common responsibility.

As a member of the "Committee on Publication," my advice is, be prudent, yet open and bold—bold and fearless without presumption. Your remark under the heading "The Eastern Horizon," "we shall not prophecy, nor speculate respecting what has not transpired," wise and judicious minds will most heartily approve; "for," as you say, "intelligent readers wish not to be misled by vain surmises, nor by unfounded assumptions."

A train of events commenced at the French revolution, which, in their accomplishment of Scriptural predictions have awakened in many learned and pious hearts a fond hope of soon seeing the Redeemer of men. And no contention among the nations has been more pregnant with startling developments speaking the "end of all things," than the one now in progress. Still the angry waves may again be hushed to silence for a season—the man of sin be permitted in God's wise providence to retain his throne a while longer, and the turbid Euphratean stream continue to flow for a few months more on its sluggish course—and on the other hand, this war may result in the dethronement of the Papal Prince and bishop, the utter desolation of Rome, the assembling of armies on the hills of Jerusalem, and the revelation of Him who is to reign King over all the earth.

I repeat it, your position is a responsible one. To discharge your duties rightly you will need wisdom from on high, and the grace of our Lord Jesus Christ. The earnest love of trusting saints, in the doctrines connected with the coming of Jesus, must not be tampered with for any present or selfish advantage. Hold the rein of faith with a firm, steady, yet gentle hand. Keep in earnest activity the expectation of the return of the Master, but do not, for your right hand, excite false hopes, or produce the least unhealthy excitement, which in its reaction will legitimately be productive of indifference, if not actual disgust. Step just as fast as events clearly dictate a fulfillment of prophecy, nay at times exultingly anticipate just enough to warm and cheer the weary pilgrims, bring before the mind of those seeking a better country its fields clothed in ever living green, the pearly gates of the glorious city, and portray the blessedness of the reign of the Messiah; and when the occasion demands, refrain not to say,

"The Lord our Saviour will appear;
His day is nigh at hand;
The signs bespeak his coming near,
And all may understand."

J. P., Jr.

Lines,

ON THE DEATH OF FLORENCE A. CLIFFORD, STANSTEAD, C. E.

Aye, weep, stricken ones; for the angel of death
Has entered thy peaceful abode,
And torn a bright bud from the household wreath,
To place in the garden of God.

Yes, weep; for its tendrils, so closely entwined,
It seemed of thy being a part;
So closely that death did not seek to unbind,
But severed the bud from thy heart.

Yet cheerfulness reigns o'er the spirit's lone dearth,
O'er the home that is desolate now;
She is taken away ere the sorrows of earth
Have saddened the sweet sunny brow.

Ere the warmth of the trusting heart is chilled,
Or sin hath enticed it to roam;
Ere life's common measure of sorrow is filled,
Away from the evil to come.

Her bright eyes will never be dimmed by thy tears,
Her lips speak thy accents of woe,
Of grief ever borne by the tide of the years,
O then canst thou not let her go?

Yes, Flora, sweet Flora, we will not repine,
Though our spirits with anguish are riven;
But will seek for a guileless heart like thine;
For of such is the kingdom of heaven.

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is the shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high ones.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 25, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XXI.—THE NEW SONG.

Another new thing is the *new song*.—The Bible says a good deal about singing—singing the praises of God. It applies the word "new" nine times to the songs of the redeemed. Isaiah calls on the children of Zion to "sing unto the Lord a new song," Isa. 42:10. David, the sweet singer of Israel, speaks several times of a new song. He speaks of a new song of adoration,—he says, "Sing unto Him a new song; for the word of the Lord is right, and all his works are done in truth," Ps. 33:3, 4. He speaks of a new song of experience,—he says, "The Lord brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God," Ps. 40:2, 3. He mentions too a new song of hope. In the 96th and 98th Psalms, he says, "O sing unto the Lord a new song;" and in both of these Psalms he says, "for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." He tells also of a new song in glory. In the 149th Psalm he says, "O sing unto the Lord a new song;" and in the same Psalm he says, "Let the saints be joyful in glory."

We learn from the above passages, and from other portions of Scripture, that we are to sing of what God is, as shown in his works and word,—of what he has done for us, and especially if we enjoy his forgiving love,—of what he will do according to his sure promise; and if we are faithful we shall sing forever in glory.

John in his Revelation speaks twice about a new song. He says of the four living creatures and four and twenty elders, which represented in the vision the redeemed of our race,—they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and

priests; and we shall reign on the earth," Rev. 5:9, 10. This shows that the great theme of the new song is redemption thro' the blood of the Lamb. Jesus is the glory of this song.

The seer of Patmos further says, "I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name in their foreheads. . . . and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth," Rev. 14:1-3. We learn from the seventh chapter of Revelation that the 144,000 are sealed near the end of time; and if so, they probably represent the last generation of the true Israel, or the saints who are alive when the Saviour comes, and who consequently will not sleep, but will be changed in a moment to immortality. These will be able to sing of exemption from death, which the good of former ages cannot do.—Enoch and Elijah excepted.

But all the children of God will sing the new song,—all will sing the song of redeeming love, through the atonement and righteousness of Christ. And this song, unlike the songs of earth which soon wear out, will be ever new and delightful. It is the "song of songs."

Those who love Jesus begin the new song while they are in this world. Paul tells them to "sing and make melody in their hearts to the Lord." When the Redeemer was in the temple the children sang "Hosanna to the Son of David." When Paul and Silas were in prison, and their feet fast in the stocks, they "sang praises to God" even at midnight. Since then the followers of the Lamb have been able to sing for joy in the trying hour, yea while being put to a cruel death. They have gone to the stake with a song of praise on their lips; and their melodious voices have been louder than the roar of the flames which were devouring them. O let us sing of our dear Saviour in life and in death. Let us praise him now, and also with our latest breath.

The new song will be sung in the kingdom of God forever. The victors on the sea of glass will "sing the song of Moses, the servant of God, and the song of the Lamb." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. 35:10. The singing of the new song will then surpass any singing which man has ever heard. Doubtless Moses and the children of Israel sung with great sweetness and power when they had passed through the Red sea, and their enemies were overwhelmed in the mighty waters. Exod. 15. Deborah and Barak of course sung charmingly when God delivered Israel by their hands. Judges 5. Most delightful singing was heard when a multitude of the heavenly host sung over the plains of Bethlehem at the birth of Jesus. And how cheering it is to hear the children of Zion "singing with grace in their hearts to the Lord!"

But the best singing is in the future.—The new song will be sung in the sweetest and highest strains when Jesus comes in glory. Then it will be said, "Awake and sing, ye that dwell in dust;" and the redeemed millions, starting into life and immortality, will sing the song of the Lamb perfectly and forever. How rapturously they will sing when they are with the Lord, and the angels, in the air! And how blissful their song when they are ever with Him in the New Jerusalem, and in the happy bowers of the new earth! Who would not like to be at the grand concert! Who would not wish to mingle in song with that deathless, tearless multitude? Who is not ready to say,

"O might I bear some humble part
In that immortal song;
Wonder and joy shall tune my heart,
And love command my tongue!"

I fondly hope that all my young readers will take a part in that song. But in order that this may be the case, you must now attend the school of Christ. All who sing in glory must be taught of God.—Those who refuse to learn, and who desire not a knowledge of his ways, instead of singing the new song with the good and the happy, will wail with the lost in the

regions of despair and woe! Methinks I hear you say,

"Let pleasure chant her syren song,
'Tis not the song for me;
To weeping it will turn ere long,
For this is heaven's decree:
But there's a song the ransomed sing
To Jesus, their exalted King,
With joyful heart and tongue—
O that's the song for me."

"Blue Sky Somewhere."

Children are eloquent teachers. Many a lesson which has done the heart good, have we learned from their lisping lips. It was but the other day another took root in memory. We were going to a picnic, and, of course, the little ones had been in ecstasies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain—even Hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"O, look out for the blue sky!"

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he, when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is a blue sky somewhere."

The next morning there was blue sky; a whole heaven full of it, clear, glorious blue sky, such as only greets us after a weary storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head dropped for a moment in silent thought.

"Mother!" exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it; cos you see, there ain't no place where it could have gone to—God only covered it up with clouds, didn't he?"

How to overcome Evil.

Johnny Wilson sat on the stairway, crying as though his young heart would break. I took him on my lap, and told him to tell me why he was crying.

"Billy Johnson was just above me in the spelling class, and because I turned him down he got angry. At noon I was flying my new kite on the plain; he came up, asking me to let him fly it. Thinking it would make us good friends, I let him, but on purpose he let it get into a tree, and tore it. I'll be revenged,—yes, I'll be revenged!"

"Do good for evil," said I.

"I will try," came sweetly from Johnny's lips.

That evening, as Johnny was engaged in a "famous" game of ball, Billy came up, and wished to play, but could not, as he was odd.

"Here, Billy, you can have my place," said Johnny.

Billy looked at Johnny a moment in silence, and then said, "Johnny, I tore your kite; I am sorry; mine is behind that tree; it is yours; and after this, we shall be good friends."

That night, as Johnny knelt, and said, "Forgive us our trespasses, as we forgive those who trespass against us," he felt he had forgiven one who had trespassed against him.

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at Waterbury, Vt., from July 14th to the 17th.

At New Haven, Vt., as bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardsville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

J. PEARSON, jr.
L. OSLER.

MISSION APPOINTMENTS.—Haverhill, May 14th to 30th, Abington, June 4th to 13th; Franklin, June 26th; Templeton, third Sabbath in June; Haverhill, two first Sabbaths in July; Providence, three last Sabbaths in July. G. W. BURNHAM.

By request of the Church, a meeting will be held in my Barn on Monday, July 4th, commencing at 10 o'clock, A. M. Brethren, friends, and the public generally, are invited. Can Elder Himes, or Gunner, or G. W. Burnham, arrange to come? In behalf of the Church, F. GALE.

Kingston, N. H., June 20th, 1859.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Harlow Hazelton, \$3.—Your putting a T. before your name made us suppose it was from another person. Rectifying that, the money then sent paid the Harp, and your Herald to No. 986. We supposed T. H. was Thos. H. and credited him. We now credit him \$2 to No. 976. And we send you tracts for the one dollar—we are out of three that you ordered. The money was credited to D. P. according to the direction given me—not seeing your letter. As the entries are all made, it had better stand as it does on the book,—though we should have certainly put it to donations had we known it was so intended. His Herald is not paid to Oct. 1, 1859, and any donation will be as acceptable now as then.—S. Bliss.

S. Overturf.—We sent the books as per your order. And now we have sent another copy. When we send according to the directions given, we think the loss should devolve on the one who orders it; for we have to purchase the books sent, and the loss of one takes off the profit on several.

Mrs. E. B. Schultz.—The last cr. to you was \$10, July 9th, 1857, entered in handwriting of J. V. H., which paid to Oct. 1, 1858. If you have paid since then, please say when, and how much. The last cr. leaves \$1 due the Association, and 50 cts. to J. V. H.

H. P. Buttrick.—Thank you for the correction. You said for Association, but left us in doubt whether to be put to your credit, or a gift, and we like, when we err, to err on the safe side.

J. W. Daniels.—Have sent your mother, the amt. due you, and will send balance on its receipt.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 21, 1859.

Samuel H. Withington	.....\$2.
Nathaniel T. Withington	.....5.
Evens Backus	.....32
W. H. Swartz	.....50
C. N. Ford	.....1.
P. W. Higgins	.....5.
Pardon Ryan	.....2.
Anthony Pearce	.....2.
H. P. Buttrick	.....2.
Thos. W. B.	.....8.40
S. K. Baldwin	.....2.
Mrs. Sarah S. Williams	.....4.
L. Bolles	.....2.
D. Prescott	.....5.
P. Green	.....1.
C. E. Stevens	.....1.

Agents of the Advent Herald.

Albany, N. Y.	.....Wm. Nichols, 185 Lydian-street.
Bridgeport, Ct.	.....A. Andrews.
Burlington, Iowa	.....James S. Brandeburg.
Bascoe, Hancock County, Illinois	.....Wm. S. Moore.
Bristol, Vt.	.....D. Bosworth.
Chazy, Clinton Co., N. Y.	.....C. P. Dow.
Cabot, (Lower Branch), Vt.	.....Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.	.....O. N. Whitford.
De Kalb Centre, Ill.	.....Charles E. Needham.
Cincinnati, O.	.....Joseph Wilson.
Dunham, C. E.	.....D. W. Sornberger.
Durham, C. E.	.....J. M. Orrock.
Derby Line, Vt.	.....S. Foster.
Eddington, Me.	.....Thomas Smith.
Fairhaven, Vt.	.....Robbins Miller.
Richmond, Me.	.....I. C. Wellcome.
Hartford, Ct.	.....Aaron Clapp.
Homer, N. Y.	.....J. L. Clapp.
Haverhill, Mass.	.....Edmund E. Chase.
Lockport, N. Y.	.....R. W. Beck.
Johnson's Creek, N. Y.	.....Hiram Russell.
Morrisville, Pa.	.....Wm. Kitson.
Newburyport, Mass.	.....Philip H. Lant.
New York City	.....Dr. J. Croft, No. 108 Columbia st.
Philadelphia, Pa.	.....J. Litch, No. 47 North 11th st.
Portland, Me.	.....Alexander Edmund.
Providence, R. I.	.....Anthony Pearce.
Princess Anne, Md.	.....John V. Pinto.
Rochester, N. Y.	.....D. Boody.
Salem, Mass.	.....Chas. H. Berry.
Springwater, N. Y.	.....S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.	.....N. W. Spencer.
Somonauk, De Kalb Co., Ill.	.....Wells A. Fay.
St. Albans, Hancock Co., Ill.	.....Elder Larkin Scott.
Stanbridge, C. E.	.....John Gilbreth.
Sheboygan Falls, Wis.	.....William Trowbridge.
Toronto, C. W.	.....Daniel Campbell.
Waterloo, Shefford, C. E.	.....R. Hutchinson, M. D.
Worcester, Mass.	.....Benjamin Emerson.

DANIELS ON SPIRITUALISM.—We have a few copies of this work left, which we are authorised to sell for 50 cts., its former price being \$1. The postage is 16 cts., when sent by mail.

RECEIPTS.

UP TO TUESDAY, JUNE 21.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Geo. T. Stacy 945, D. Prescott 976, L. A. Fellows 971, G. Huntley 966, L. Nichols 976, Dr. D. Barber 973, E. M. Palmer 948, P. Green 945, Wm. H. Johnson 945, R. Kendall 969, C. C. Taylor 971, S. Newcomb 945, Eld. J. Tucker 971, N. W. Johnson 945, F. Gale 971, J. Harrington 945, S. Eldridge 984, W. Woodward 966, Eld. S. C. Hurlbut 971—it was stopped at No. 925 because so ordered—each \$1.

Den. S. Milliken 984—we have no copy of either of those papers you name; E. Backus 971 and \$1.18 for book, sent the 16th; Samuel H. Withington 1010, Edmund Parker 971, H. Baldwin 994—and \$1 pd J. V. H.; Wm. Still 971, A. Colby 971, G. Higgins 971, T. I. Hill 990, E. Aldrich 995, D. W. Bowles 971, H. Howland 976, Wm. Winn 971, B. Hay 971, J. J. Teetzel 968, Thos. N. Lee 971, L. D. Mansfield sen. 971—each \$2.

J. Lawrence 979, P. Ryan 994 and book, A. Sargent 1005—each \$3.

C. F. Stevens 1030—\$4.
W. H. Swartz 984, \$1.50; I. C. Young 971, \$1.88; I. Colby 956, 50 cts; J. W. Bowles 956, 50 cts; Thos. W. Brooks 971, \$1.60.

whose presence is regarded by both Rome and Vienna as a nuisance to Italy, from their point of view.

Napoleon III. inherited from the French republic that support of the Pope which we call the occupation of Rome. This has always been irksome to him, and to France, and he has ever been desirous to rid himself of the legacy of the reactionists of '48 and '49. Could Austria have been induced to act in concert with him, and in good faith, the French troops that have been at Rome since 1849, would have been in France or in Africa. They were kept there as a counterpoise to the armies of Austria, and in so far their presence in Italy was not to be regretted. But that the Pope would have rejoiced to be rid of them, on any terms, admits not of dispute. He preferred to owe all and to receive all aid from the Austrian emperor, his most submissive servant, at the same time that he was his best protector.

Victory in the present contest to Austria would be as much a papal victory as one to the young Kaiser, and the spoils of it would be shared by the supporters of the two principles of religious bigotry and political repression. But let victory be with the Allies, and the papacy must suffer. True, France is a Catholic nation, and the French Emperor and the Pope are, apparently, on the best terms. But this state of things can deceive no tolerably well-informed person. France is Catholic, but she is not papal. She does not dispute the doctrine of Rome, in words, but she repudiates Rome's rule in practice, and is incapable of that subserviency to the Eternal City of imposture of which Austria has given so memorable an example. She occasionally seeks to use Rome, but she is very chary of being used by her in return. Her history is studded over with instances of rebellion against Popes, rebellions that have extended over years, and in which the highest members of the Gallican church have taken part. Twice has she overthrown Popes, within the memory of persons now living, and which is not forgotten by either Pope or Cardinals.

Her political tendencies are all of a liberal nature, and liberality is death to Rome, as Rome, if she could, would be death to that.

But what most convinces the observer of the alliance between Rome and Vienna, between spiritual tyranny and political tyranny, is the course of the Catholic press. That press, from the Paris Universe downward to the most obscure of its members, is all for Austria. This is natural. Whatever may be thought of the views of the Catholic journals, no one can say that they are not conducted with distinguished ability; and their conductors know full well which of the parties to the European war it is that is fighting the cause of the Papacy. They see that there is a wide difference between the Catholicism of Austria and the Catholicism of France, the former being a vivid reality, while the latter is scarcely more than a name. Hence their course, their sympathy with and their support of the Lorraine instead of the Bonaparte. They have that knowledge of the character of the contest which compels them to go with the Austrians, from a sense of common interest and common feeling, and to be futile to the French, upon whose attachment to Rome they cannot rely, and whose ruler did not show much regard for the ancient religion until he found himself in a position in which he could make its friends useful in advancing his purposes,—and Rome loves to use monarchs, and not to be used by them.—*Watchman and Reflector*.

The War News.

We take following thrilling letter from the London News:

MAGENTA, June 7, 1859.

Yesterday evening, not without great difficulty, I succeeded in getting here, to inspect the field of the glorious battle fought on Saturday last. My pen is not adequate to describe the heart-rending scene which surrounds me. Trees thrown down by the dreadful effect of artillery; heaps of dead bodies, human limbs scattered about, carriages broken, farm-houses burnt, crops trampled, vineyards devastated, houses plunder-

ed—such is the deplorable sight which has met my eyes since my arrival in this town. Town, however, Magenta is no more. The small inn whence I am now writing these lines bears marks of the tremendous struggle, for it was thrice taken and retaken during the action. Not a piece of furniture is to be found, not even a chair to sit upon.

The battle of Magenta was not begun by our troops but by the Austrians, who, although in full retreat towards Pavia, were ordered to change their front and attack our advanced guard which had crossed the Ticino at Buffalora. One battalion of the Zouaves and two companies of the same regiment, together with two regiments of the Grenadiers, all belonging to the Imperial Guard, were suddenly attacked by 25,000 Austrians under the order of Gen. Zobel. Our gallant allies had three batteries with them, but only two field pieces were brought to play upon the advancing columns of the enemy. You must not forget that the country which lies between this village and Abbiate Grasso is intersected by numberless canals which supply the water to the rice fields of the district. All these fields had been of course inundated for agricultural purposes, so the guns of our advanced guard could not be placed except on the main road, which, by the by, is very narrow, and by which the Austrians were advancing. The right wing of the French advanced guard, thus attacked, was formed by the above-mentioned troops. Five other companies of Zouaves of the Imperial Guard were marching on the left.

The heroic column, which gallantly disputed the advance of Zobel's corps d'armee for five long hours, scarcely numbered 4000 men. The rolling of musketry, the pounding of field guns, the crash of steel—I have been told by an actor of the bloody drama—were deafening. The Austrians advanced, halted, advanced again, received and returned a close and deadly fire; but the bayonet is the queen of weapons—Magenta proved it. The brave band of our allies were vainly clinging to their guns. After two hours of a fearful struggle, three of them were captured by the enemy. It was then that brave, kind-hearted Gen. Clere fell dead from his horse. The Colonel of the 1st Zouaves soon followed. A minute later the Lieutenant-Colonel and twelve officers of the same regiment were no more. The battalion—if you can designate by such a word the 300 left—was now fighting for life; it was surrounded by a division of the enemy—there was no help visible. But "Les Zouaves sont les Zouaves," said my informant, who has the honor to belong to this famous corps. The five companies on the left seeing the peril of their comrades, rushed with such impetuosity against the enemy's division that the 300 were left alone and all the force of Croats and Bohemians was brought to bear against the new comers. This last hand-to-hand fight lasted two hours. The disproportion of numbers was, however, too great—the French were exhausted with fighting—but at last came the help.

About 12 o'clock the reinforcements appeared on their left—a joyful sight to our struggling regiments. The three field guns already captured by the enemy were soon reconquered at the point of the bayonet. Zobel's corps d'armee was easily routed by the Imperial legions and obliged to retire. The action then became general, and lasted three hours longer, till the bold assault of McMahon decided the victory. The effect of this gallant general's move was that of cutting the Austrian army into two bodies. Threatened on all sides, forced in his position, menaced with being surrounded, General Gyulai gave orders to retreat.

Routed as they were, they now ran pell-mell, some toward Guolo Viconti, some towards Rosate, Vernate, and Pavia. Covering their hasty and disorderly retreat by bodies of horse and by a tremendous fire of artillery, the Austrians fell back upon their intrenched lines in immense confusion. The battle of Magenta had been won. General Gyulai had brought into action 120,000 men; he left nearly 20,000 of them wounded and dead on the battle-field, 7000 were taken prisoners; 5 flags, 4000 knapsacks, 12,000 muskets, and 4 guns have fallen into our hands. Besides these difficulties, General Gyulai knows that

Marshal Baraguay d'Hilliers is marching fast towards Adda, and that he may succeed in intercepting the main road, which from Codogno leads to Cremona.

After the battle of Magenta had been won, Victor Emmanuel slept on the field, and next morning received the deputation of the Town Council of Milan, which came to offer his Majesty the crown of Lombardy. As soon as the news of the great victory had reached Milan the Austrians fled.

The people, who had barricaded the streets during the night, began to meet on the Piazza del Broletto, asking for the act of 1848 to be proclaimed. You have not forgotten that in virtue of that act, called fusione, Lombardy was united to Piedmont. It was a pronunciamento that in spite of the Mazzinians the whole of the Lombard people, then free, had made. A deputation was sent to the town councillors, but when introduced in the great hall of the Broletto those gentlemen were told that the Mayor of Milan, a Count Sebregondi, had run away. Signori de Herra, de Leva, Margarita, Ubaldi, Boretto and Rogier, all assessori municipali, went to the balcony, and after proclaiming Victor Emmanuel King, started together with Marquis Guerrieri Gonzaga, Count Giullini, and Signor Correnti, for the head-quarters of the King. When the deputation arrived at the camp it was soon introduced into the royal tent. His Majesty was standing up, the Emperor on his right. The presence of Napoleon III. on such a solemn occasion sufficiently proved that he really means what he said in his generous proclamation: "France desires nothing but that Italy shall be free from the Alps to the Adriatic." The communications with the capital have not yet been re-established, and I hear from a good source that even Count Cavour has not yet received a true account of the great victory.

The following is a summary of the Proclamation addressed by the King of Sardinia to the Lombards:

"Victories have brought us to Milan, and your good wishes make my Government the stronger. Our independence being secured, a regime both liberal and durable will be established. Every one has made great sacrifices to support our army and our volunteers. Italians have given proof of their worth, and have gained the victory. The Emperor, our generous ally, the heir to the name and the genius of Napoleon, has been willing to command his heroic army to liberate Italy. Second on the battle-field his magnanimous intentions, and show yourselves worthy of the destinies of new Italy after a century of suffering.

VICTOR EMMANUEL.

Milan, June 9, 1859."

Conference in Pennsylvania.

Proceedings of the Conference of Messiah's Church of Pennsylvania, held at Shiremanstown, commencing May 24, 1859.

Continued from our last.

AFTERNOON SESSION 1 O'CLOCK.

1. Business Committee report. Appointment of Committee for revision of discipline, and formation of Liturgy.
 2. President requested to report the reception he met with as delegate of this conference by the conference at Worcester.
 3. Report of churches continued.
- The chair appointed the following a committee on revision of discipline, &c. Brethren Laning, Jackson, and Boyer, Litch, Gates, Prideaux and Flanders were added.
- Bro. Flanders was introduced to the conference, as from Canada West.
- On motion, bro. F. was received as member of this conference.
- Bro. Litch reported his reception at the Worcester conference. On motion, report received.
- Conference took a recess until after preaching.

2 o'clock. Bro. Flanders preached. After preaching, the following reports from the churches were received:

RIDGWAY APPOINTMENT.

There being no church organized at the Ridgway appointment, in the Elk County District of

Messiah's church, the undersigned would respectfully submit the following report: The little band of believers, who are looking for the soon coming of the Saviour, and the establishment of his kingdom, desire to say that Elder J. D. Boyer, pastor of the several churches, in Elk county district, has preached at the court house in Ridgway, from two to four times a month, during the past year, to attentive audiences, composed of greater numbers than have been convened upon any occasion by other denominations. The people are very attentive, and the doctrines of Messiah's church are generally well received. There seems to be on behalf of our Pre-millennial views, an increasing interest arising among the thinking portion of the people in our village; and with the right kind of an effort put forth in behalf of the church, we think that it would result in doing much good, and adding members to the church. We expect soon to see a revival in this place, as our beloved Elder has promised that he would hold a protracted meeting here. Pray for us brethren, that sinners may be converted, and the church increased in faith and number. Elder Boyer is very much liked by the people in Ridgway, and as a minister of the gospel is highly esteemed. In our devoted brother, Eld. B. we have a very zealous advocate of the doctrines of Messiah's church, preaching the word in season, and bringing out of the Treasury things both new and old. He has not been as well paid for his last year's services, as he should have been; but we think that we shall be able to pay him a better salary the coming year.

The people of Ridgway, as a general thing, bear a pretty hard name, morally and religiously speaking; yet many of its inhabitants possess minds elevated above what is generally pursued by those who are vile, and they appreciate pious Christians and devoted and intelligent preachers, and the inquiry is often heard, When does Elder Boyer preach? In behalf of the Ridgway appointment,

C. F. LUCE.

SHIREMANSTOWN.

Dear brethren—It is with pleasure that we can report to your body, that our little church in Shiremanstown is in a prosperous condition, and its members at peace with each other. Our church was fully organized on the third of last August and adopted the name Messiah's church. At that time our prospects were unfavorable and our pathway beclouded; but our trust was in the living God. Shortly after, brother Wm. Prideaux our now beloved pastor, came into our midst, to labor among us in word and doctrine. His labors have been blessed, and received to good acceptance. He has not shunned to declare unto us the whole counsel of God. Through his labors the church has been edified and built up in the faith of the gospel; the congregation, which was then rather small, has been steadily on the increase; many have been awakened; some converted, and four added to the church. He preaches for us every other Sabbath morning and in connection with this place, he preaches every two weeks at Oyster's Point and Gorgas' School House, to good audiences. These appointments were latterly made, and manifest some signs for good. We have in connection with our preaching, a prayer and conference meeting every Tuesday evening, which is attended with double the interest that was had six months ago. Our prospects now are some brighter than at first; the clouds are giving away; and our greatest source of opposition arises from sectarian prejudices. Brethren pray for us. Pray in faith, and we believe that God will make even this succumb, for his Son's sake. We are determined to bear up against it, and press boldly toward the mark for the prize of our high calling, and look for the blessed hope and glorious appearing of our blessed Lord.

DANIEL RUPP.

HIX'S RUN.

We regret our inability to send a delegate to conference; but as it is our desire to have the Hicks' Run church represented, we send a written report of the state of the church at the present time. This church was organized November, 1855, at which time it numbered 12 members. Three removed to the West, and three have been added, so that it now numbers 12. We have

preaching once in three weeks, by Elder Thos. Hollen. Our congregations are large and attentive. We have a Sabbath School which numbers 30 scholars, and have an interesting library of books. We have contributed to the support of our pastor about \$18. We have not done as much as we should have done for the interest he has taken in our spiritual welfare and the zeal he has manifested in the cause of our soon coming Lord. In behalf of the church,

SAMUEL BARR.

CALEDONIA.

Dear Brethren:—We regret our incapability to send a delegate to the state annual conference of Messiah's church; but as it is our desire to have the Caledonia church represented, we send a written report of the state at the present time. This church numbered, at one time, 75 members; but now only 35 are left. The remainder have been removed by death, and emigration to the far West. We have preaching by Elder J. D. Boyer once a month. Our congregations are large and attentive. With regard to the support of our pastor, but little has been done towards it, but we shall endeavor to do more the coming year.

W. P. LUCE.

THURSDAY MORNING 8 O'CLOCK.

Religious exercises. Bro. Litch reported the state of the Philadelphia church, Bro. Flanders gave a very pleasing and interesting statement of the state of things in Canada West, which was very encouraging.

Bro. Prideaux made some remarks in reference to Kingston, stating that they were in a condition calculated to humble them, which he hoped would have that effect; that they were in sadness and their harps were hung on the willows. No addition had been made to the church during the past year. The great Head of the church had allowed him to labor there without any visible marks of success. There were however some tokens for good. They had an interesting prayer meeting once a week, also a good Sabbath School.

A communication was received from Burlington, Bradford Co., signed by 25 persons requesting a meeting to be held there in June, that they might unite themselves with Messiah's church.

Conference appointed brethren Gates, Jackson and Hollen to arrange to hold such meeting.

The following clergymen were invited to take seats in the conference as advisory members:

Revs. Swartz and Saul, of the church of God, Dresbach, and Dickson of the United brethren in Christ; Rev. J. Colder of Harrisburgh.

The Business Committee recommended some action in reference to the course pursued by the Worcester Conference, they having declined to acknowledge us as Evangelical in faith. The following preamble and resolution was unanimously adopted:

Whereas, the American Evangelical Conference, held at Worcester, November 1858, in consequence of the predominating influence with that body of certain heretical and distracting sentiments, such as the unconscious state and annihilation of the wicked, declined to acknowledge the Messiah's church of Pennsylvania as being evangelical in faith, and whereas we have heretofore always regarded our faith as the principal bond of union with the brethren of the east claiming to be adventists.

Resolved, that while we sympathize with our brethren in the hope of the Lord's coming to establish his kingdom on the new earth; and in their purpose to promulgate their views upon this subject, we regard their action in this case as a virtual casting of us off as a body, and are forced by it to act, in future, in respect to our legislation, and ecclesiastical arrangements, entirely independent of their interests or counsels.

Resolved that we sympathize with the objects of the American Millennial Association, and the general course adopted and pursued by its organ, the Advent Herald, and shall while their aims and doctrinal views are unchanged, continue to give them our cordial and unqualified sanction and support.

Bro. Flanders stated that the Canada brethren were desirous of having a day of fasting, prayer and humiliation, and were desirous of uniting with Messiah's church of Pennsylvania

in its observance. Referred to Business Committee.

Business Committee report the subject of provision for aged ministers and their widows.

Adjourned to meet at 1 o'clock.

AFTERNOON SESSION.

The subject of making provision for aged ministers, their widows and children, was introduced.

The following was adopted:

1. Each annual conference shall appoint a treasurer to receive funds for the support of superannuated ministers, or ministers' widows, or their orphan children.

3. It shall be the duty of each minister once a year to take up a collection at each regular appointment in his field of labor for these objects.

3. Each minister in order to be entitled to its benefits shall contribute one dollar or more yearly to the fund.

4. There shall be a committee appointed by each annual conference to disburse this fund.

On motion, resolved, that two committees, of three persons each, be appointed, the first to revise the discipline of our church and prepare a liturgy, to report to the conference during its session; the second to receive the work in trust at the close of the conference to complete and publish it.

FRIDAY MORNING—8 O'CLOCK.

Religious services.

Minutes read and adopted.

A letter from Cooper's church, Clearfield Co., was received, which was read.

COOPERS.

The church at Coopers has 31 members, seven of whom were added the last year, 2 were dismissed. Meetings have been regularly sustained. Preaching, by Elder Jackson, monthly. Prayer or class meetings on Sabbath, and once during the week. They have generally been pretty well attended, except during the winter and early part of spring, which was owing, principally, to the situation of the country and the occupation of the brethren. We have had no special revival during the past year; consequently the interest on the part of the church is not as great as sometime in the past; but the great truths connected with the doctrine of the advent meet with as favorable reception from the community as they ever did. As a pastor, the community, as well as the church, think that few could supply the place of Elder Jackson. During the summer season, the church sustained a Sabbath school numbering about 40. Interest is good.

LAWRENCE MILLER, Delegate.

Bro. Prideaux remarked, in reference to the churches of Cumberland Co., that during the last year 2 brethren, viz., H. M. Stouffer, and John Heagy, had been licensed to preach the gospel.

Business Committee report on unfinished business. The day of fasting. Revision of Liturgy, and examination of character of Elders. The Moral and Ministerial character of the following brethren was referred to: J. Litch, J. D. Boyer, I. R. Gates, J. T. Laning, T. Hollen, M. L. Jackson, W. Prideaux, Martin Peck, J. T. Fulton.

A Committee was appointed to wait on Bro. Fulton, in order to ascertain his intentions in reference to his future course. Bro. Litch was appointed as that committee.

The subject of fasting was taken up, and talked on, by brethren Gates, Prideaux, Rupp, Litch, Laning, Flanders, and Boyer.

The remarks led the conference into a spirited and interesting subject, at the close of which it was unanimously adopted to make Thursday the 18 day of August, 1859, a day of fasting, humiliation and prayer.

Adjourned to 1 o'clock.

EXPOSITORY.

Original.

Prophecy of Zechariah.

CHAPTER IX.

These inflictions which overtook them because of their sins, were removable only on their repentance. That they would thus sin, repent and be delivered, being known to Jehovah from the

beginning, it is evident that this deliverance from the cruelties of Antiochus, is the subject of the remaining portion of this chapter—the manner of which is thus foreshadowed:

"For I have bent Judah for me,
Filled the bow with Ephraim,
And raised up thy sons, O Zion,
Against thy sons, O Greece,
And made thee like the sword of a mighty man."
v. 13.

God here by the use of metaphors, represents himself as the defender of Israel,—bending Judah as a warrior bends a bow, and filling it with Ephraim as an arrow; which is interpreted, by the apostrophe to Zion and Greece, as signifying that the sons of the former were to be raised up against the latter, and made like the sword of a mighty man. God's raising up the sons of Zion, is a substitution for his inspiring them with the requisite spirit, and directing them against their Grecian oppressors; and the simile which likens them to the sword of a mighty man, illustrates that they would be victorious.

Dr. Scott applies this prophecy to the time, "when Judas Maccabaeus, and his followers the sons of Zion, should be raised up against Antiochus Epiphanes and his armies who were of Grecian extraction, and they should become terrible as the sword of a mighty man to their oppressive assailants." Wm. Lowth, and others, apply it the same. The Psalmist speaks (78:9,) of "the children of Ephraim being armed and carrying bows;" from which it may be inferred that they were expert archers,—to which the figure may have allusion.

The prophecy goes on to show how victorious the sons of Zion would be in the predicted encounter:

"And Jehovah shall be seen above them,
And his arrow shall go forth like the lightning:
And the Lord Jehovah shall blow the trumpet,
And shall go with tempests of the south.
Jehovah of hosts shall defend them;
And they shall eat,
And trample under foot slingstones;
And they shall drink,
And make a noise as through wine:
And they shall be filled like bowls,
Like corners of the altar.
And Jehovah their God shall save them in that day,

As the flock of his people:
As the stones of a crown
Lifting themselves up over his land." vs. 14-16.

The Lord's being seen above the Jews as an eagle hovers over and protects her brood, is a substitution for the manifest tokens of God's presence and the recognition by Israel and their enemies that God was guiding and defending them. Judas Maccabaeus,—who led the "small company" of Jews against the "mighty host" of the enemy, that came up against him, under Seron, a prince of the army of Syria—under Antiochus,—when asked, "how shall we be able, being so few, to fight against so great a multitude and so strong?" replied: "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is a small one, to deliver with a great multitude or a small company. For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven. . . . The Lord himself will overthrow them before our face," 1 Macc. 3:17-22.

The Lord's "arrow," which by a simile it is said shall go forth like lightning, is doubtless a reference to the metaphor in the previous verse, where Ephraim was the arrow with which the Lord filled Judah, when bent as a bow; and it illustrates the suddenness and success of the attack of the Jews on the Greeks: as soon as Judas "had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethoron unto the plain, where were slain about eight hundred of them, and the residue fled into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas." vs. 23-26.

The Lord's blowing the trumpet, is put by substitution for his providential dealings whereby was given the signal of war, and which en-

couraged the Jews to battle. And his going with the tempests of the South, by the same figure, illustrates that the Jews "would bear down all before them, as the whirlwinds do in the southern deserts."—Scott.

When Antiochus heard of the defeat of his army under Seron, his viceroy Lysias sent Ptolemy and Georgias with an army of 80,000 footmen and 7,000 horsemen into Judea, who were joined by Syrians and Philistines. Against these went Judas "with three thousand men, who had neither armor nor swords to their minds."—"They joined battle, and the heathen being discomfited fled into the plain;" but Judas pursued and slew "of them about three thousand men." The Jews then spoiled their tents, took from them great riches, "went home, and sung a song of thanksgiving, and praised the Lord in heaven," Ib. 4:1-24.

These songs and rejoicings, were doubtless accompanied with feasting and wine,—the usual accompaniments of victory. And this is expressed in the declaration that "they shall eat," and "drink." Their making a noise as through wine, illustrates the greatness of their rejoicings—they being filled with joy, as bowls are filled or as the corners of the altar are filled with the blood of the sacrifices.

"Their trampling under foot sling stones," is a substitution for their triumphing over their enemies—the sling being one of the principal weapons of offensive warfare. Among the children of Benjamin in the time of the Judges (20:16,) "there were seven hundred chosen men left handed; every one could sling stones at an hair breadth, and not miss." The inhabitants of the isles called Baleares, now called Majorca and Minorca, were the most celebrated slingers of antiquity. It is said that they did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence.—Good slingers could generally hit the mark at a distance of six hundred feet. And Seneca mentions that leaden balls were often slung with such velocity as to be melted in the air. As the Grecians fled before the Jews, they would abandon their sling stones and other weapons, which would be trodden under foot by their pursuers.

The next year "Lysias gathered threescore thousand choice men of foot, and five thousand horsemen that he might subdue them." But when they joined battle "there were slain of the host of Lysias about five thousand men"—and the remainder were put to flight. Thus did the Lord save the Jews, "as the flock of his people"—this simile being illustrative of his care over them. And their being as the stones of a crown illustrates, by another simile, God's regard for them as his jewels; and their being lifted up as an ensign shows, that they would be seen to be precious in God's sight, would be conspicuous as stones that are set up as monuments of deliverance, and would serve to attract the return of their brethren who had been dispersed by Antiochus,—as the setting up of an ensign attracts an assembling army.

In fulfillment of this, when Judas had defeated the armies sent into Judea, the nations round about "thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people." These sent for assistance to Judas, who went and "fought against the children of Esau in Idumea," and "gave them a great overthrow;" destroyed "the children of Ben;" discomfited those of Ammon; went down into Galilee and delivered Israel there; slew 8000 men in Bosora; subdued many other places, and gathered together a "very great host" of Israelites, and returned them to Judah so that, "Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen wheresoever their name was heard of; insomuch as the people assembled unto them with joyful acclamations," 1 Macc. 5:63,64.

These successes, and the peace which was thus given to Judea, would call forth exultant exclamations in view of God's goodness; which are thus anticipated in the closing verse of this chapter:

"For how great is his goodness
And how great is his beauty!

Corn shall make the young men grow,
And new wine the maids." v. 17.

"Corn" and "wine" were indicative of peace and prosperity. Their young men and maids, being thus made to grow, illustrates, by substitution, the abundant harvests which should cause them to rejoice in the plenteousness of food as their young men harvested the grain, or as the maidens of Judea gathered the grapes and expressed the new wine of the vintage.

The word "beauty," as applied to God, is expressive of his goodness, holiness and purity—the glorious and harmonious perfection of his divine excellences. Dr. Moore says of this passage:

"These images of prosperity predict the deliverance that should take place under the Maccabees, which we know to have been one of the most wonderful in history. The tyranny of Antiochus aroused this brave family, whose victories over the repeated armies sent to subdue them have no parallel but in the rapid conquests of Alexander or Napoleon.

Having re-taken Jerusalem, the temple was restored and the feast of the purification instituted, which connects itself with the history of our Lord. The Maccabean rule was one of such prosperity as to fulfill the terms of this prophecy and designate its era as one of the bright pages in the Hebrew annals."



ADVENT HERALD.

BOSTON, JULY 2, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

NOTICE.—The standing Committee direct that the *Herald* be discontinued, till paid, to those whose indebtedness amounts to one dollar, and that such unpaid subscriptions be reported for their inspection. Those therefore, whose paper may suddenly cease to come, should inquire if it is for such reason; and if so, we hope for a prompt renewal, by a speedy canceling of the old claim, and payment in advance for the future.

This No. closes the first six months of the A. M. A. publication of the *Herald*; and several of our subscribers not having been heard from since Jan. 1st, we discontinue to them after sending it. We hope, however, to hear from each one of them before the issue of the next *Herald*.

We cannot undertake to supply many of the back Nos., so that those who wish to preserve unbroken files of the *Herald*, will need to write immediately on their failure to receive any number—whatever may be the cause of the omission.

To Correspondents.

L. Osler—Received too late for this No., see next.
N. Brown—"The War" is on file for insertion.
"M"—poetry, will appear soon.
E. S. Andrews—selected.—Will have place. Shall be pleased to receive from your own pen.

Short and pithy articles, half a column and more—but not exceeding two columns in length, are respectfully solicited from those who have the heads to indite and the pens to write. Whatever is unsaid that should be said, let the one who has the thought say it. Let those who see deficiencies supply them; and those who have the light, let them illumine those who have it not.

If any interrogation or communication addressed to the editor is not noticed, within a reasonable time, it may be understood that owing to some misdirection, it has not come under the editorial eye.

NEW SUBSCRIBERS.—We want immediately 2000 new subscribers. It is believed that the *Herald* has only to be known, in order to be appreciated by those sound in the faith and hope of the gospel. Can not each subscriber get one? One brother says, "I have tried and failed to obtain a subscriber, but I will pay double my subscription to the *Herald*, and I will also take a second copy to lend among my neighbors." Such subscribers show their interest

in the paper, and the words of encouragement they speak are most heart cheering.

Words of Encouragement.

EXTRACTS FROM LETTERS.

I am happy to assure you of my cordial endorsement of the course of the *Herald*, which is more than I can say of the religious teachings of any other paper that I have read. Yours truly,

LAWSON LONG, M. D.

Holyoke, Mass.

I very highly prize the *Herald*, and hope for its continuance, and that it may be the means of advancing the cause of God, in these last days.

WM. H. CURRIER.

East Kingston, N. H.

The *Herald* must, and I believe will be sustained. I think it decidedly the best religious journal published, and my sincere prayer is that it may be sustained; which will be done, if the brethren generally will promptly respond. May the Lord stir us all up to do our duty in this matter. Yours in the blessed hope,

SAML. H. WITHINGTON.

Springwater, N. Y.

I am much pleased with the manner in which the *Herald* is conducted, and I hope the good Lord will prosper the A. M. A. Yours truly,

JOHN TUCKER.

Lancaster Pa.

I am glad to see you prompt in collecting, for it is the only thing that will sustain any business, that pays only a reasonable profit. I think it much better than to trust it to its enemies seven or eight years, and then be cheated out of the pay. I think it has been the enemies of the *Herald* that have caused so much embarrassment. . . . for I don't believe a person who believes the doctrine advocated by the *Herald*, would take it 7 or 8 years without paying for it, or letting it be known that they could not pay. Most respectfully yours,

GIDEON HIGGINS.

East Haddam, Ct.

Hoping that you will continue to be blessed in your endeavors to advance truth and light, I value your paper and could not think of doing without it. Yours in hope,

J. N. KEYES.

Bellowsfalls, Vt.

I know not how to do without your valuable paper. It is all the preaching we have to cheer our hearts while passing through this world of trouble and of hope.

R. STURTEVANT.

De Kalb Centre, Ill.

The foregoing did not merely say be ye fed; but showed their good wishes by better deeds.

The War Clouds of Europe.

The dark and murky war clouds which have brooded over the European heavens since New Year's, have begun to discharge their storm of leaden rain and iron hail upon the plains of northern Italy. The lightning flash of war's artillery, and the thunder of the booming cannon, have already illuminated those fields, and reverberated to the most distant shores. And all eyes are expectant for whatever issues may be made, or events that may transpire.

The arrival of the *Persia* at New York, Tuesday of last week, brought advices three days later than the *Anglo-Saxon*, which we noticed in our last; and the *Kangaroo*, on the same day gave us news one day later. The details of intelligence thus communicated are somewhat scanty, though of great importance. The substantial triumph of the French at Magenta, is confirmed by the entry of the Emperor Napoleon and King Victor Emmanuel into Milan, on the 8th ult. amidst the acclamations of the citizens—a demonstration that cannot be without its effect on Austrian Italy.

The event of the next importance announced by those arrivals, is, that the Austrians have evacuated the stronghold of Pavia. This fortress is on the left bank of the Ticino, and has been the centre of the Austrian operations in the south-west of Lombardy. The evacuation is either for the purpose of withdrawing to the more strongly fortified districts to the north-east, or else it is to throw the whole disposable Austrian force immediately upon the allies.

There has been a great battle at Marignano, or Melegnano, from which the Austrians were expelled after a fight of nine hours. The Austrians lost 1200 killed, and 1500 were made prisoners. The loss of the allies is not mentioned, but it is said that 500 Zouaves were killed or wounded. The armies were preparing for another general engagement. It is said the Austrians had retreated beyond the river Adda. The report in regard to the disgrace of d'Hilliers must be incorrect, as he commanded at Marignano.

From Paris and from Turin we have some interest-

ing details relating to the battle of Magenta. Marshal Canrobert was not wounded at all. Gen. Le Clerc was killed by the side of the Emperor. The latter is said to have been in the midst of the Imperial Guard when it bore the brunt of the battle, and it is reported that the Austrians knew the fact. The combatants are estimated to have been of about equal strength, having 150,000 men each, although other accounts say that the French had but 120,000 men.

The defeat of Magenta had produced an immense effect at the capital of Austria, where the whole blame was laid to the blundering of Gen. Gyulai.

Garibaldi still maintains his prestige. He had occupied Bergamo, and a detachment of his troops had defeated 15,000 Austrians sent to dislodge him.

Whatever may prove to have been the precise value of the different engagements on the left bank of the Ticino, advices by the *Persia* leave no doubt that the French are making rapid progress in the work of driving the Austrians out of Lombardy. Let us see what has been done in the first ten days of June. On the 3d the allies began crossing the Ticino. On the 4th they encountered the Austrians, 125,000 strong, at Magenta, and, after a protracted and terrible fight, drove them from the field, taking 5000 prisoners, and killing and wounding 10,000 men. This was virtually the capture of Milan, for the Austrian troops withdrew to the South, as if abandoning all thought of defending the capital, which the allied sovereigns entered in triumph on the 8th.

Previously the Austrian fortress of Pavia had been evacuated. What direction the main part of its occupants had taken, does not appear. But either they, or a portion of the Austrian forces which had retreated from Magenta to Abbiate Grasso, were discovered to be strongly entrenched at Marignano—called Melegnano on most of the maps, a village of 4000 inhabitants, 11 miles south-east of Milan. These forces are represented to have been 30,000 strong under the command of Gen. Benedik, an officer who distinguished himself in the Italian war of 1848. Marshal D'Hilliers—recently but probably incorrectly, reported disgraced—being sent to dislodge them, achieved the task, after a nine hours' fight, in which 1500 of the enemy were killed and 1200 taken prisoners. We have no more details of this important affair—important, at least, in this general work of driving back the Austrians.

Co-operating with these southern forward movements of the allies, Garibaldi is pressing on in the same direction further north. On the 8th he was at Bergamo, 29 miles north-east of Milan; and during the same day a detachment from his corps is reported to have defeated 15,000 Austrians who had been sent from Brescia. This is the day on which his antagonist, D'Urban, as we are told by an Austrian dispatch, had a severe engagement with "a superior force," of course, at Canonica, which is on the river Adda, eight or ten miles south of Bergamo. Here was probably Garibaldi's detachment, although the dispatch gives the idea that the allied force had come from the way of Milan. But the effect was all the same—D'Urban retreated behind the Adda.

Now let us see where the Austrians are. Piacenza, on the Parma side of the Po, was evacuated some time since, according to former dispatches. Pavia at the junction of the Ticino with the Po, is also vacant. The troops of Pavia, and those which retired from Magenta and Melegnano, must have been, at our latest advices, in the neighborhood of Lodi—about 20 miles south-east of Milan. The Austrian head quarters on the 8th were at Codogno, which is 15 miles south-east of Lodi; while on the 10th, as we learn from an Austrian dispatch, they had been removed to Cavaligozzi, which is just in front of the fortress of Cremona, 48 miles east of Milan. Thus the whole of Lombardy west of Milan, a strip about 20 miles wide, is free from the Austrians; while in the whole region east of that city as far as the River Adda, another strip twenty miles in breadth, they are in the course of rapid retreat. If this course continues, Italy will soon, indeed, be "free to the shores of the Adriatic."

New York, June 26. The screw steamer *Bremen*, from Southampton 14th, arrived at this port at 8 o'clock this evening.

The British Ministry have resigned, and Lord Palmerston is Premier, Lord John Russell Foreign Secretary.

The Austrians have evacuated Piacenza, Pavia, Lodi, Bologna and Ancona. The citadel and fortifications of Piacenza were first blown up.

Prince Metternich is dead.

The following telegrams are from the Times of the 13th June.

Vienna, Sunday evening, June 12. The following official news has been received; Benedik's corps was again attacked at Melegnano on the 9th. Loss between two and three hundred men.

The total loss at Palestro, on May 31, was 15

officers and 513 men killed; 1 General, 23 officers and 878 men wounded; and 6 officers and 774 men missing.

Garibaldi's corps threatens the Southern Tyrol from Val Canonica, Val Trompin, and Bagolino.

It is reported the French fleet in the Adriatic received powerful reinforcements yesterday, and it is expected that a landing of troops will soon be attempted on the coast, between Venice and Trieste.

It is not positively known where Gen. Gyulai's head-quarters now are, but probably at Mantua.

Prince Metternich died yesterday.

Paris, June 11. An announcement posted up at the Bourse states that Borgaino has been taken by Garibaldi.

The Austrians have evacuated Lodi.

The *Moniteur* has the following:

Turin, June 11—evening. The Austrians evacuated Piacenza yesterday, after having blown up the citadel.

The *Moniteur* publishes a decree appointing Gen. Schramm Superior Commander of the Camp de Chalons, where three divisions of infantry and one of cavalry will be assembled.

Five thousand prisoners have arrived at Marseilles and Toulon.

Marseilles, June 10. Three steam frigates have landed 2400 Austrian prisoners here.

The remains of Gen. Espinasse have been brought to this town by sea, and will be sent on by railway.

Turin, June 10. The Austrians have definitely evacuated Pavia, and are said to be at Lodi. The allied armies are advancing. General Garibaldi occupied Bergamo on the morning of the 8th, and then having learned that fifteen hundred Austrians were coming from Brescia, sent a detachment to meet them, which though inconsiderable in numbers, nevertheless beat the enemy.

Turin, June 11—The Austrians evacuated Piacenza, after having destroyed the citadel and other fortifications. They abandoned to the allies a great quantity of provisions, cannon and ammunition. Our troops entered the town, invited by the municipality. The Austrians have been reinforced at Presceto, a village in Modena.

Turin, June 11. The evacuation of Pavia and Lodi has been confirmed. After having crossed the river Adda, the enemy destroyed the bridges.

Turin, June 12. Last night the Austrians left Bologna, taking the direction of Modena.

After their departure a popular demonstration took place, expressing the sense of the people in favor of the national cause.

Berlin, June 12. The *Preussische Zeitung* states that the Prince Regent has renounced the pleasure of attending the Ham and Cleaver Jubilee Festival, in consequence of the present position of political affairs, in which, as His Royal Highness lately remarked in Pomerania, it cannot be foretold whether the next hour may not be our own. The Regent had previously accepted the invitation to the festival.

Dresden, June 10. The Dresden Journal of today contains the following: Prussian Commissioners were here yesterday, negotiating for the transport by railway of considerable bodies of Prussian troops. A satisfactory result was without difficulty arrived at, and the Commissioners then started for Munich, with a similar object.

Vienna, June 12. Piacenza, Ancona and Bologna have been evacuated. The Austrians destroyed the fortifications of Piacenza before they left it.

Milan, June 12. A part of the French army has passed the river Adda without striking a blow.

Turin, June 12. A telegraphic dispatch from Bologna announces that the Austrians have evacuated that town.

Paris, June 13. The *Patrie* says that the Austrians have completely evacuated the States of the Church, including even Ferrara. The same paper states that the people of Parma have asked that French troops may be sent into their country.

Bologna, June 12. The Austrians have evacuated Ancona, and are retiring by land in the direction of Ferrara.

Trieste, June 12. The Archduke Ferdinand Maximilian has arrived here. From the first of July next the coupons of the national loan will no longer be accepted by the tax collectors of the province of Venice.

Verona, June 11—Via Vienna. The seat of the chief government authorities of Lombardy has been transferred to Mantua.

The Times of the 14th says: "Amid the thousand and one rumors that have been chasing one another since it fell to Lord Palmerston to reconstruct the Whig Cabinet, one thing alone, so far as we know, is definitely settled. Lord John Russell has accepted the Foreign Office. This places beyond a doubt, if doubt there could be, the policy of England on the Italian question. Lord John Russell has ever been known as an ardent friend of the Italian race, Italian freedom, and Italian unity. As these feelings have been generally shown out of of-

free, or when they had not to stand any practical test, they have been received with as much enthusiasm as was compatible with Lord John's singularly calm and rational nature.

With Lord Palmerston's avowed belief that had England stood by France in her negotiations with Austria she could have prevented the war, and that even now we must look to the Anglo-Gallic alliance for the final and satisfactory settlement of the Italian war, Lord John Russell will have as much scope and authority in his office as if he stood alone. It is difficult to imagine a disagreement between the two statesmen. Both wish Austria to admit the fact of her defeat, her ascertained inferiority, and the incurable disadvantages of her position south of the Alps; both are of opinion that she will consult her own greatness better by relinquishing territory which costs an immense army, and still greater odium.—Both see in France a better organization of Italy, and for the creation of a federal union, which is all the unity possible under the existing circumstances.

Were the question to be confined to the present state of affairs, the policy to be pursued might be stated in a sentence. Austria is flying homeward—France and Sardinia are pursuing her across the Adda—Free corps are molesting her in the North—Venice is about to be attacked immediately on the East, and on the South the whole Peninsula is rising against her and expelling her armies and her garrisons. The only advice to be given is that Austria should accommodate herself to these painful circumstances just as England admitted the independence of the United States, and France twice submitted to the dictation of invaders. There can be no glory gained by a stubborn or even a victorious resistance to the just claims of a great nation, and it is unwise to wage war where military success incurs a moral opprobrium. No doubt this and similar considerations will be in due time urged upon Austria by the ministers who have undertaken to divide the responsibility of our foreign relations.

The Times has received the following:

Rome, June 9. A great demonstration was made at Rome on Monday last. "Long live the French government!" was shouted before the residence of the French ambassador, the Casino, and the residence of the Commandant. On Tuesday there was a general illumination.

Aspect of Affairs in Italy.

The latest advices, previous to our going to press, indicate that the allies are rapidly driving the Austrians from Italy. There is now, seemingly, nothing to avert this result; but this bodes no good to the Papacy—Austria being its main reliance. Napoleon has had just cause to distrust the good wishes of the Papacy towards his government, ever since the concordat made by the Pope with the Austrian emperor; which, virtually, made the latter a vassal of the former. Any humiliation of Austria, therefore is so much a weakening of the right arm of the Papacy, and leaves it proportionally shorn of its means of self-defense, and protection of its triple crown.

The indications were, a few weeks ago, that this war would become general all over Europe; for the British ministry, while desiring neutrality, strongly sympathized with Austria; but this ministry has now been overthrown, and a new ministry created which as strongly sympathizes with Italy. Had England countenanced Austria, or interposed her diplomacy in its behalf, not only Prussia but all Germany would have been allied on the same side; and in that case Russia would have been as strongly drawn to the side of France. But as matters now are, England will probably do nothing to hinder the evacuation of Italy by Austria; and without a reliance on England, Prussia and Germany will hardly venture to give material aid, in the face of the probability that it would array both England and Russia against them.

It therefore now looks as if Austria would be left to the mercy of the allies, until effectually driven from Italy. Diplomacy may then be interposed; but the ability of Austria to defend the Papacy would be no longer effective in its behalf. What terms the allies may then dictate to Pio Nono, remain to be seen; but it was told to John in Patmos: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their power unto the beast, until the words of God shall be fulfilled," Rev. 17:16, 17.

This hating of the scarlet-robed woman has been for some time in progress of fulfillment by some of the ten kingdoms; but indications now are that it is soon to be more general and effective. We wait for events more clearly to indicate probable results.

Owe no man anything.

The Railing Malefactors.

How will you harmonize Mark 15:32, and Luke 24:39, 49? Mark says: "They that were crucified with him, cast the same in his teeth"; while Luke says: "One of the malefactors which were hanged, said unto him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?" &c. ZETA.

ANSWER. As those crucified were both thieves, or rather robbers, probably highwaymen, they must have been, both of them, wicked and abandoned men. And when nailed to the cross, it is not unlikely that both of them railed on our Lord. But it was six hours before our Lord died, and during that period there was opportunity for a wondrous change to take place in the feelings of the one who became penitent. The probability is, that on beholding our Lord's agony he became convinced that Christ was actually the long promised and looked for Messiah, and accepted him as such. Although he had before railed on Christ with the other malefactor he now rebuked his companion, confessed that he suffered justly, and acknowledged Christ's innocence. And then followed that memorable prayer:

"Lord, remember me when thou comest into thy kingdom."

And which was followed by that gracious promise: "Verily I say unto thee, To day shalt thou be with me in paradise."

Ben, Bar—Son.

"Ben," in the Hebrew, and "Bar," in the Greek, signify son. Thus Ben-ahab signifies, the Son of the Lord; Ben-ammi, the son of my people; Ben-hadad, the son of Hadad, and Ben-jamin, the son of the right hand. Also Bar-tholomew, is a son that suspends the waters; Bar-timeus, the son of Timeus; Bar-zillia, the son of contempt; Bar-abbas, the son of the father or master; Bar-jesus the son of Jesus; Bar-jona, the son of Jona; Bar-nabas, the son of the prophet, and Bar-sabab, the son of return.

In the same manner "O," among the Irish, and "Mac" among the Scotch, signifies son. Thus O'Brien is the son of Brien; and Mac Pherson, the son of Pherson—the same as Johnson in English is the son of John. To illustrate a little farther, Ben-Levi, Bar-Levi, O'Levi, Mac-Levi, and Levison, would be all significant of the son of Levi.

A RUSSIAN STAMPEDE. St. Petersburg papers contain an account of the depopulation of an entire district by fright, which occurred in July last, on the Asiatic frontier, beyond the Ural. On the 3d of the month the whole population of two villages, Koslowka and Semlauko, suddenly appeared, with all their moveable property, in the district town of Novosergievsk, with the intelligence that countless hordes of Bashkirs had invaded the neighboring village of Pokrowka. They also stated that the nomadic tribes of Bashkirs and Kirgheses were overrunning and laying waste the entire country. The inhabitants of Novosergievsk were panic-stricken by the news, and fled precipitately, communicating their fright to the region through which they passed. The entire post-road from Samara to Orenburg was in motion, and on both sides of the road, for a distance of fifty wersts, wherever the rumor reached, the people fled helter-skelter. In three days twenty villages were depopulated; and in twelve others the inhabitants were on the point of leaving, when news came that the rumor was unfounded. The report seems to have originated with an inebriated government official.

THE SCIENTIFIC AMERICAN.—The publishers of this widely circulated and popular illustrated weekly journal of mechanics and science, announce that it will be enlarged on the first of July, and otherwise greatly improved, containing sixteen pages, instead of eight, the present size, which will make it the largest and cheapest scientific journal in the world; it is the only journal of its class that has ever succeeded in this country, and maintains a character for authority in all matters of mechanics, science and the arts, which is not excelled by any other journal published in this country, or in Europe. Although the publishers will incur an increased expense of \$8,000 a year by this enlargement, they have determined not to raise the price of subscription, relying upon their friends to indemnify them in this increased expenditure by a corresponding increase of subscribers. Terms \$2 a year, or 10 copies for \$15. Specimen copies of the paper with a pamphlet of information to inventors, furnished gratis, by mail, on application to the publishers. MUNN and Co. No. 37 Park Row, N. Y.

Eloquence consists in feeling a truth yourself, and making those who hear you feel it too.

SCRIPTURE TROPES.

W.

PREPARED BY WYOMA, AND EDITORIALY CORRECTED.

WAX, *n.* Lit., a tenacious substance easily dissolved by heat; which makes it an appropriate simile, "My heart is like wax, it is melted in the midst of my bowels," Psa. 22:14—"bowels," being expressive, in the Scriptures, of the lungs and the other upper viscera, as well as the lower.

WAY, *n.* Lit., a path to walk in, "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared," Ex. 23:20.

— A Metonymy for the consequences of a way or course of conduct, "Condemning the wicked, to bring his way upon his head," 1 K. 8:32.

— A Metaphor, expressive of any means of access or accomplishment, or course of conduct, "I am the way, and the truth, and the life; no man cometh unto the Father but by me," Jno. 14:6.—"He made a way to his anger," Psa. 78:50. "I have chosen the way of truth," Psa. 119:30. "A highway shall be there, and a way, and it shall be called the way of holiness," Isa. 35:8. "There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12. With an ellipsis, "I am going the way of all the earth," Josh. 23:14.

— A Substitution, when being in the way, or being directed in or turned out, is put for opportunity, or analogous direction, or restraint, "Agree with thine adversary quickly, while thou art in the way with him," Matt. 5:25. To "turn aside the way of the meek," Amos 2:7.

WEAK, *adj.* Lit., deficient in physical force or resistance, "The spirit is willing, but the flesh is weak," Matt. 26:41.

— A Substitution, for an analogous moral or intellectual condition, "For this cause, many are weak and sickly among you, and many sleep," 1 Cor. 11:30.

WEANED, *v. or adj.* Lit., past seeking nourishment at the maternal fount, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den," Is. 11:8.

— A Simile, illustrative of quietness and submission, "I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child," Psa. 131:2.

— A Substitution, for having made some progress in holiness, or in knowledge, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," Isa. 28:9.

WEAR, *v.* Lit., to waste by friction.

— A Metaphor illustrative of any wasting,—"Shall wear out the saints of the Most High," Dan. 7:25.

WEB, *n.* Lit., a woven fabric, designed to be made into garments.

— A Metaphor, expressive of plans or purposes, which may result variously, "Whose hope shall be cut off, and whose trust shall be a spider's web," Job 8:14—which is the most unsubstantial of all things woven. With an ellipsis, "They hatch the cockatrice' eggs, and weave the spider's web. . . . Their webs shall not become garments, neither shall they cover themselves with their works," Isa. 59:5, 6.

WEIGH, *v.* Lit., to determine the specific gravity of anything, "Abraham weighed to Ephron the silver which he had named," Gen. 23:16.

— A Metaphor, expressive of judging or estimating, "Thou most upright dost weigh the path of the just," Isa. 26:7. "The Lord weigheth the spirits," Prov. 16:2. "O that my grief were thoroughly weighed, and my calamity laid in the balances together," Job 6:2.

— A Substitution, for justly estimating character, "Let me be weighed in an even balance, that God may know mine integrity," Job 31:6. "Thou art weighed in the balances and found wanting," Dan. 5:27.

WEIGHT, *n.* Lit., the force of gravity; also, the balance for determining it. "A false balance is an abomination to the Lord, but a just weight is his delight," Prov. 11:1.

— A Metaphor, expressive of reality, "For our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17. Also of a hindrance or incumbrance,—thus, with an ellipsis, "Let us lay aside every weight, and the sin that doth so easily beset us," Heb. 12:1—the laying aside, being a substitution for being divested of it.

WELL, *n.* Lit., a reservoir, made by digging in the earth till a supply of water is reached.—"Now Jacob's well was there: Jesus therefore being wearied with his journey, sat thus on the well," John 4:6, 7.

— A Metaphor, expressive of any source of supply, "The mouth of the righteous is a well of life," Prov. 10:11. "These," i. e. false teachers, "are wells without water," 2 Pet. 2:17.

WHEAT, *n.* Lit., the grain most valued for bread, "He should have fed them also with the finest of wheat," Psa. 81:16.

— A Metaphor, expressive of what is choice, in contrast with anything worthless, "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord," Jer. 23:28. With an ellipsis, denominative of the righteous, "He will thoroughly purge his floor, and gather his wheat into his garner," Matt. 3:12.

— A Substitution, when sowing wheat, is put for preparation for good results, "They have sown wheat, but shall reap thorns," Jer. 12:13.

WHET, *v.* Lit., to sharpen a cutting, or piercing instrument, to make it penetrate more effectively, "If the iron be blunt, and he do not whet the edge, then must he put to the more strength," Eccl. 10:10.

— A Metaphor, expressive of making more effective, "Who whet their tongue like a sword, and bend their bow, to shoot their arrows, even bitter words," Psa. 64:3. Also of preparing to act with energy, "If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me," Deut. 32:41.

WHITE, *adj.* Lit., the color of pure snow, "Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment," Mar. 16:5.

— A Metaphor, expressive of purity,—"Though your sins be as scarlet, they shall be white as snow," Isa. 1:18.

— A Substitution, when whiteness of complexion is put for purity of condition, "Many shall be purified and made white," Dan. 12:10. "Wash me, and I shall be whiter than snow," Psa. 51:7.

WIFE, *n.* Lit., the lawful consort of a man,—"For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh," Matt. 19:5, 6.

— An Elliptical Metaphor, denominative of the redeemed church, "The marriage of the Lamb is come, and his wife hath made herself ready," Rev. 19:7. "Come hither, and I will show thee the bride, the Lamb's wife," Ib. 21:9.

WIND, *n.* Lit., air in motion. "There arose a great storm of wind, and the waves beat into the ship," Mark 4:37. "The wind bloweth where it listeth," John 3:8.

— A Simile, illustrative of force, or any influence, "They pursue my soul as the wind," Job 30:15.

— A Metaphor, expressive of the same, or of anything unsubstantial, or unstable, "O remember that my life is wind," Job 7:7. "The prophets shall become wind, the word is not in them," Jer. 5:13. "Ephraim feedeth on wind, and followeth after the east wind," Hos. 12:1. "Carried about by every wind of doctrine," Eph. 4:14.

— A Personification, "Awake O north wind, come, thou south, blow upon my garden, that the spices thereof may flow out," Cant. 4:16.

WHIRL-WIND, *n.* Lit., wind in circular motion. "Elijah went up by a whirlwind into heaven," 2 K. 2:11.

— A Simile illustrative of sudden and fearful destruction, "For behold the Lord will come with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire," Isa. 66:15.

— A Metaphor, expressive of destructive consequences, "They have sown the wind, and shall reap the whirlwind," Hos. 8:7.

WINDOW, *n.* Lit., an aperture to admit light,—"Noah opened the window of the ark which he had made," Gen. 8:6.

— A Metaphor expressive of any opening—"The same day were all the fountains of the great deep broken up, and the windows of heaven were opened," Gen. 7:11. By an elliptical metaphor it is spoken of the eye, the organ for the admission of light producing vision, "And those that look out at the windows be darkened," Eccl. 12:3.

WINE, *n.* Lit., juice of the grape. Noah "planted a vineyard, and he drank of the wine and was drunken," Gen. 9:20, 21. "He causeth grass to grow for the cattle. . . and wine that maketh glad the heart of man, and oil to make his face to shine," Psa. 104:14, 15. "Wine is a mocker," Prov. 20:1.

— A Simile, illustrative of what is excellent, or delicious, "Thy love is better than wine," Cant. 1:2.

— A Metaphor, expressive of what is nourishing, or excellent, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, well refined," Isa. 25:6. "He that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and

without price," Isa. 55:1—the act of buying, being a substitution for securing the blessing.

A Metonymy for its effects, "They have erred through wine, and through strong drink are out of the way," Isa. 28:7.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Law of Vision.

No study relating to the senses is more interesting or instructive than that connected with the laws of vision. None of the works of creation show stronger proofs of design than are exhibited in the construction of the organs of sight.

The sense of vision is intended to give us a knowledge of the presence, situation and color of external objects. This is accomplished by means of the light reflected from those bodies, impinging upon the retina of the eye and there forming a perfect picture. By this means does the mind get a perception of those bodies through the optic nerve, which is spread upon the whole surface of the retina.

Man is provided with two eyes, with either of which by itself he is enabled to obtain a perfect conception of the visible object before him. Yet when both are employed in looking at a single object, but one object is seen. As the axes of these eyes slightly cross each other, we get a greater range of vision, especially if there is some intervening object to intercept the side rays coming to either eye.

If we look through two tubes, one placed to each eye, upon objects similar in shape and appearance, we perceive but one object. If these two objects have different colors, we still see but one object, in perception, and this object presents the two colors one seemingly spread over the other, or the color will be that which would be produced by an admixture of the two colors—chemically. The axes of the eyes are here directed towards the objects and the pictures must fall upon the centres of the retinae. These two centres evidently correspond, and there is but one perception of the object.

If a person directs his eye to one of two objects equi-distant from him, and at the same time pays attention to the appearance of the other, it will appear single. The pictures of the second do not fall upon the centres of the retinae, but they both fall upon the same side of the centres, that is, both to the right or both to the left, and these pictures are both at the same distance from those centres. These centres are corresponding points, for we perceive but one object.

But if our eyes are turned towards two objects in a straight line from them, and we look at the nearest and still pay attention to the farthest, we perceive the second object double, or if we look at the farthest and pay attention to the nearest we see the nearest one double. In this case the object towards which the axes of the eyes are directed appears single and the pictures of the object which appear double fall upon the points which are not similarly situated from the centres of the retinae.

From these facts and from others which might be cited, we infer that the centres of the two retinae harmonize with each other, and that all points which are similarly situated from these centres correspond. Thus when the pictures of an object fall upon corresponding portions of the retinae, we see singly, but when these pictures do not fall upon corresponding portions, we see doubly. Thus a person who has the axis of one of his eyes turned aside, will see objects double. But by habit he has come to give attention only to the object which he is looking at, and not to the objects impinged upon the retina of the other eye, the centre of which is turned aside. For this reason these persons turn this squint eye so much inwards as to preclude the light reflected from other objects.

When we look at a particular object the eyes follow the object, if it moves, yet the surrounding objects form pictures upon the retinae of the eye; but by habit we have come to pay attention only to the object which most interests us.

Whether different portions of the eye are instinctively sensitive to the different directions in which the light comes, or whether habit controls our perceptions of things, is a question still open for consideration and experiment.

C. H. PERKINS.

Mr. Editor—Dear sir: I should like to say through the Herald that there are some things that I am glad of and some that I am sorry for. I am glad that Mr. Peaslee has got through with his long story; and although he has tried his best to get a thousand years between us and the coming of the Lord, yet to my mind he has been indirectly preaching the Lord at hand; for when they say peace and safety, then we may look for sudden destruction to come on a guilty world.

I have been a reader of the Herald some four or five years, and I am sorry to say that I think there is too much begging for money, for different things; and one thing is a hundred dollars to obtain the likeness of Wm. Miller. I respect the name, and hope in a few days to see him coming from the land of the enemy; but there are many of our fellow-men that are going with us to the judgment, that are still in their sins, without hope or God in the world, and there are other men that are poor in the things of this world, that feel a woe on them, if they preach not the gospel, and after they have worked hard through the week to support their family, how unprepared they feel to rightly divide the word of truth, and give meat in due season. Now it seems to me that money paid to such men, so that they can spend more time, would be better laid out, than it would be for the pleasant pictures. Then in the great day of the Lord, we shall not only see Wm. Miller, but many others might be saved from their sins here and in that day be saved; have their bodies made like Christ's glorious body, and they take a seat with all the sanctified, in the everlasting kingdom, where God will be with us, and be our God, and shall wipe all tears from our eyes and we see as we are seen and know as we are known. O that the church may be delivered from the pride and popularity and the spirit of this ungodly age, that we may be saved when the Lord comes in the clouds of heaven, and shine forth as the sun in the kingdom of our Father. Come, brethren and sisters, let us arise and double our diligence in the service of God, follow out the teaching of the grace of God; not only deny ourselves of ungodliness and worldly lusts, but live soberly, righteously and godly in this present world, looking for the blessed hope and the coming of our Saviour; for the day is at hand when the proud, yea and all that do wickedly, shall be burned up. This from one that loves the cause of religion,

H. S. CUTTING.

Barnston, C. E., June 4, 1859.

Dear Brother:—I enclose pay for the Herald; for we cannot do without it. When it does not come on the day we expect, it seems as if a member of the family was missing. Our paper must not stop; but we do hope those questions that are no profit will stop: such as Mr. Peaslee's and the death question.

If breath is soul, and soul breath, I would like to know how many were saved in the ark? "The law of the Lord is perfect, converting the soul," Ps. 19:7. "Hear, all ye that fear God, and I will declare what he hath done for my soul." What does the Lord mean when he says, "if any man draw back, my soul shall have no pleasure in him"? The law and testimony show that soul means soul, and that breath means wind or air, and death separation.—God said to Adam, "In the day thou eatest thereof thou shalt surely die." Did he then die? Yes, he was separated from the favor of God, from holiness and all that was blessed. Now, dear brethren, we pray that your "whole soul, body and spirit may be preserved blameless unto the coming of the Lord." I remain as ever your unworthy brother in hope,

JAMES LINN.

Battersea, C. W., 7 June, 1859.

Natural and Revealed Religion.

Says Dr. Cumming: "True science and true religion have a common origin—the bosom of God."

Again he says: "There is no fact recorded in Scripture which does not actually occur in creation and in Providence."

My experience in the Divine life for a few years past leads me to think that the true and harmonious relation existing between Nature and Revelation is too much lost sight of at the present day, and to me the reason is most obvious and natural; in Primitive times Christians attained a much higher point in Christian experience than they do at the present day, and in some periods none were admitted to the church unless they enjoyed "full assurance of faith."

At the present time the great mass of professors attain to nothing higher than rudimental experience, and from this point of observation the relation existing between natural and revealed truths cannot be seen.

My experience leads me to the conclusion that there is no fact in Revelation but what has its analogy in Nature, Providence or in every day occurrence

in life, and is observable by the senses. Nature is a grand text of Biblical truth, and is of use only when we come in contact with skeptical minds, which has been illustrated in my own experience several times; for instance, I said to one who wholly discarded the Bible, do you believe in a God? he said emphatically, yes; why? said I; he replied, because of this morning's sun.

Hence we see the importance of the connection existing between Nature and Revelation, so that when Revelation is denied, we can close it, and open the volume of Nature and go on with the argument. Arguments drawn from this source, being visible or appreciable by the senses, cannot be denied, and our business shall be to show the connection and harmony between Nature and Revelation. Nature is God's first witness of himself, and is ever reliable, and never subject to change, or a counterfeit.

Revealed Religion or truth necessarily comes down to us with many imperfections consequent upon being clothed with words liable to doubt and uncertainty, for language is under the curse as well as all else. In view of all the liabilities we are under to misunderstand God's revealed will, Mr. Locke says: (Page 359.) "We ought to magnify his goodness, that he hath spread before the world, such legible characters of his works and providence, and given all mankind so sufficient a light of reason, that they to whom this written word never came, could not (whenever they set themselves to search) either doubt of the being of a God, or of the obedience due to him."

"Since, then, the precepts of natural religion are plain, and very intelligible to all mankind, and seldom come to be controverted; and other revealed truths, which are conveyed to us in books and languages, are liable to the common and natural obscurities and difficulties incident to words, methinks it would become us to be more careful and diligent in observing the former, and less magisterial, positive, and imperious, in imposing our own ideas and interpretations of the latter."

God's revealed will is founded in nature and accords with philosophic fact, hence our religion is philosophic, or is in harmony with true science, and when the Christian has in his experience stepped from Revelation to Nature, that is, discovers their true connection, and relation, he is prepared for the enjoyment of "full assurance," and is no more liable to fall, his evidence now being twofold. Revealed religion may have, and has a counterfeit, hence, the Christian's liability to fall, or to be deceived while he is in the elementary part of his experience: but natural religion cannot have a counterfeit, hence, the importance of higher attainments in the Divine life.

The sanctified believer who is in possession of "full assurance of faith," can drink the deepest of God's love, and enjoy the greatest degree of salvation (in holy prospect) even while he may be drinking from earth's bitterest cups. Truly yours,

TIMOTHY WHEELER.

Waterbury, May 9, 1859.

REMARKS.—As we doubt whether we fully apprehend the above, we will add that in our view nature and revelation always harmonize. That nature, however, gives no certain and uniform teaching, is shown by the fact that wherever the Bible is not the standard of faith, the grossest doctrines and practices have abounded; and had nature been sufficient, the Bible would not have been added.

As revelation is from God, as holy men wrote as they were inspired, it is infallible; and as God knows just how to reveal himself to man, there is no need of misinterpreting his word.

"Full assurance" of faith can be attained only by learning what God has revealed, and conforming to it; all else is illusory. God's word must illumine the Christian's pathway, and interpret to him the book of nature, or all his confidence is vain. That speaks intelligibly and authoritatively; and any departure from it, is the commencement of a path that leads to error, and delusions, which only the grace of God can save us from. Ed.

Dear Bro.:—Often is my heart cheered when I think of the present state of the world,—the strife and confusion that seem to agitate it from one end to the other, both politically and morally; and among all classes of men we see distress and perplexity are manifest; every thing looks uncertain and unsettled; a feeling of uneasiness seems to be manifested throughout the world.

Though but a few months ago, God's power was manifested in bringing thousands to the feet of Jesus, where, we ask, are many of them at the present? Our daily observation tells us, they are fast sliding the downward road into sin and error. There seems to be a cold indifference, as to their eternal welfare, and a general receding and falling back, amongst all classes, is plainly seen, also vice and crime are increasing. They walk in open daylight

without being rebuked. Hardly can we cast our eyes upon a paper, but we see its effects.

We may also look to the east. What do we see there? An almost continual war seems to be waging through those vast and powerful empires. Scarcely a day without some outbreak. Truly says God's word, perils shall come in the last days. Do we not behold its fulfillment? Most certainly we do, and were it not for that same word that teaches us the restoration of all things, and a rest to the people of God, dark would be the future. But while we read of events that were to precede the coming of the glorious day, a heavenly light seems to show us that they are nearly past. We know that we are nearing our rest—the rest, we hope, that remaineth to the people of God. And they that are faithful unto the end will receive that rest. Having this blessed assurance in view, we can say, "Let troubles gather around our pathway; if we only take heed to the sure word of prophecy, it will enable us, if faithful, to see and escape present danger, and secure an inheritance in the kingdom soon to be established on earth. I am looking for that kingdom, of our Lord and Saviour Jesus Christ, with the glorified state and inheritance promised to his people on the new earth, after its renovation by fire, and its cleansing from the curse that now rests upon its with the descent of the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. "I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away." Rev. 21:3,4,5.

I believe that we are doing our last work; that the Judge of all is about to descend from heaven with the voice of the Archangel and the trump of God; and those that are looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ will soon realize their hopes, on the new earth, when the wicked shall cease from troubling and the weary will be at rest, where we may sing of love and joy with Jesus around the throne forever and ever. Yours as ever, looking for the coming of Jesus.

C. L. HEATH.

Barre, Vt.,

A stray Leaf.

How sweet to know, this world is not our abiding home, that we have no continuing city here, but are seeking one to come; a "city that hath foundations whose builder and maker is God;" a home, that is permanent and unfailing; purchased through our Redeemer's blood; a home free from sin's polluting stain, and the pestilence's withering breath; a home where death's dark step cannot be traced, nor sorrow dim the eye of any; a home where the loved ones will all be gathered, with no fears of parting to sadden their hearts; a home with Jesus, the friend of sinners, the blessed Lamb of Calvary; a home, all purity and bliss; where joy forever reigns, and pleasures never die.

How comforting, to the pilgrims' heart, to contemplate the prospect before them; and were it not for the blest assurance of such a home, how dark and dreary would life appear, with all things changing, dying, failing!

When cares perplex, troubles try us, foes assail, and friends prove false, how comforting the thought that we have a hope of a better home than this; that we have our treasure laid up in heaven, "where moth nor rust doth not corrupt, nor thieves break through and steal."

How kind and condescending is our heavenly Father, to provide such a home, for the weary ones of earth; and how humble and grateful should we be, for the gift of his dear Son, who redeemed us from the curse of sin and death, and provided us mansions in his Father's house.

We cannot do too much for him, who has done so much for us. May God help us to awake, arise, and put on the garment of righteousness, and go boldly forth, in the name of the Lord, and fight the battles of our God. Now, while the day lasts, let us work; for soon the night cometh, when no man can work. And while we work, let us sing of our heavenly home; and make sweet melody in our hearts, unto the Lord. Then will the way seem easy, and the time not long, ere we shall reach our heavenly home, in the promised land of rest.

The glorious day is coming,
The hour is rolling on.

May we all be ready, to meet the Savior when he comes.

L. WOOD.

Francestown, June, 1859.

Dear Brother Bliss:—I saw in last week's Herald a letter from Bro. P. of Providence, calling upon all the subscribers to double their subscription to

aid the Association in its present emergency. I shall respond and double mine, and I hope every brother and sister will attend to the call and come forward and place the Association in a position that it may hereafter be able to do good. You informed me in your letter there was \$5 in stock to be appropriated by me to some purpose. This is the way: take one dollar to double my subscription, the other \$4 to assist four of the Lord's poor who would double theirs but have not the means. "He that giveth to the poor, lendeth to the Lord."

Respectfully yours,
J. PEARCE.
Pickering, C. W., June 22, 1859.

Bro. Wm. T. Moore of Cheraw, S. C. June 20, 1859, writes:

The Cause we are pleading for is worth more than all the small efforts we can use to do our duty to God and our fellow creatures. When we see so much wickedness around us how careful we ought to live in the fear of offending God, who is so kind to us as even to look upon us with so much love through our Lord and Savior Jesus Christ; who will soon be coming with Kingly power to reign over us in his kingdom of peace, where nothing shall hurt or destroy in all God's holy mountain. May the Lord help us all to prove faithful to the end.

Dear Brother:—The wheat crop generally in this vicinity has been greatly damaged by the frost, corn, also Rye, &c.; so that it makes the aspect for the ensuing year, look dark and discouraging to farmers, but we that belong to the Messiah's church, cheer our rough pathway, by looking for our soon coming Lord; and while we have no sympathy with certain questions which have and do agitate the Advent ranks in our land, we rejoice that the time has come to ask, and to show, who is on the Lord's side.—We have had brother Burtenshaw to visit us. He preached encouragingly, may God keep him faithful. We congratulate the Herald, and hail its issues gladly, and think we concur with it in faith and hope, pray for us, and when the Chief Shepherd shall appear, may we with joyful acclamations say, "Lo, this is our God; we have waited for him and he will save us."

Yours for the coming King,

P. LAWRENCE.

Fingal, C. W. June 15, 1859.

Dear Brother:—I conclude from the accounts that I see in the Herald that the A. M. Association, with all other men, and like associations and Institutions, feel embarrassed and crippled in their usefulness through the want of funds, brought about by the hard times. I for one feel truly to sympathize with all, and feel a deep interest in the future prosperity of the Advent Herald and the Advent cause in general; and my reasons for feeling so are, because I have been fully persuaded in my own mind that he that builds up and takes down, of his own pleasure, and rules all things well, has raised up the present Advent cause for wise purposes; and for this cause we should be his peculiar people, zealous of good works; ever having oil in our vessels and our lamps trimmed and burning, that through us the Gospel of the kingdom and of our coming King might shine forth to all the world.

THOMAS BROWN.

McConnell's Grove, Ill., June 3, 1859.

"Night of Weeping."

Zion has seen her night of weeping;
Long, dark, only moonlit night;
Many watchmen now are sleeping,
And see not yet, one ray of light.

Millennial day is breaking,
Her dayspring glory streaks the plain;
Would the world were now awaking,
To their eternal, heavenly gain!

Sad shall be the gathered numbers,
That shall revel on this page;
Deepest sorrow wakes my slumbers
To meditation on this age!

The wails of ruined hearts, just riven,
By untold woes, and sorrows;
Friend has left friend, unforgiven,
To meet no more, tomorrow!

Hearts here unite, in union strong;
And wish to live forever;
But soon, in sadness, join the throng,
That hope for joy here, never!

Wails greet the ear from Ocean-wave;
Her high and foaming billow;
Sad moans are heard around the grave,
Beneath the somber willow.

No heart is known, from anguish free;
Christian mothers can but weep—
Death reigns o'er plant, and flower and tree—
Folds her infant bud in sleep!

Here, in and round the dying bed,
Watching every fleeting hour;
Gather the living, round the dead—
Yield the latter to his power,

To whom, as victor, all must yield;
His are weapons, polished bright,
In the battle, 'gainst the shield,
Of his victims in the fight.

His reign has been six thousand years,
O'er a field of ruin wide;
Of ills, and pains, and floods of tears,
And flowing blood, a dreadful tide!

And tho' with bars, he locks the tomb:
Sets his seal upon the stone;
And posts his sentry round in gloom—
Holds his sullen trust alone!

Yet a hope was always cherished,
By the good, and humble, meek—
And that hope will never perish;
If its Author we but seek.

We, like Him, shall be victorious,
See death, and hades, pass away—
In restitution glorious
Share with him an endless day.

He then shall conquer all his foes—
Consign them to eternal night:
Close up six thousand years of woes—
Be, Himself, our only light!

And all that feared and kept his word,
Thus to full fruition brings:
At once proclaim him Lord of lords—
Loudly shout the King of kings!

And o'er thy throne, Jerusalem,
There the bloodstained banner wave:
And thou, arrayed in gorgeous gem,
Shalt forget thy shame and grave!

And Christ shall be thine only home—
Peace! on scepter, and on crown—
His power o'er death, and to redeem!
Shall be sung to His renown!

With shouts of joy, Earth's corridors
Shall resound with music sweet;
Till echoed back from all her shores,
Around His throne Earth's glories meet!

M. S. P.

He is safe in the greatest dangers whom God undertakes to protect; and he undertakes the protection of all who commit their cause to him: think of Noah, David, and Daniel.

They are fond of titles in the East. Among his many other high sounding titles, the King of Aya has that of "Lord of twenty-four Umbrellas." This looks as if he had prepared himself for a long reign.

OBITUARY.

DIED, at his residence, Franklin County, Ind., on March 1st, 1859, in the 73d year of his age, brother CYRUS SANDERS.

He made a public profession of his conversion to God in early life and united with the people called "New Lights," or more properly Christians, of which church he remained a member in good standing until about the year 1857, when his attention was called to the subject of the second coming of our blessed Lord and Savior Jesus Christ, which he loved to read and converse about together with the earth, the saints' inheritance, and life in Christ only. He had truly a Christian's hope, which hope sustained him in the midst of severe and protracted sufferings. He was very patient until death came to his relief. He now sleeps in Jesus, to await a glorious resurrection. When the Doctor came to see him, he said, "Doctor, if you cannot give me permanent relief, only administer something to ease me of my pain; for I am ready for my change." He has left a beloved companion, his partner in the blessed hope, who realises keenly her great loss. She knows that her loss is his infinite gain, and therefore sorrows not as one who has no hope, for she believes that Jesus died and rose again, and that when he comes to make up his jewels her dear companion will be one of them. The Lord grant that she and the writer of this obituary may meet him in the kingdom of God. This is the Christian's hope and crown of rejoicing, that he will be in the presence of our Lord Jesus Christ at his coming. He has also left a number of relatives and a large circle of friends to mourn his loss. At his and the wife's request, I preached at his funeral from the words of Inspiration, Job 19:25-27. It was attended by a large circle of acquaintances, upon whose minds, I trust, a favorable impression was made. After singing by the congregation the following beautiful hymn, his body was consigned to the mother dust.

Unveil thy bosom, faithful tomb;
Take this new treasure to thy trust;
And give these sacred relics room,
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invades thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

So Jesus slept; God's dying Son
Passed through the grave, and blest the bed,
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.

Break from his throne, illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trust; a glorious form
Shall then arise to meet the Lord.

Yours, dear brother, in hope of redemption soon,
THOMAS P. HEDRICK.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 2, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XXII.—ALL THINGS NEW.

Not only will there be a few new things in the heavenly country, but all things will be new. The glorious One whom John saw seated on a great white throne, said, "Behold, I make all things new," Rev. 21:5. In looking round in this world, while we see some things, we call new, we see a great many things bearing marks of age and decay. But in the kingdom of God, it will not be so. Old things will, in the fullest sense, be passed away, and all things become new. Every thing the eye will then behold, will be new, and "very good." The curse will be gone from the whole creation, and all nature will start into a new life, and be dressed in her full festive robes.

"O the amazing change!
A world created new!
My thoughts with transport range,
The lovely scene to view:
Thee Lord divine in all I trace;
The work is thine—thine be the praise."

Not only will all things be new, but they will be new forever. God will stamp eternity on them; so that they cannot fade and wax old like the fading things of this world. Peter speaks of "a crown of glory that fadeth not away;" he also tells of "an inheritance incorruptible, and undefiled, and that fadeth not away." When millions of ages have passed away, all things will be still new, fresh and blooming.

"There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die.
Where is that land, O where?
For I would hasten there;
Tell me—I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone;
The true, the tender, from my path have gone.
O guide me with thy hand,
If thou dost know that land!
For, when burdened with oppressive care,
I am weak and fearful with despair;
Where is it? Tell me where."

Dear children, I have been long enough in this blighted world,—seen enough, and

endured enough, to make me feel what I have just penned. Who would set their affections on the fading things of earth, when things unfading may be ours forever? O may you choose the better part which will be ever new, and never be taken from you!

Let us not forget the One to whom we are indebted for these bright hopes. All this perfect and endless blessedness depends on the sacrifice of Jesus. "By one offering he hath perfected forever them that are sanctified." His blood speaks better and more enduring things, than

—all the blood of beasts
On Jewish altars slain.

John in his vision saw as it were a Lamb newly slain, showing that the sacrifice of Calvary, was still fresh in the eye of God; and it will be so forever—yes, forever it will be to God for "a sweet smelling savor." To everlasting ages, Jesus will be the peace, joy and rest of his people. For ever and ever they will be indebted to his broken body and shed blood. Jesus is all—forever. Blessed be his name world without end.

But who are to participate in these things? While it was said in the hearing of John, "Behold, I create all things new"—it was also said, "He that overcometh shall inherit all things." Therefore all these new things are for those who overcome. While the Bible speaks of "a goodly land," it tells us that we must "go up and possess it." There is something for us to do. We must fight the good fight of faith, if we would lay hold on eternal life.

None but those who overcome will receive the new things promised. The same One assured John, that the fearful, and unbelieving, and all kinds of sinners, excepting penitent and believing sinners, "shall have their part in the lake which burneth with fire and brimstone, which is the second death." The Son of man will say to those who are ashamed of Him, and his service, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They will then "go away into everlasting punishment, but the righteous into life eternal."

O blessed Saviour, may I, and my youthful readers, be enabled so to overcome, and live during our short stay in this evil world, that we may not be gathered with lost sinners in the great day; but may we, through thy precious blood, be numbered with thy saints in glory everlasting.

The Reason Why.

"Mamma, I wish you would tell me why you won't let me go to Mrs. A.'s today; I would stay at home so much more willingly if I knew the reason."

"Perhaps so, my dear; but in this case I can't gratify you. You must stay because it is my wish—trusting me to require nothing of you that is not for your good."

"I don't think you know, mamma, how much easier it is to obey when we understand. Even when I was a little child, I was always vexed when you said to my Why? 'because mamma says so.' I never can like it, and now I am old enough to listen to reason, it gives me such a rebellious, disobedient feeling to be treated so like a little child."

"I think I can understand your feeling, my dear child; I frequently do explain my wishes and commands—always, I think, when such explanation will help you to reach further self-government. I have done this more and more as you have grown older; but even now I sometimes find it best to leave you with the simple requirement."

"But why do you do so, dear mamma? Why not make obedience as easy as possible?"

"It is because I wish obedience, thorough obedience, to be easy. Besides, often my 'reason why' would need all my experience to make it a reason why to you."

"But when you could give it to me, mamma, I can't comprehend how it can help me to obedience to refuse."

"Will you recall the history of Eden?"

"Yes, mamma, you mean there was no reason given why the forbidden fruit should not be eaten."

"That was a prohibition. Recollect now a command—apparently most unrea-

sonable. The prophet's, to Naaman the Syrian—was he not rebellious?"

"Oh yes, mamma; and I have always thought I should have done so, too; it seemed so absurd, that washing seven times."

"As you grow older, more and more will you comprehend this, my dear child; true obedience can only rest on faith. Had Eve fully trusted in God, no room would the tempter have had to suggest good in doing what he had forbidden. Had Naaman believed in the prophet's power, would he have questioned his command? If without learning this true faith and obedience, through the appointed way of nature, a child's submission to a parent, who is the earthly representative of the Divine Father, you go forth into life with an undisciplined will—only yielding where you fully understand, only obeying where results are clear, only being resigned when you can comprehend the disappointment, it is not for me to tell you, my dear child, the suffering and struggle before you. You may learn a Christian's true faith and obedience when your will has struggled through a fiery ordeal, but much of the keenness of the trial might have been spared you, if, from earliest childhood, you had learned to trust and obey your mother—without knowing the reason why."

"The Plank Bears."

A ship was wrecked some time in the last century on the coast of Cornwall.—All hands went down save one sailor-boy, who was washed on to the shore barely living, and who lay, bruised and ready to perish, for weeks on a sick bed. He was visited by a young man—whether in or out of the pastoral office matters little—a young man who strove to lead the sinking sailor lad to the cross of Christ as the anchor of the soul, sure and steadfast, in the storm which destroys both soul and body in hell. "Suppose," said the missionary, "that when your vessel was in pieces, and you felt yourself sinking, exhausted, beneath the surge—suppose you had caught hold of a plank as it floated by you, and felt that, as you clutched it, it bore your weight, and held you up till relief could come, you would thank God for that plank, would you not?"

"Yes, sir," gasped the boy; and the boy was made to understand that that plank was Christ, bearing up the spirit of the sinner in the tempest of wrath.

Many years rolled away, and the Christian missionary toiled on, miles and miles from the southern coast, in the midst of some northern city. One day he was again in a sick room. Everything showed that it was also a room ready for death. They moved about silently and reverently, as men do when they expect the coming of the king of terrors. The sufferer was nearly gone. The visitor, true to his old calling, bent down to whisper to the dying man words about the great salvation, and the life after death. "Is it well with your spirit?" said the old missionary. And there was a sudden glance of the eye that had begun to fix, and the head turned round, and a last flush covered the white face, and then a smile—such a smile—"God bless you, sir! The plank bears, sir! the plank bears!" And so it did. It had borne him ever since, and, clinging to it, he got safe to land!

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at Waterbury, Vt., from July 14th to the 17th.

At New Haven, Vt., as bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 10th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

The Lord willing, I will preach in North Springfield, Vt., Sunday, July 3d.

By request of the Church, a meeting will be held in my Barn on Monday, July 4th, commencing at 10 o'clock, A. M. Brethren, friends, and the public generally, are invited. Can Elder Himes, or Gunner, or G. W. Burnham, arrange to come? In behalf of the Church,

F. GALE.

Kingston, N. H., June 20th, 1859.

MISSION APPOINTMENTS, FOR SABBATHS.—Haverhill, Mass., July 3d and 10th; Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st.

G. W. BURNHAM.

My Agency.

I returned home from my Northern tour Monday evening, June 27, and shall, for a short time, be occupied hereabout. I preach in Boston, Sabbath, July 3; Westboro', Tuesday evening, July 5; Worcester, Wed. eve. July 6; Chicopee, or Cabot, Mass., as bro. Kendall may appoint, July 7; Boston, Sabbath, July 10.—N.B. As mistakes may have occurred in giving credit for donations to the Association, and also subscriptions for Herald, I will thank any one to inform me, if amounts paid me are not credited in the Herald.

Boston, June 28, 1859.

J. V. H.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Bro. J. Hughes.—The \$1 was rec'd and paid you in full. D. Wiggins.—Will send, and begin July 1st. W. H. Swartz, \$5.—Sent the books the 23d. J. J. Porter.—Rec'd and sent receipt June 24th. Received \$1 from "West Troy," June 22, for Herald, in a letter dated the 21st, which had no signature, and the state was not given. Will the sender give his name? Sally Stone, \$1. Sent book the 28th. Mrs. M. M. Tracy.—The address given us was Pa., instead of Tenn.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report.

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 28, 1859.

John Pearce, of Pickering, C. W., gives one share of stock in Chapel, \$50, of which \$25 pays his Life Membership, in the A. M. A.; \$10 goes for that purpose to the cr. of J. Litch; \$10 for do., to cr. of R. Hutchinson; and \$5 for the purpose of doubling his own subscription to the Herald for the next six months, and that of four others, who might not be able to do the same for themselves.

George Tilley.....\$1.44
Lewis Pennock.....1.
Henry Ashley.....2.
Hervy S. Ross.....1.
Jabez Boyden.....1.
Rachel Crampton.....2.
J. Schutt.....1.
C. Robinson.....1.
Martha Salt.....3.
Sally Stone.....1.
J. A. Winchester.....1.

Collections, by the Agent, for A. M. Association:—

Church in East Cambridge, Vt., \$20; friends in Johnson, 3.00; Waterbury, 8.50; Cabot, 19.00; Marshfield 4.00; Calais, 12.00; Eld. O. Davis, 8.00; Sugar Hill, N. H., 35.66; Whitefield, 4.66; E. Howard, 2.00; A. Brown, 1.; friends in No. Troy, Vt., 2.00; J. Blaisdell 1.00; Columbus Greene, 2.00; L. Robbins, 2.00; C. E. and Vt. Conference, 18.00; Z. Reynolds, 2.00; Eld. J. Blake 1.00; friends in Waterloo, C.E., 2.75; Magog, 4.25; W. Wood, 1.00; H. McDuffie 2.00; D. C. Libbey, 1.00; I. Newcomb 50 cts; Mrs E. R. Foss, 1.00; J. Foss 1.00; Derby Line, 15.32.

Bro. John Pearce, of Canada West, has contributed \$10 to aid in constituting Elds. J. Litch and R. Hutchinson Life Members of the American Millennial Association. What other friends will make up the remaining \$15, for each?

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JUNE 28.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Dr G O Somers 973, N L Doolittle 975, A Smith 945, H R Montgomery 945, E H Sherman 971, C Severance 945, G W Burnham 997, and pd. \$1 to J V H; Mrs H Coolidge 971, D Bosworth 984, E Allis 945, W T Moore 971, and \$2 each for S A Moore and Mrs C Graham, both to 971—your paper being before paid to July 1st, and theirs to Jan'y last, but now all to Jan'y next; H Moore 971, J Boyden 971, R Jackson 974, R Breed 945, E Howard 976, L Currier 945, L Martin 971, J Hall 936, M A Moses 971, H M Harrington 945, N P Martin 955, S V Gove 971, Eld J Blake 1023, D W Sornberger 953, P Embury 971, B Currier 967, L A Lang 945, E Stubbs 945, B F Carlton 945, Lewis Howe 971, R Jackson 971, J A Winchester 971, Mrs Ede Lee 971, D C Libbey 971, A Fox 971, N Smith 971, C Elkins Jr 971, Mrs S Manuel 971, J Horner 971, J W Foss 971, Joshua Lunt 971—each \$1.

R Tucker 971, A F Sherman, for books &c. sent the 23d to S C and B 110 W. st., Geo Tilley 979, and 56 cts for dis., J Gray 976, S Cass 971, I Pennock 1010, A G Matthews 986, J Aiken 999, H Noyes 971, H S Ross 971, G T Havens 976, books and postage—sent the 25th, A Brown 997, J Blaisdell 971, L Robbins 1019, D Winchester 971, B F Thomas 984, Joshua Smith 976, R Startevant 958, M L Lawrence 971, Mrs W Goodenough 1011, B D Hill 971, Hendrick Brisee 997, if N. S. E Miller 971, A G Holcomb 971, Wm Snow 997, Dr J B Terry 971, C Norris 1007, H McDuffie 997, J Clifford 976, J Foss 1001, W Truett 958—each \$2.

T N Keyes 980, N Batchelder 1082, Z Reynolds 1019—each \$3.

Eld J Warren 971, \$1.40; S S Garvin 971, \$1.50; J Martin 945, 80 cts; L Wiswell 971, J Thomas 953, 50 cts; R Smith 971, \$1.50; A Clough 945, \$1.50; Eld D H Merrill 997, \$1.26; I Newcomb 971, 50 cts; H House 971—\$1.30—probably correct; T T Foss 971, \$1.13.